

A NEW  
**HISTORY**  
OF  
**Ecclesiastical Writers:**  
Containing an ACCOUNT  
Of the LIVES and WRITINGS of the  
**PRIMITIVE FATHERS;**  
A  
**Judicious Abridgment**  
AND  
A Catalogue of all their WORKS;  
WITH  
Censures Determining the GENUINE and SPURIOUS:  
AND A  
*Judgment upon their Style and Doctrine:*  
Also their various Editions.  
Together with  
A Compendious History of the COUNCILS.

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Written in FRENCH  
By *Lewis Ellies du PIN*, Doctor of the SORBON.

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VOLUME the FIFTH,  
*Containing the AUTHORS that Flourished in the*  
SIXTH CENTURY.

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**BIBLIOTHECA PATRUM:**  
OR, A  
**NEW HISTORY**  
OF  
**Ecclesiastical Writers.**

**TOME IV.**

CONTAINING

An Account of the LIVES and WRITINGS of the  
*Primitive FATHERS*, that Flourished in the Sixth Century of  
*Christianity*, with *Censures* upon all their *BOOKS*, determining  
which are *Genuine* and which *Spurious*.

Pope **SYMMACHUS**.

**A**FTER the Death of Pope *Anastasius*, which happen'd at the end of the Year 498, there was a fierce contention in the Church of *Rome* between *Laurentius* and *Symmachus*, which of them two was duly promoted to that See. *Symmachus*, who was Deacon, was chosen and ordain'd by the far greater number, but *Festus* a Roman Senator, who had promis'd the Emperor *Anastasius*, that his Edict of Agreement with the Bishop of *Rome* should be sign'd, procur'd *Laurentius* to be chosen and ordain'd. This Schism divided the Church and the City of *Rome*, and the most eminent both of the Clergy and the Senate took part with one of these two Bishops: but at length both Parties agreed to wait upon King *Theodoric* at *Ravenna* for his Decision in the case, which was this, That He should continue Bishop of *Rome* who had been first chosen, and should be found to have the far greater number of Voices for him. *Symmachus* had the advantage of *Laurentius* on both these Accounts, and so was confirm'd in the possession of the Holy See; and he ordain'd *Laurentius* Bishop of *Nocera*, if we may believe *Anastasius*. At the beginning of the next Year he call'd a Council, wherein he made a Canon against the ways of soliciting men's voices, which were then us'd for obtaining the Papal Dignity: But those who oppos'd the Ordinance of *Symmachus*, seeing him possess'd of the Holy See against their mind, us'd all their endeavours to turn him out of it; for which end they charg'd him with many Crimes, they stirr'd up a part of the People and Senate against him, and caus'd a Petition to be presented to King *Theodoric*, that he would appoint a Delegate to re-hear the Cause. He nam'd *Peter* Bishop of *Altinas*, who depos'd the Pope from the Government of his Diocese, and depriv'd him of the Possessions of the Church. This Division was the cause of so great disorders in *Rome*, that from words they came many times to blows, and every day produc'd fighting and murders: Many Ecclesiasticks were beaten to death, *Virgins* were robbed, and driven away from their habitation, many Lay-men were wounded or kill'd; in so much that not only the Church, but also the City of *Rome* suffer'd



fer'd very much by this Schism. King Theodoric being desirous to put an end to these disorders, call'd a Council; wherein the Bishops being possess'd with a good Opinion of Pope Symmachus, would not enter upon the examination of the particular Articles alledg'd against him, but only declar'd him Innocent before his Accusers, of the Crimes that were laid to his Charge: And they prevail'd so far by their Importunity, that the King was satisfy'd with this Sentence, and both the People and the Senate who had been very much irritated against Symmachus, were pacify'd, and acknowledg'd him for Pope. Yet some of the discontented Party still remain'd, who were ascribing against this Synod, and spread their Calumnies, forg'd against Symmachus, as far as the East: The Emperor Anastasius objected them to him, which oblig'd Symmachus to write a Letter to him for his own Vindication: But notwithstanding these Efforts of his Enemies, he continued in peaceable possession of the Holy See until the Year 514, wherein he died.

The first Letter of this Pope is written to Eusebius Bishop of Arles, which is dated Septemb. 29. in the Year 500. In this Letter he declares, that his Predecessor had unjustly taken away from the Bishop of Arles the Right of Ordaining Bishops to some Churches, and given it to the Bishop of Vienna, contrary to the Custom and the Canons of his Predecessors. Upon this occasion he says, That the Priesthood being one and indivisible, altho' it be administr'd by many Bishops, the Successors can make no Innovation contrary to the Canons of their Predecessors; and moreover, That it is of great importance to Religion, that no difference of Judgment should appear among the Bishops, and chiefly among the Bishops of the Church of Rome: from whence he concludes, That Eusebius should follow the ancient Custom in Ordaining Bishops, and that the New Canon of Anastasius ought not to take place.

The second Letter written to the same Bishop ought to be plac'd before the former, not only because of the Date, which is written Octob. 30. 499. but also because it is a Citation of the Bishop of Vienna to come and defend his pretended Right, which ought to precede the Judgment given against him which is contain'd in the first Letter. There is also a third Letter on the same Subject written to Avitus Bishop of Vienna, Octob. 12. 501. published in the fifth Tome of the *Spicilegium* of Luc Dacher, and is there reckon'd the twelfth, wherein he answers that Bishop, and tells him, That the Judgment he had given should be no ways prejudicial to him, if he could prove that the Canon made by his Predecessor was useful, altho' it was not regular; because what is done for a just cause is not against the Law, and one may depart from the Rigor of the Law for the Good of the Church, since the Law it self would have excepted such a case if it could have foreseen it; and he adds, That it would be oft-times cruel to adhere to the Letter of the Law, when the strict observance of it is found prejudicial to the Church, because the Laws were made to serve the Church, and not to do it any prejudice. After this he exhorts the Bishop of Vienna to produce his Reasons and Defence in a Letter to himself.

At last in the Year 502 he ended this Difference by confirming the Canon made about this matter by S. Leo, who had subjected Valentia, Tarentasia, Geneva and Grenoble to the Bishop of Vienna, and left the other Churches under the Jurisdiction of the Bishop of Arles. Casarius was at Rome when this Canon was made, as appears by the ninth Letter dated Novemb. 13th. in the Year 502. But let us return to the former Letters.

The third is a Letter of Complement to Patricius Liberius upon the Election of a Bishop of Aquileia. It is dated Octob. 15. in the Year 499, but the Date appears to be added: this is the first Letter of the fifth Book of Ennodius, and it may be that he compos'd it for this Pope.

The fourth is not a Letter of Symmachus to Laurentius of Milan, as the Title supposes; but it is the third part of the Rhetorick of Ennodius of Pavia. Any one may be satisfy'd by reading it, that it was never a Letter.

The Letter or Memorial of Casarius Bishop of Arles, contains four Requests which he made to Pope Symmachus. In the first he remonstrates to him, that among the *Gaules* the Possessions of the Church were easily alienated, from whence it came to pass, that the Goods design'd for relieving the Necessities of the Poor were daily diminish'd: He prays that this Alienation may be wholly forbidden by the Authority of the Holy See, except what shall be thought convenient to be given to the Monasteries. He requests in the second place, that it may be declar'd also, that the Judges and Governours of Provinces cannot be appointed until they have been try'd a long time before. 3. He desires that it may be forbidden to marry the Widows who have wore a Religious Habit for a long time, and the Virgins who have been for many years in Monasteries. 4. He requests that care may be taken to hinder all Canvassing and giving of Bribes for obtaining a Bishoprick.

The Pope answers these Requests in the following Letter of Novemb. 6th, which is the fifth, and says, That altho' the Ecclesiastical Canons have provided for these things which he desires, yet it is good to renew them. 1st, Then he forbids the Alienation of the Possessions of the Church by any Contract, and upon any pretence whatsoever; but yet he allows some part of them to be given to Clergy-men, to Monasteries, and to Strangers who are in necessity, provided always, that they shall only enjoy the Profits of them during their Life. 2. He threatens those with the rigor of the Canons who endeavour to promote themselves to the Priesthood by promising to give away the Possessions of the Church. 3. He ordains that Lay-men shall observe the Times appointed by the Canons, before they be promoted to the Priesthood. 4. He declares that he abhors those who ravish Widows or Virgins consecrated to God; and that he condemns even those who marry them, altho' they who are married mean well. He ordains that such shall be cast out of the Communion of the Church, and he forbids Widows who have liv'd a long while unmarried, and Virgins who have been a considerable time in Monasteries, to marry. 5. He forbids all Solicitations and Promises which are made for Promotion to a Bishoprick.

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The sixth Letter of Symmachus is his Apology, wherein he vindicates himself from the Crimes charg'd upon him by the Emperor Anastasius. In it he writes to this Emperor with great boldness, and shews him, that he ought not to take in ill part his Answer to the Reproaches spoken against him; That if he be consider'd in the quality of Roman Emperor, he ought to hear patiently the Messages of the People, and even of the Barbarians; and if he be consider'd as a Christian Prince, he ought to hear the voice of the Bishop of the Apostolick See: That for his own part he could not dissemble these Calumnies, altho' he ought to bear with them; and that it was even the Interest of the Emperor to have the falshood of them discover'd, that the scandal might be remov'd. He taketh the whole City of Rome to witness, that he was no Manichean, and that he had never warp'd from the Faith he had receiv'd in the Church of Rome since he first left Paganism. He accuses the Emperor in his turn of being an Eutychian, or at least of favouring the Eutychians and communicating with them: He reproves him for despising the Authority of the Holy See, and of the Bishop who was Successor to St. Peter. He maintains that his Dignity is higher than that of the Emperor. Let us compare, says he to him, the Dignity of a Bishop with that of an Emperor. There is as great difference between them, as between the things of this Earth, whereof the latter has the administration, and the things of Heaven, whereof the former is the Dispenser. O Prince! you receive Baptism from the Bishop, he gives you the Sacraments, you desire of him Prayers, you wait for his Blessing, and you address your self to him, that you may be put under Penance. In a word, you govern the Affairs of Men, and he dispenses the Blessings of Heaven. Wherefore the Office of a Bishop is at least equal, if not superior to yours. After this he proposes, That as the Emperor would undoubtedly make him lose his Dignity, if he could prove the Articles of Accusation alledg'd against him; So he should hazard the loss of his if he could not prove it. He admonishes him to remember that he is a Man, and that he can no ways avoid the discussion of this Cause before the Tribunal of God; That 'tis true, due respect ought to be paid to Secular Powers, but then they ought not to be obey'd when they desire such things as are contrary to the Laws of God: in fine, That if Obedience is due to Superior Powers, it is chiefly due to those that are Spiritual. Honour God in us, says he, and we will honour him in you; but if you have no respect for God, you cannot claim that privilege from him whose Laws you despise. You say, adds he, that I have Excommunicated you with the Consent of the Senate; In this I have done nothing but follow'd the righteous Example of my Predecessors. You say that the Senate has evil entreated you: If you think that you are abus'd by exhorting you to separate from Hereticks, can it be said that you would have treated us well, when you would have forc'd us to joyn with Hereticks; You say that what Acacius has done does not at all concern you; If it be so, trouble your self no more about him, joyn no more with his followers. If you do not this, it is not we that Excommunicate you, but your self, by joyning your self to one that is Excommunicated. He concludes with a smart Remonstrance, wherein he exhorts the Emperor to return to the Communion of the Holy See, and to separate from the Enemies of the Truth and the Church.

The seventh Letter is the fourteenth Epistle of the eleventh Book of Ennodius's Letters. It may be he wrote it in the Pope's Name.

The eighth Letter of Symmachus is address'd to the Orientalists, wherein he does earnestly exhort them to suffer all sorts of Persecutions, rather than communicate with the Complices and Followers of Eutyches, Dioscorus, Timothy, Peter of Foulon and Acacius. This Letter is dated Octob. 8. in the Year 512.

The ninth Letter is a Letter of the Orientalists to Pope Symmachus. They pray him to put an end to that Schism which had now continued many years upon the account of Acacius's Disobedience. They remonstrate to him that their Faith is Orthodox, that they condemn the Errors of Nestorius and Eutyches, and those of their Followers, that they approve the Council of Chalcedon; That those who separated from the Communion of others upon the account of Acacius's affair, did not take sufficient care of the Flock of Jesus Christ. That on the contrary, those who overlook'd that formality, had made Churches for the Publick Good; that both the one and the other are Orthodox, and that he ought not to refuse Communion to either of them. To prove that they were Catholics in their Judgment, they propose an Exposition of their Faith, wherein they do clearly reject the Errors of the Nestorians and Eutychians.

We have already spoken of the tenth Letter which is the Definitive Sentence that pass'd about the difference between the Churches of Arles and Vienna.

In the eleventh he confirms to the Bishop of Arles, upon the Request of that Bishop presented to him, the Right of Citing the Bishops of Gaul and Spain to the Synods that were necessary to be held for Judging of Ecclesiastical Matters. He orders him to give an account to the Holy See of those Causes which should want his Authority to determine them.

The twelfth Letter wherein it is suppos'd that Pope Symmachus gave the *Pallium* to the Bishop of Laureia in Pannonia, appears to me to be a Forgery: It is no where cited; it is taken from a place of little authority; the style is different from that of the other Letters, and does plainly discover that it is very late. In short, it is stuff'd with thoughts so mean and impertinent, that it cannot be attributed to any man of sense. You need only read it to be convinc'd of the Truth of what we say, and that it is a supposititious Piece.

The style of Symmachus's Letters is harsh, but it has smartness and vehemence.



**S**extus Alcinus Reditianus Avitus Son to the Senator Ithicus, and Brother to Apollinaris Bishop of Valentia, was promoted in the beginning of the Sixth Century to the Episcopal See of the Church of Vienna, which his Father had also governed for some years. This Bishop laboured very much in the Conversion of the Arians, held many Conferences with Gondebaud King of the Burgundians who was an Arian, converted his Son Sigismund, and vigorously opposed the Hereticks of his time. Dr. Cave says, he converted King Gondebaud to the Catholick Faith, and made him publicly profess it, when he endeavour'd to conceal it from his Subjects, Hist. Lit. p. 372. He wrote also in defence of Pope Symmachus, he presided in a Council held at Epaon in 517, he died in 523; he wrote Letters, Sermons and Poems. His Letters are the most curious and most beautiful of all his Works, and they are in number 87.

The first is address'd to Gondebaud King of the Burgundians. In it he first explains two places of the Gospel, and takes occasion from the former to remark that the word Mass is used in Churches, in Palaces and Courts, to dismiss the People. Afterward he proves that the Holy Spirit is not a Creature, and that the Breath of Life which God breathed into the first man, is not the very Substance of the Holy Spirit.

In the second Letter, address'd to the same Prince, he treats of the Incarnation, and opposes the Errors of Nestorius and Eutyches; but he was so ill informed of their History, that he attributes to the latter the Error of the former, although it be perfectly contrary to his Opinions.

In the following Letter he appears to be no better informed of the Transactions in the East which happened in his own time; for there he accuses the Bishop of Constantinople of having cut off, in the year preceding, these words from the Trisagion, *O thou that was crucified for us, have pity upon us*; and he defends this Expression as being very ancient. Now it's certain that it was Peter of Foulon who had added these words to the Trisagion a little while before; and the Bishop of Constantinople was so far from cutting them off, that on the contrary he approved this addition, and caused the Trisagion to be sung after this manner; which caused a Tumult in the Church of Constantinople, mention'd by Avitus who is mistaken in attributing the Disorder to the cutting off of these words, which had not happened but because they were added.

In the fourth Letter he examines two places in the Writings of Faustus Bishop of Regium. One is about a very short Penance which is done at the point of Death; and the other is about the unprofitableness of Faith without good Works. Avitus maintains, in speaking of the former, That it's false and very harsh to affirm that the Penance which is granted at the point of Death, does not at all profit a man: But he confesses, that if those who have received it relapse afterward into their former Debauchery, it was unprofitable to them, and that hereby they render themselves unworthy of the Communion. Nevertheless he does not think that they can be obliged to renounce altogether the use of Marriage. After this he remarks upon the second place of Faustus, That it cannot be said that Faith without Works is altogether unprofitable, since Infants are justified by Faith without Works; and That the Faith of Adult Persons is commonly accompanied with Good Works.

In the sixth Letter address'd to Victorius Bishop of Grenoble, Avitus maintains, That it is never lawful for Catholicks to use the Altars, Oratories, or Churches of Hereticks. He procur'd this Prohibition to be made in the Council of Epaon, altho the contrary had been establish'd in the first Council of Orleans.

The seventh Letter is written to the Patriarch of Constantinople, wherein he congratulates his Reconciliation to the Bishop of Rome. This Patriarch was John of Cappadocia, who was reconcil'd to Pope Hormisdas in the year 519.

In the eighth Letter he praises Eustorgius Bishop of Milan for his Charity to the Captive Gauls, whom he had caus'd to be redeem'd.

In the ninth he recommends to Casarius Bishop of Arles, a Foreign Bishop, call'd Maximianus, who was come into his Country to find there an able Physician, who could cure him of a distemper in his eyes wherewith he was afflicted. There are two things remarkable in this Letter; the first is, That a Catholick Bishop, in whatsoever place he is, ought not to pass for a Stranger: the second is, That a Bishop is oblig'd to take care of his health, that he may be capable of discharging his Episcopal Function.

The tenth Letter is from Apollinaris Bishop of Valentia, Brother to Avitus, wherein he acquaints him with a Dream which he had in his sleep, on the night of the Anniversary of their Sisters death. He takes this Dream for an Admonition which his Sister gave him that he should do her this service, and informs his Brother of it; who answers him in the next Letter, That he had discharg'd this Duty at Vienna, and that the Fault he committed in forgetting it was very pardonable.

The fourteenth Letter is from Victorius Bishop of Grenoble, who had consulted Avitus his Metropolitan, what he should do as to a Man call'd Vincomalus, who had espous'd the Sister of his Wife deceas'd, and liv'd with her afterwards for many years. He asks Avitus what Penance he should impose upon them, and whether or no he ought to part them. Avitus answers him, That he ought not to suffer this Disorder, but should enjoin them to part from one another, and also Excommunicate them if they continued in

in this way of Living, until they obey'd, and did publick Penance for the Fault. Vincomalus coming after this to wait upon Avitus, endeavour'd to excuse his Fault by the length of time which he had liv'd with this Woman; but Avitus gave him to understand, That this Circumstance did rather aggravate then any ways diminish his Fault, and made him promise to part with this Woman immediately. And after he had extorted this Promise from him, he wrote to Victorius, that he should dissolve this unhappy Marriage by an innocent Divorce, that nevertheless he should punish this Man according to the utmost rigor of the Canons; and in the mean time he should not altogether trust his Word, nor pardon him but upon the Security of those who had interceded for him: That he should advise him to do Penance, but not impose it upon him against his will.

The seventeenth Letter is address'd to the Priest Viventiolus, who was afterwards Bishop of Lyons. He exhorts him to take upon him the Government of the Monastery of St. Claude, and wishes him a higher Preferment. This Letter is without an end, and the next is without a beginning; it may be there were some between them which are wholly lost. 'Tis not known to whom the last is written: Father Sirmondus thinks that it is to Pope Symmachus. He tells him, That altho there be some Reliques of the Holy Cross, yet he ought to desire them of the Bishop of Jerusalem, who keeps this precious Depositum in its purity.

The nineteenth is a short Note from King Gondebaud to Avitus, wherein he puts a Question to him about two passages in Scripture. Avitus answers him in the twentieth Letter.

The one and twentieth is address'd to Sigismund the Son of Gondebaud, wherein he speaks of a Conference which he had with his Father about Religion.

In the three and twentieth Avitus thanks the Bishop of Jerusalem for the Reliques of the Holy Cross which he had sent into his Country. This Letter begins with this fine Complement. *Your Apostolical Eminence exercises the Primacy which God has granted you, and means to show, not only by his Prerogatives, but also by his Merits, that he holds the first place in the Universal Church.* Some may think that this Letter is address'd to the Bishop of Rome, but the Title and Body of the Letter do plainly discover that it is to the Bishop of Jerusalem.

The four and twentieth Letter is address'd to Stephen Bishop of Lyons, about a Donatist who was in his Country. Avitus advises him to labour after the Conversion of this Man, to hinder this Error from taking root among the Gauls; and acquaints him, That he ought to receive this Donatist by Imposition of Hands, since it is certain that he had received the Unction of the holy Chrysm with Baptism. In the Churches of the Gauls they made use sometimes of Chrysm to receive Hereticks, as appears by many Examples related by Gregory of Tours. But probably it was not us'd, save only to those who had not receiv'd it at their Baptism, as this passage of Avitus invincibly proves.

In the five and twentieth Letter he promises his Brother Apollinaris, to be present at the Dedication of a Church, and commends the charitable Gifts that were design'd for the Poor at this Feast.

The six and twentieth Letter is address'd to a Bishop whose Name is not known. Avitus rebukes him for his easiness in discovering our Mysteries to the Enemies of Religion. He proves afterwards that an Heretical Bishop, who is converted, may be promoted to the Dignity of the Priesthood in the Church, provided there be nothing in his Life or Manners which hinders it. *For why, says he, may not he govern the Flock of Jesus Christ, who has acknowledg'd that the Sheep which he fed were not the Sheep of Jesus Christ? Why may not he be promoted to the Priesthood among us, who has quitted that which he had for love of the Truth? Let him become of a Lay-man a true Bishop; who of a false Bishop which he was, was willing to become a Lay-man.*

The following Letter was written by Avitus under the Name of King Sigismund to Pope Symmachus. It is an acknowledgment which he made to the Pope for the Reliques he had sent him, praying him at the same time to give him some other Reliques. This Letter is fill'd with high Complements to the Pope, to whom he gives the Title of Bishop of the Universal Church.

In the eight and twentieth Letter address'd to King Gondebaud, he proves by express places of Scripture, That Jesus Christ did subsist in his Divinity before he was made Man. Florus the Deacon call'd this Letter a Treatise of Divinity.

The one and thirtieth Letter to Faustus and Symmachus, who were the two chief Senators of Rome, was written by Avitus in the Name of the Bishops of France on the behalf of Pope Symmachus, who had been acquitted in a Synod held at Rome by the order of Theodoric King of Italy. Avitus takes it very ill, that a Council had undertaken to judge the Pope. He maintains that the Bishops ought to assist, but not judge him; because there is neither Law nor Reasons which allows Inferiours to judge him who is above them: And he adds, That if any call in question the validity of the Ordination of one Pope, it would seem that not the Bishop but Episcopacy it self were in danger; *Ac si Papa Urbis Rome vocatur in dubium, Episcopatus jam videbitur, non Episcopus, vacillare.* 'Tis difficult to understand what Avitus means by this, for what if one Pope fall into Idolatry or Heresie; if he become a Symoniack, and commit many enormous Crimes, is the Apostolick See ever the less worthy of Honour upon that account? May not this Pope be reformed without endangering Episcopacy? Avitus did not sufficiently reflect upon what he said, and the Honour which he had for the Holy See, made him propose such Maxims as are not only very difficult to prove, but which are even confuted by the authentick Examples of Antiquity.

Avitus testifies also his respect for the Pope in the six and thirtieth Letter, to Senarius a Minister of King Theodoric, where he says, *That the Laws of Synods enjoin the Bishops to have recourse to the Bishop of Rome, as Members to their Head, in those things which concern the state of the Catholick Church; that there-*



therefore he had written to Pope Hormisdas to know the success of his Embassy into the East, and did wait for his Answer about it. He prays *Senarius* also to communicate to him the Particulars of that Affair. In the next Letter he desires of Peter Bishop of Ravenna to know what News there is.

The Letter which he wrote upon this Subject to Pope Hormisdas is among the Letters of this Pope. Father *Sirmondus* hath plac'd it in the last place among *Avitus's* and subjoyned an Answer to it; whereby it appears that *Hormisdas* was not satisfy'd with the Greeks. We shall speak more of this when we come to give an account of the Life and Letters of this Pope.

In the eight and thirtieth Letter *Avitus* speaks of one of his Writings which he had found again, and dedicates it to *Apollinaris* the Son of the famous *Sidonius*.

The nine and thirtieth is written to King *Gondebaud* about a Slave who had detain'd a *Depositum*. *Avitus* had removed the cause from the Church of *Vienna* to that of *Lyons*, where Process should have been made against him. This Slave confess that he had this *Depositum*, but he accused *Avitus* of bidding him detain it. *Avitus* purged himself of this Accusation with much Modesty and Submission, testifying to the King, that he was ready to do whatsoever he would. The small Possessions, says he, which belong to my Church, and even those which belong to all our Churches, are at your service, 'tis you that have given or preserved them to us.

The one and fortieth Letter to King *Clouis* is very remarkable. *Avitus* congratulates this King upon his Baptism, and describes the pomp and advantages of it. This Letter informs us that he was baptiz'd on Christmas night.

In the nine and fortieth Letter he speaks boldly against a Man who hath deslow'd a Maid, and declares that he could not receive him until he had done Penance; that it was in vain for him to threaten that he would cite him to *Rome*, and accuse him of having Children; for this threatening should not any ways hinder him in doing his duty. He adds, That if he does not submit to a voluntary Penance, he shall be cast into Prison, and not be suffered any longer to live so licenciously.

There is nothing very remarkable in the other Letters of *Avitus*: they are for the most part written to invite Bishops to be present at some Festival Solemnity.

*Avitus* had compos'd many Homilies whereof he himself made a Collection; but there is none of them remaining, except one entire Homily upon the *Rogation-days*. In it he relates the Origine and Institution of this Solemnity. The Province of *Vienna* being afflicted by Earthquakes and continual Tempests, and the Fire taking hold of the great Church on Easter-Eve, St. *Mamertus* stop't it by his Prayers, and from thence he took occasion to appoint these *Rogation-days*, for giving thanks to God, and preventing the like Calamities for the future. He chose for this Solemnity three days between *Easter* and *Ascension*, and made solemn Processions on these days. The other Churches of the *Gauls* followed the example of the Church of *Vienna*, and us'd Prayers at the same time, and after the same manner. *Avitus* reckons it to be one of the greatest Advantages of this Institution, that then all the faithful joy'd together to bewail their sins, and to beg pardon of the Lord. He compos'd also other Homilies upon the *Rogation-days*, whereof we have not now so much as any extracts. Father *Sirmondus* relates afterwards the Titles of eight Sermons of *Avitus* which were preach'd at the Dedications of Churches, and are taken from an ancient Manuscript of the *Bibliothick* of Mr. de *Tbou*, where are also some Fragments to be seen. He hath also found in *Gregory of Tours* and *Agobardus* some Extracts of the Conference of *Avitus* with King *Gondebaud*; but the most considerable Fragments of the Works of this Author, are those which he hath taken from the Explication of St. Paul's Epistles written by *Florus* a Deacon of the Church of *Lyons*.

The Works from which these Fragments were taken are the Books against the *Arians*, and against those who say that the Flesh of Christ was nothing but a Phantasma, two Sermons upon *Easter*, three Sermons upon the three *Rogation-days*, one Sermon upon the *Ascension* of Christ, one upon *Whitsunday*, one upon the Cup of the Lord's Supper, a Discourse upon the Creed, a Sermon upon the Ordination of a Bishop, a Homily upon *Jonas*, another upon the *Ascension* of *Elias*, one upon the Passion of Jesus Christ, a Sermon at the Dedication of the Church of St. *Michael*, and a Sermon upon King *Ezechias*.

*Avitus* compos'd also many pieces in Verse, but he himself could not find them to make a Collection of them, as he testifies in his Letter to *Apollinaris*; so that he could only publish the five Poems which he had made upon the History of *Moses*; viz. upon the Creation of the World, upon the Fall of Man, upon the Sentence which God pronounc'd against him, upon the Deluge, and upon the Passage through the Red-Sea: To which he added afterwards a Poem in Praise of *Virginity*, address'd to his Sister. There are also found in the *Bibliothick* other Poems upon the Continuation of the History of the Old Testament, which go under the Name of *Avitus*, and may well enough be his, although *Gregory of Tours*, and St. *Isidore* of *Sevil* mention only six Poems which we now have. Howsoever this be, these Works are neither beautiful nor useful.

The style of *Avitus* is harsh, obscure and intricate. He had Wit enough, but little of greatness and elevation of Mind; he was moderately Learned, and never fail'd as to his Integrity and good Intentions.

The Poems of *Avitus* have been already printed by themselves at *Frankfurt* in 1507. at *Collin* and *Paris* in 1508. and 1509. at *Lyons* in 1536. and in the *Bibliothicks* of the Fathers; but Father *Sirmondus* is the first who published his other Works. He caus'd them to be printed at *Paris* by *Cramoisy* in 1643. with Notes well worth the reading.

Since

Since this time *Luc d'Achery* hath publish'd, in the fifth Tomb of his *Spicilegium*, the Conference which *Avitus* had with the *Arian* Bishops in the presence of King *Gondebaud*. Here follow the Contents of it: *Avitus* Bishop of *Vienna*, *Aeonius* of *Arles*, *Apollinaris* of *Marseilles*, the Bishop of *Valentia*, and some others, being present at the Feast of St. *Justus*, to which they had been invited by *Stephen*, went from thence to the Court of King *Gondebaud*, at *Sabiniacum*. *Avitus* propos'd to him a Conference with the *Arian* Bishops. The King told him with a stern Countenance, If your Religion be good, why do not you hinder the King of the Franks, your Sovereign, from making War upon me. *Avitus* answer'd, That he did not know the Reasons which his Prince had to make War upon him; but if he would submit to the Law of God, he did not doubt to obtain a Peace for him. The King answer'd, That he did acknowledge the Law of God, but he would not acknowledge three Gods. *Avitus* gave him to understand, that the Catholics do not acknowledge but one God only; and then he fell prostrate at his Feet. The next day the King told them, That his Bishops were ready to enter into a Conference with them; but that it must not be held before the People, but only in his presence, and before such Senators as he should choose. To Morrow is appointed for the day. The same Night the Lessons were read which mention'd the hardning of *Pharaoh's* heart, and of the Jews, which was a bad Omen. When the time for the Conference was come, the Bishops of both Parties were present at the Place appointed. *Avitus* explain'd the Faith of the Church about the Mytery of the Trinity, and prov'd it by Testimonies of the Holy Scripture. *Boniface* being the *Arian* Bishop that was to speak, answer'd nothing to *Avitus's* Discourse, but only propos'd many subtil and entangling Questions about the Mytery of the Trinity, and then broke forth into reproachful Language. The King respited the Answer of *Boniface* till to morrow. An Officer call'd *Aredius*, would have perswaded the Catholics to retire, telling them, That this sort of Conferences did nothing but exasperate mens minds. Bishop *Stephen* answer'd him, That on the contrary, it was the only means to clear up the truth, and to reconcile men to one another, and bring them to a good understanding. But notwithstanding this Admonition, the Catholick Bishops entred into the Place. King *Gondebaud* seeing them, came to meet them, and spoke reproachfully of the King of the Franks, whom he accus'd of soliciting his Brother against him. The Bishops answer'd him, That the way to make Peace was to agree about the Faith, and that they themselves would be Mediators for it; and then every one took his place. *Avitus* being desirous to wipe off the Calumnies of *Boniface*, who had accus'd the Catholics of worshipping many Gods, prov'd that the Catholics acknowledg'd one God only. *Boniface* instead of answering, continued still to reproach them. The King seeing that this would not put an end to the difference, rose up with indignation. *Avitus* insist'd, that he should either answer his Reasons, or yield: But to shew clearly on whose side the Truth was, he propos'd, That he should go immediately to the Monument of St. *Justus*, and ask the Saint about the truth of the one and the other's Belief, and then report what he had said. The King approv'd this Proposal, but the *Arians* refus'd it, saying, They would not do as Saul did, who had recourse to Charms and Divination, that the Scripture was sufficient for them, which was much more powerful then all other means. The King going away, carried with him to his Chamber *Stephen* and *Avitus*, and bidding them farewell, he embraced them, and intreated them to pray to God for him: Which discover'd to them, says the Author of this Relation, what a perplexity he was in. But because the heavenly Father had not drawn him, he could not come to the Son; that this word of truth might be fulfill'd, 'Tis not he that willet, nor he that runneth, but God that sheweth mercy. After this day many *Arians* were converted, and baptiz'd some days after, and God exalted our Faith by the Intercession of St. *Justus*. These are the very words of the Acts of this Conference.

## ENNODIUS Bishop of PAVIA.

*Magnus Felix Ennodius*, descended of an illustrious Family among the *Gauls* (a), was born in Italy (b), in the Year 473 (c). Having lost at the Age of Sixteen an Aunt, who gave him Maintenance and Education, he was reduc'd to low Circumstances in the World, but by marriage to a rich Fortune, he was restor'd to a plentiful Estate. He enjoy'd for some time the Advantages and Pleasures which Riches afford, but knowing the danger of them, he resolv'd to lead a more Christian Life. He entred into Orders with the consent of his wife, who for her part embrac'd a chaste and religious Life. 'Twas at this time that he became famous for his Letters and other Writings. He was chosen to make a Panegyrick upon King *Theodoric*, and undertook the Defence of the Council

(a) Descended of an illustrious Family among the *Gauls* says in many places of his Works, that his Parents were *Gauls*. He was a Kinsman to the greatest Lords in his time; as to *Faustus*, *Boetius*, *Avienus*, *Olybrius*, *Senarius*, *Flavianus*, &c.

(b) In Italy 'Tis certain that he pass'd his first years in Italy.

(c) In the Year 473: In the Panegyrick which he made upon *Theodoric*, he declares that he was sixteen years old when that King entred into Italy in the Year 489.



of Rome which acquitted Pope Symmachus. For his Merits he was promoted to the See of Pavia about the Year 510 (d). After this he was made choice of to endeavour the Re-union of the Eastern to the Western Church: Upon which occasion he made two Journeys into the East; the first in the Year 515, with Fortunatus Bishop of Catana, and the second in 517, with Peregrinus Bishop of Misena. These Journeys had not the success which he desir'd, but they discover'd his Prudence and Courage. For the Emperor Anastasius did all he could to seduce or corrupt him, but not being able to compass his design, after many affronts, at last he caus'd him to put to Sea in an old rotten Vessel, and forbade all persons to suffer him to land at any Port of Greece, whereby he was expos'd to manifest danger. Nevertheless he arriv'd safe in Italy, and return'd to Pavia, where he died a little time after, on the first day of August in the Year 521, aged 48 years.

There are many Writings of this Author which have no relation to Ecclesiastical Matters. Among his 297 Letters which are divided into nine Books, there are but very few from whence any weighty observation can be made about the Doctrine or Discipline of the Church. The fourteenth Letter of the second Book is one of this number. It is written to the Christians of Africk, whom he comforts under the Persecution which they had suffer'd for a long time, and the loss of their Bishops. Fear not, says he to them, because you see your selves destitute of Bishops; you have amongst you him who is both the High-Priest and the Sacrifice, who seeketh not honours, but hearts. The Confession of the Martyrs is more honourable than the Episcopal Dignity. Many times favour promotes persons of little merit to the Episcopal Throne, but nothing but Grace can confer the honourable Title of a Confessor. He acquaints them afterwards, that he had lent them the Reliques of the Martyrs S. Nazarius and S. Romanus, which they had desir'd. This Letter is among those of Symmachus, and 'tis very probable that it was written by Ennodius in this Pope's name.

The nineteenth Letter of the same Bishop is also remarkable. There he rejects the Opinion of one who had affirm'd that Man has no liberty to choose any thing but evil; he calls this a Schismatical Proposition, and one that borders upon Blasphemy. For what kind of liberty would it be to will nothing but what deserves punishment? and how can it be said that one has a choice, when there is but one side to take? If this were so, the Laws of God would be unjust: for how can he oblige us to do good, after he hath taken from us the desire and power to do it? What means then this passage of St. Paul, which gives testimony to free-will? To will is present with me; but how to perform that which is good I find not? Is not this the meaning of it: I can choose the good way, but presently I leave it, unless Grace assist me? No body doubts but the Author of Grace opens to us the way of Righteousness by his Assistance; no body condemns this Doctrine; for Grace leads good men, and prevents their good actions. 'Tis Jesus Christ that calls us, and invites us to Salvation by his Exhortations, when he says unto us, Come my Children, hearken unto me; but if our Free will does not obey his Admonitions, if our Industry does not follow his Commands, we throw our selves headlong into Hell, without being constrained to it by any necessity. We owe therefore our Vocation to Grace; 'tis Grace that leads us to Life by secret ways, unless we resist it, but 'tis by our own choice that we follow that which is good where it's shew'd unto us. These are the Sentiments of Ennodius about Grace, which come near to those of Faustus and the Priests of Marcellus, and which do not agree with those of St. Augustine and his Disciples.

Although there be some Christian thoughts in the other Letters of Ennodius, yet we have found nothing in them remarkable enough to be related here: His Panegyrick of King Theodoric does not at all concern Ecclesiastical Matters, but only profane History.

His Apology for the Council which acquitted Pope Symmachus, was written by Ennodius against a Paper made by the Enemies of this Pope, entitled, Against the Synod which pronounced an absurd Sentence of Absolution.

This Paper was written with very much Artifice. He oppos'd the Authority of this Council; 1. Because the King had not summoned all the Bishops, and all those who came there had not consented to this Absolution; he adds, that those who were the Accusers of Symmachus were excluded, and could not be heard, and that those who were at the Synod, had confess'd that they were old and weak. Secondly, Because the Bishops of this Council had not followed the Intention of King Theodoric, and durst contest his Right to call a Council. Thirdly, Because this Council had asserted a false Proposition, viz. That there is no remedy for the Disorders of Popes; as if it were one of the Privileges of the Successors of St. Peter to have an unbounded licence to sin. Fourthly, Because this Proposition of the Council, That the Pope cannot be judged by his Inferiours, is very dangerous; for if this were so, it were needless to call a Council, and the Council being call'd should not cite the Pope, nor bring his Accusers before them; nay, the Pope himself ought not to come there, nor approve the meeting of this Synod as he had done. Fifthly, Because that the Pope, after he had presented himself before the Council to be judged, went away, and would not come there again, although he was cited four times, which was a sign that he had abandoned his Defence. In fine, he says that they could not Absolve him unless he had answer'd the Accusations that were laid to his Charge. Sixthly, Because that this Council had advanced false Doctrine, viz. That the Councils ought to be summoned by the Pope; for, says he, the Provincial Synods which are held

(d) About the Year 510 ] Father Labbe says that he was made Bishop of Pavia in 490, but this cannot be, since he was not then seventeen years old. He was

not yet Bishop when his Book was approv'd in the Synod of Rome in 503, for the Title of Bishop is not given him.

every year without consulting the Pope, are a convincing evidence of the falshood of this Doctrine. Seventhly, Because the King having named a Delegate for the Church of Rome, he had acknowledg'd that the Pope's administration might be reformed, and that he had no reason to complain, since he himself had appointed Delegates for other Churches.

Ennodius answers these Objections with much subtilty: First, That it was not necessary to call all the Bishops to this Synod, and that it was false that those who were not present at it, were against Pope Symmachus; that it was ridiculous to make the Bishops of the Councils pass for Fools and Sots, because they had said they were weak in Body; that they would not hear the Accusers of Symmachus, because the Persons produced could not be admitted to give testimony against Bishops according to the Canons. Secondly, That the Bishops had reason to declare to King Theodoric, that the Council ought to be call'd by his Authority, because in effect he had this Prerogative. Thirdly, That the Pope had no need of Reformation, because he that was promoted to this Dignity was holy, and God would not suffer, that he who held a place so eminent, should be corrupted. Fourthly, That although in strictness the Pope could not be judged by a Council, yet he had voluntarily subjected himself to its Judgment. Fifthly, That he had not withdrawn himself from it, but because he could not come to it more freely. Sixthly, That it was true, Provincial Councils might assemble without the consent of the Pope, but not a Council whose business it was to judge the Pope himself. Seventhly, That the King was surprized in naming a Delegate, who neglected the chief Duties of Piety in discharging that Office; That the Pope had a right to name one for other Churches, but not to name one for his own, because God would have the Causes of other men determined by the Judgment of Men; but as to the Successors of St. Peter, they are only subject to the Judgment of God. Ennodius concludes his Answers with three Prosopopeias. In the first he brings in St. Peter speaking, who exhorts the Romans to obey Symmachus, and put an end to the Schism. In the second he brings in St. Paul speaking, who thunders against the Schismatics. And lastly, Rome Christian comes upon the Stage, who gives also her Suffrage in favour of Symmachus, and for the benefit of Peace. I leave it to others to compare together the Objections and Answers contained in this Apology of Ennodius: But I do not think that there are many who will pass this Proposition, That a Man being promoted to the Papacy becomes holy, and that this Dignity either finds or makes him such. 'Tis a Paradox which may be overthrown by many contrary Examples. Yet Ennodius had no other way to exempt the Pope from the Jurisdiction of a Council, and in effect there is no other way to do it; for it is against Order, that there should be no Remedy to hinder the excesses and exorbitances of the first Bishop of the Church: and therefore if all men be agreed that this way is indefensible, and that the Popes may be corrupted and disorderly, is it not necessary that a Council should be able to remedy this Inconvenience; and how can this be done unless it has a Right to judge the Pope?

The Life of St. Epiphanius Bishop of Pavia, and that of St. Anthony Monk of Lerina, contain not any thing very remarkable, no more than the Prayer of Ennodius about himself, or his Eucharistic upon his own Life. The instructive Exhortation written in Prose and Verse, is a Book of Morality about the Vertues and Sciences. In another Book he praises the Canon lately made, viz. That all the Bishops should have a Clergy-man dwelling with them, to be a witness of all their actions, that all occasion of suspicion may be removed. This Canon was indeed new, but the Custom was more ancient. This sort of Clergy-men are called by the Greeks Syncelli, and by Ennodius Cellulani.

Ennodius is also the Author of some Formularies, as of that of the Manumission of Gerontius, Slave to one named Agaperus, and of two Benedictions of Easter Wax-Candles, and of the Prayers before and after Mass.

Among Ennodius's Pieces of Rhetorick, there are six upon Sacred Subjects: The first upon the Day of the Promotion of Laurentius to the Bishoprick of Milan; the second upon the Dedication of a Church of the Apostles; the third upon the Election of a Coadjutor; the fourth upon the Dedication of a Church; the fifth in behalf of a Bishop who takes possession of his See; the sixth in behalf of the Catholick Councils against the Eastern Hereticks. There is nothing at all remarkable in these Writings. The other Pieces of Rhetorick are upon profane Subjects, as well as all the Epigrams, and the greater part of his Poems: Some Hymns indeed are to be excepted, of which it were needless here to give a Catalogue.

The Style of Ennodius is obscure, yet he has a vigorous and lively Imagination; but his Reasonings are not good. Some of his Works had been printed apart, but all of them were collected together and publish'd by Schottus and Father Sirmondus, who caus'd them to be printed within a year one of another, viz. Schottus at Tournay in 1610. and Father Sirmondus at Paris in 1611. His Edition is very correct, to which he has added Notes that explain the Names and Qualities of the Persons mention'd in Ennodius, and contain many Observations very useful for clearing up the History of that time. At Basil almost all his Works were publish'd amongst the *Orthodoxographia*, in the Year 1569. *Cave Hist. lit. p. 390.*



Hormisdas

## HORMISDAS.

**Pope Symmachus** dying in the Month of July, in the Year 514, some days after **Hormisdas** was chosen in his Room. His Pontificate, which lasted nine years and some days, was famous for the great Negotiations which he manag'd for the Re-union of the Eastern and Western Churches, which had all the hopes that could be expected, for the Holy See obtain'd at last of the Greeks the Condemnation of **Athem**, which they had refus'd to grant for so many years before. The Abridgement of his Letters will show us the terms and particulars of that History.

The first is address'd to **St. Remigius** Archbishop of **Rhemes**, who had written to him upon his Promotion to the Popedom. He thanks him, and appoints him his Vicar in the Kingdom of **Clouis**; he empowers him to take care that the Canons be put in execution, and to call Synods of all the Bishops in the Kingdom, as oft as any business should require them to meet. 'Tis plain that this Letter was written by **Hormisdas** within a little while after his Promotion. **Dr. Cave** says that this Letter is manifestly supposititious because in it **Hormisdas** congratulates **Clouis**, whom he calls **Ludovicus**, as being lately baptiz'd by **Remigius**; but **Clouis** was baptiz'd in the Year 496, and died in the Year 509, at least in 511, before **Hormisdas** was made Pope. *Hist. Lit. p. 392, 393.*

In the same year **Vitalianus**, General of the Cavalry to the Emperor **Anastasius**, rose up in Arms against him, and came with his Army towards **Constantinople**. He made Religion the pretence of his Revolt, and declar'd that he had taken Arms for another reason but to protect the Catholics, and to restore **Macedonius** to the See of **Constantinople**. The Emperor was forc'd to make Peace with him, upon condition that a Council should be call'd to regulate the Affairs of the Church by the Advice of the Bishop of **Rome**. This oblig'd the Emperor to write to Pope **Hormisdas**, to pray him that he would be Mediator for pacifying these Commotions, and that he would labour to restore the Unity of the Church. He observes in this Letter that the harshness of former Popes, his Predecessors, had hinder'd him from writing to them, but his Reputation for goodness had invit'd him to have recourse to the See of **St. Peter**. But the true reason of his doing so, was his own Interest. This Letter was sent Jan. 12. and receiv'd April the 1st, in the Year 515.

In answer to this Letter, the Pope tells him, That he thanks God, who had mov'd the Emperor to write to him, after he had kept silence so long, and that he rejoic'd in the hope he had to see the Church of **Jesus Christ** in Peace and Union. He shows how advantageous it will be to the Church, and wishes it may quickly be finish'd. He desires to know for what reason he would have a Council call'd. This Letter, which is the second to **Anastasius**, is dated April 4th, in the Year 515.

**Dorotheus** Bishop of **Thessalonica**, wrote also to the Pope, exhorting him to labour for the Peace of the Church, and declares to him that he wishes the Hereticks were condemn'd, and that all due Respect and Honour were paid to the Holy See. The Pope in his Answer commends his Zeal, and exhorts him to contribute his endeavours towards the Re-union of the Churches. **Dorotheus's** Letter is plac'd before the third Letter of **Hormisdas**, which is an Answer to it.

The Emperor design'd precisely the time and place where he would have the Council held, in a particular Letter which he wrote to the Pope, wherein he tells him, That the Council should be held at **Heraclea**, about some Differences concerning the Faith which were risen in **Scythia**. He prays him to come there with some Bishops of the Churches committed to his care. This Pope judg'd it not convenient to go to the Council, nor to send thither; but he sent as Deputies into the East **Ennodius** and **Fortunatus** Bishops, with **Veneranda** Priest, **Nasulus** a Deacon, and a Secretary. He gave them a Memorial of Instructions as to what they should do, which contains, That when they came to Greece, if the Bishops came to meet them, they should receive them; That if they invited them to a Feast they should not go, but answer them, That they must first communicate at the Holy Table, before they communicated with them at the ordinary Meats. That they should receive nothing from the Bishops; That when they arriv'd at **Constantinople**, they should retire whither the Emperor should order them. That they should not suffer themselves to be seen by any body but those that came in his Name. Nevertheless, That after they had Audience of the Emperor, they might receive the Orthodox of their Communion who should come to visit them; That when they presented his Letters to the Emperor, they should tell him, That the Pope his Father saluted him, that he pray'd to God every day for him, and recommended his Empire to the Intercessions of **St. Peter** and **St. Paul**; That they should speak of nothing till the Pope's Letter was read: That after that they should acquaint the Emperor, that they had a Letter to **Vitalianus**, who had sent two Deputies to the Pope by the permission of the Emperor; That they should not deliver it into the hands of the Emperor, but if he should demand it of them, they should tell him that they had orders to deliver it to none but **Vitalianus**, and assure him that it contain'd nothing but what concerns the Peace of the Church: That if any one should speak to them of a Council, they should say, that they must hold to the Letter of **St. Leo**, and the Council of **Chalcedon**: That in case it were answer'd, that the Eastern Bishops had acknowledg'd them, they should say, Why then do they differ from them? That if they were press'd to communicate with the Emperor, since he had acknowledg'd the Doctrine establish'd in the Council of **Chalcedon**, they should remonstrate, that they did not decline the Emperor, but pray'd him to procure the

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the Peace of the Church, by declaring his Sentiments in a Publick Act, and then they should be ready to receive all the Orthodox; That when once this matter was so order'd, the Pope himself would not refuse to be present at a Council, if it were necessary: That if they should be press'd to bear company with the Bishop of **Constantinople** in his time of waiting, they should answer that they were come for the Peace of the Church; That this was a private business, which should be order'd when the Re-union of the Bishops was finish'd: That they had heard it said, that there were two persons who pretended to be Bishops of **Constantinople**: That if the Emperor should tell them, Must I then at the time of waiting be without a Bishop? they should answer, that he might choose one who acknowledg'd the Orthodox Faith, and the Constitutions of the Holy See, so long as this Cause was undecided: That if any Libels of Accusation were given in against some Bishops, these must be refer'd to the Judgment of the Holy See: That if the Emperor should grant a Declaration acknowledging the Council of **Chalcedon**, that one of the Deputies should carry it to be sign'd by the Provinces: That they should not suffer themselves to be presented to the Emperor by **Timotheus**, who held then the See of **Constantinople**; That if he were present at their Audiences they should desire to be heard alone by themselves. After this Memorial follows the Form, in which he would have the Declaration of the Emperor and the Bishops drawn up, the Substance whereof is this, That they receive the Council of **Chalcedon**, and the Letter of **St. Leo**, and that they Anathematize **Nestorius**, **Eutyches**, **Diofcorus** and their followers, as **Timotheus**, **Elurus**, **Peter Monogus** and others, together with **Acacius** and **Peter** of **Antioch**. He gives his Legates also charge to bring to **Rome** the banish'd Bishops who were accus'd of Heresie, and to desire that those may be restor'd who hold communion with the Holy See, and that the judging of those who had persecuted the Catholic Bishops might be refer'd to the Holy See.

The Pope, who had written in the fourth Letter to the Emperor, that he would send Deputies to him, gave them with this Memorial a Letter for the Emperor, wherein he declares to him, That however it were a new thing that the Bishop of **Rome** should be summon'd to a Council out of his own City, yet he would gladly be present at it, provided that before it were held, the Synod of **Chalcedon**, and the Letter of **St. Leo** were approv'd, and the Hereticks anathematiz'd. This Letter is the fifth, Dated Aug. 11. 515.

The Emperor receiv'd the Pope's Deputies graciously, and inform'd him by Letter, That they were witnesses of the Orthodoxy of his Faith, assuring him that he received the Council of **Chalcedon**; and the Letter of **St. Leo**, and did in every thing agree with him, except what concern'd the Anathema pronounc'd against **Acacius**, which must be suppress'd if he minded to restore Peace and Union between the Eastern and Western Churches. And he did not only write this Letter to the Pope, but he sent him also two Deputies to assure him of the sincerity of his Faith, and the desire he had to procure the Peace of the Church. He wrote also by these Deputies to the Senate, that they would dispose the mind of the King and the Pope to this Re-union.

The Pope wrote back to the Emperor, That he was very much inclin'd to Peace, and exhorted him to conclude it, by causing the Hereticks and Heresie to be condemn'd, without speaking to him of **Acacius** in particular. But the Senate observ'd to him, that the Condemnation of this Bishop was the only obstacle to Peace. And so it was indeed; for the Orientalists would never pass the Sentence of Condemnation against him, and so the Deputies of the Pope withdrew, without doing any thing. Nevertheless many Bishops of **Thrace**, **Dardania** and **Pannonia** joyn'd with the Pope, but above all **John** Bishop of **Nicopolis**, Metropolitan of **Epirus**, and his Suffragans, who wrote to **Hormisdas**, and sent a Deputy to him, who should entirely be at his Devotion. He sent back to them a Confession of Faith which they approv'd. You have here the Letter of this **John** to the Pope, the Answer of the Pope, which is his fifth Letter, the Synodical Letter of the Council of **Epirus**, and the Answer of the Pope, which is his eighth Letter; another Letter to **John** of **Nicopolis** in particular, which is the ninth, with the Confession of Faith, and a Memorial of Instructions given to the Deacon who carried it. **Avitus** Bishop of **Vienna** desir'd of the Pope to know the News of the success of this Deputation. The Pope acquaints him with it in his tenth Letter. All this was transacted in the Year 516.

Altho the first Deputation of Pope **Hormisdas** had not the success that was hop'd for, yet he sent a second time to the Emperor the same **Ennodius**, with **Peregrinus** Bishop of **Misena** in **Campania**. He gave them a Letter wherein he earnestly press'd the Emperor to condemn **Acacius**, and plainly told him that there was no Peace to be hop'd for without this. His chief reason is, because it is not sufficient to reject the Error, and condemn those that are the Authors of it, but they must also condemn their Followers and Abettors. This Letter, which is the eleventh, is dated the third day of April, in the Year 517.

At the same time, and by the same Deputies, he address'd the twelfth Letter to **Timotheus**, who was possess'd of the See of **Constantinople**, and the thirteenth to all the Oriental Bishops that were divided from his Communion, exhorting them to do what he desir'd. He wrote also the fourteenth to the Bishops of his Communion, and gives them to understand, that he had sent a second Embassy to labour for a Peace. There is another particular Letter to **Possessor** a Bishop of **Afric**, who had been forc'd to retire to **Constantinople**, which is the fifteenth, wherein **Hormisdas** praises the constancy of this Bishop. And in the sixteenth Letter, sent at the same time, he exhorts the People, Monks, and the Clergy of **Constantinople**, to separate from the Hereticks. These Letters are all of one and the same Date.

After



After the departure of *Epiphanius* and *Peregrinus*, there came a Deacon from the Church of *Nicomedia* to acquaint the Pope, that the Bishop of *Thessalonica* was very angry with the Bishop of *Nicomedia* for writing to the Pope, and persecuted him cruelly, because he had not written to him upon his Ordination; who pray'd the Pope to settle this Affair, or else he would be forc'd to write to him. The Pope wrote to his Deputies that they should assist this Bishop, and sent them also a Memorial of the Method they should use for that end, when they arriv'd at *Thessalonica*. He wrote also to the Emperor, recommending to him *John* of *Nicomedia*, and exhorted this Bishop to suffer with constancy, and reprovd sharply *Dorotheus* of *Thessalonica* for using him after this manner. These Letters are the 17, 18, 19, 20, 21, and 22th, all dated April 12, in the Year 517.

At the same time the Emperor wrote a note to the Pope, wherein he complain'd of his being too inflexible. On the other side the Monks of the second Province of *Syria* complain'd to the Pope that the Emperor suffer'd the *Eutychians* to abuse them, and begg'd his assistance in a Petition sign'd by them all. The Pope in his Answer comforts them, and exhorts them to persevere in suffering for the Faith. This is the three and twentieth Letter which is in Greek and Latin in the Council of *Constantinople* held under *Mennas*.

The 24th and 25th Letters concern another Affair. *John* Bishop of *Terragona* had come into *Italy*, and desir'd of the Pope some Orders for the Churches of *Spain*. The Pope sent him a Circular Letter, and appointed him his Vicar in *Spain*, to see the Canons put in Execution there, and to give an account to the Holy See of the Ecclesiastical Affairs of that Kingdom, but without encroaching upon the Rights of Metropolitans. The Orders contain'd in the Letter to the Bishops of *Spain* are, 1. That none of the Laity should be ordain'd Bishops unless they continued the due time among the Clergy. 2. That Ordinations should be neither bought nor sold. 3. That Provincial Councils should be held twice in a year, or at least once. These two Letters are rather of the year 517, than the year 521.

In the 26th Letter *Hormisdas* appoints *Salustius*, Bishop of *Sevil*, his Vicar in the Province of *Reti-aa* and in *Portugal*, and gives him power to call together the Bishops of these Provinces, to determine their Differences, and to see the Canons observ'd, upon condition that he should give notice to the Holy See of every thing that he should order.

The Emperor *Justinus*, who succeeded *Anastasius* in the year 518, immediately acquainted the Pope with the News of his Exaltation, and the Pope return'd him a very civil Answer, signifying to him, That he doubted not but the Peace of the Church would be restor'd under his Reign. And indeed the Emperor set about it presently, and wrote to the Pope, That the Bishop of *Constantinople*, and the other Eastern Bishops, had held a Synod at *Constantinople*, and declar'd unto him, that they earnestly desir'd to be remitted to the Western Church, and that he thought it would be convenient for the Pope to send Legats into the East for concluding a Peace.

The Pope commends the Zeal of this Prince for Peace, but withal tells him that it could not be concluded, unless the Name of *Acacius* were expung'd out of the List of Catholic Bishops.

*John* Bishop of *Constantinople* had already sent a Confession of Faith, wherein he acknowledg'd the Decision of the Council of *Chalcedon*; but the Pope was not satisfy'd with it, and refused to receive him into his Communion, until he should raise the Name of *Acacius* out of the Dyptichs.

In the Year 519, the Pope sent a third time his Legats into the East, but with a strict Charge that they should conclude no Treaty of Peace, unless the Memory of *Acacius* were condemn'd. There were five Legats, two Bishops, *Germanus* Bishop of *Capua* and *John*, one Priest call'd *Blandus*, and two Deacons, *Felix* and *Dioscorus*. He sent by them many Letters address'd to the Emperor, to *Justinian*, to *John* Bishop of *Constantinople*, to the Clergy, and to the People of that City, to the Emperess, and to the Principal Officers of the Emperor. These are the Letters from the 30th to the 41th. These Legates were well receiv'd in the East, and *John* of *Constantinople* did all that they desir'd, in condemn'g *Acacius* by a Writing. The Bishop of *Thessalonica* and the Bishops of his Patriarchate follow'd his Example. The Pope understanding this, received them into his Communion, and testify'd his Joy upon this occasion, and exhorted him to cause the Bishops of *Alexandria* and *Antioch* to do as much, and desir'd the Restauration of three Bishops, who had been depos'd and turn'd out of the Churches, because they were the first who return'd to the Communion of the Roman Church. In the mean time the Bishop of *Thessalonica* alter'd his Resolution, and would not afterwards sign the Confession of Faith that was brought from the West, nor the Condemnation of *Acacius*. But on the contrary publish'd his Resentment against *John* of *Constantinople* so far, that he stirr'd up the People to fall upon him, who wounded him so grievously, that he died of his wounds. There were also some Commotions at *Ephesus*, but the Emperor pacify'd them. And in order to the Re-union of the Church of *Antioch*, he caus'd a Priest, call'd *Paul*, to be chosen Bishop of that See, who had been ordain'd at *Constantinople*: But the Monks of *Scythia*, who would have it affirm'd, That one of the Persons of the Trinity was crucify'd, went to *Rome*, to maintain their Proposition there, which they could not make the Pope's Legates relish well. *Hormisdas* detain'd the Monks for some time, but afterwards he drove them out of *Rome*. *Dorotheus* Bishop of *Thessalonica*, who had caus'd *John* of *Nicomedia* to be kill'd, was seiz'd; and the Pope's Legates desir'd that he might be sent to *Rome* to be judg'd there, but he was carried to *Heraclea*, from whence he was suffer'd to go away. He wrote afterwards to the Pope in his own Vindication; but the Pope order'd him to come to *Rome* that his Cause might be examin'd there. As to the three

\* *Baronius* calls him *Joan*. Catholicus.

three other Bishops for whom the Pope had written, *Justinian* answer'd, That as to *Elias*, he could not be restor'd, as long as he was living who had been Ordain'd in his room; but as to *Thomas* and *Nicostratus*, they should be restor'd whenever the Peace was fully concluded. *John* of *Constantinople* being dead, one nam'd *Epiphanius* was chosen in his room in the Year 520, who was Ordain'd according to Custom by the neighbouring Bishops. They gave notice to the Pope of it, who approv'd his Ordination, but complain'd that they had neither written, nor sent Deputies to him; as also that they had not restor'd the three Bishops for whom he had interceded. *Epiphanius* presently satisfy'd the Pope, by writing to him an Account of his Faith, and assuring him that he agreed in all things with the Roman Church. He wrote also another Letter to him, and sent him a Chalice of Gold adorn'd with precious Stones, a Patten, and another Chalice of Silver and two Veils. There remain'd only two things which hindred a perfect Peace; The first was the question, Whether it might be said, that One Person of the Trinity was crucify'd; and the second was the Opposition which the Clergy of the East made to the Condemnation of some of their Bishops. The Emperor *Justinus* wrote about it to the Pope, and sent him the Petition that had been presented to him by the Clergy of *Jerusalem* and *Antioch*. He declar'd also to the Pope, that he wish'd he would not condemn this Proposition, One Person of the Trinity was crucified, and that he would be satisfy'd with expunging the Name of *Acacius* out of the Dyptichs, and not desire that it should also be ras'd out from among the Bishops who had communicated with him. The Pope did not clearly explain his mind, neither about the one nor the other of these Propositions, being afraid of proceeding too far. In the mean time *Paul* of *Antioch*, who was an Enemy to this Proposition, One Person of the Trinity was crucified, having displeas'd the People of his Church, and being accus'd of many Crimes, was forc'd to abdicate his Bishoprick; and the Emperor and Patriarch of *Constantinople* inform'd the Pope of it. This is an Abridgment of the subject matter of the Letters of *Hormisdas*, and the other Pieces which are joyn'd with them. There are reckon'd in all eighty Letters of this Pope. There is something remarkable in the 70th Letter written to *Possessor* a Bishop of *Africk*, which I could not observe before, because it has no Relation to the Affairs of the East. It concerns the Writings of *Faustus* of *Ries*, about which he had been consult'd by the Bishop to whom he writes. He answers him, That those Writings are not receiv'd no more than the Writings of other Authors who are not rank'd among the Fathers. That the Catholic Doctrines, and the number of Books authoriz'd, was described by the Holy Fathers, to prevent any one from giving his Opinion according to his Fancy. That it was needful to handle such Questions as were not of the number of those which the Church had decided, and that our Faith ought to be bound'd by the Dogmes contain'd in the Canonical Books, in the Synodical Decisions, and in the Doctrine taught by the Fathers. These are the Principles truly Theological which are well noted by this Pope. After this Remark, there is a kind of an Addition and Exception, Nevertheless, says he, if you would know what the Church of *Rome*, i. e. the Catholic Church, teaches and believes concerning Grace and Free-will, altho it may be learn'd from divers Writings of *St. Austin*, and chiefly from his Letter to *Hilary* and *Prosper*: Nevertheless, there are some formal Heads about it in the Archives of our Church, which I will send you if you have them not, and which you should believe as necessary, altho it is easie to learn what one ought to believe about it, by reflecting upon the words of the Apostle *St. Paul*.

*Hormisdas* had a great deal of prudence, boldness, and policy; His Letters are well enough written, altho they smell of the Barbarisms of his Age. His Epistles are printed *Concil. 12. Tom. 4. p. 1291. Cave Hist. Lit. p. 379.*

## St. FULGENTIUS.

*Gordianus* a Senator of *Carthage*, being forc'd to fly into *Italy* for safety, during the Persecution of *Genfericus* King of the *Vandals*, had two Children who return'd into *Africk*: And they being forc'd away from *Carthage*, settled at *Telepta*, a City in the Province of *Byzacena*. One of them call'd *Claudius* was the Father of *St. Fulgentius*, who was born about the Year 464; his Mother, call'd *Mariana*, by good luck continued a Widow, and put her Son to learn Greek, who became very skilful in that Tongue. As soon as he was capable of an Employ, he was made Procurator, or Receiver of the Revenues of his Province. But this Employment displeas'd him, because of the rigor he was forc'd to use, for levying the Taxes upon the People, and therefore he resolv'd to retire from the World, and lead a Religious Life. This Design he communicated to a holy Bishop call'd *Faustus*, who had withdrawn from a Monastery near his Bishoprick; and he put it in execution, notwithstanding the tears and dissuaves of his Mother. He put himself under the discipline of this good Bishop, but the Persecution parting them, he went into another Monastery, where there was an Abbot call'd *Felix*, who made him his Colleague. The Incursions of the *Moors* scatter'd the Religious of this Monastery, and they retir'd into the Country of *Sicca*, thinking to find there a place of Refuge; but an *Arian* Priest, call'd *Felix*, caus'd the Abbot *Felix* and *St. Fulgentius* to be imprison'd, and would not allow them their liberty until their Bodies were torn with whips. *St. Ful-*

E *gentius*



*St. Fulgentius.* *genius* took then a Resolution to go into *Egypt*, to improve himself by the example of the Monks of that Country; and having embark'd upon this design, he arriv'd at *Syracuse*, where the Bishop *Eulalius* dissuaded him from making this Voyage, because the Monks of the East had separated from the Communion of *Rome*. He consulted also a Bishop of *Africk*, who had retir'd into *Sicily* who advis'd him to return to his own Country, after he had made a Journey to *Rome*.

King *Theodorick* was then in the City, when he arriv'd there, which was in the Year 500. After he had paid his Devoirs to the Sepulchres of the Apostles, he return'd into his own Country, where he built a Monastery.

*Afric* was then under the Dominion of *Thrasimond* King of the *Vandals*, an *Arian* and a cruel Enemy to the Catholics. He had forbidden to Ordain Catholick Bishops in the room of those that died; but the Bishops of *Africk* had taken up a Resolution to Ordain them in spite of the Prince's Prohibition. *St. Fulgentius* knowing this, and fearing lest he should be Ordain'd, hid himself till such time as he understood that the Ordinations were over. But when he appear'd the Bishoprick of *Russe* was vacant, and he was Ordain'd Bishop of that See against his will in the Year 504, or 508. Being made Bishop, he chang'd neither his Habit nor manner of Living, but us'd the same Austerities or Abstinence as before; he still lov'd the Monks, and delighted to retire into a Monastery, when the discharge of his Sacerdotal Function allow'd him any time of respite. Afterwards he had the same Fate with all the Catholick Bishops of *Africk*, whom King *Thrasimond* banish'd into the Isle of *Sardinia*. Altho he was not the most ancient among them, yet he was consider'd as their Head; for they made use of his Pen and his Wit for writing and taking Resolutions. So great was his Reputation, that King *Thrasimond* had the Curiosity to see and hear him; and having sent for him to *Carthage*, he propos'd to him a great many Difficulties, which he resolv'd in such a manner as satisfy'd the King. But because he confirm'd the Catholics, and converted many *Arians*, their Bishop at *Carthage* pray'd the King to send him back again to *Sardinia*. *Thrasimond* dying in the Year 522, his Son *Hildericus* recall'd the Catholick Bishops, whereof *St. Fulgentius* was one, at whose return there was great Joy. He return'd to his Bishoprick, govern'd his Clergy, admitted many Monks into Orders, and continued to lead an Exemplary Life. At this time he gave an excellent example of Humility, in refusing to be prefer'd before a Bishop who said he was more ancient than *Fulgentius*, altho this preference was approv'd in a Council. He died the last day of the Year 529, according to some, or 533, according to others.

The first Treatise of *St. Fulgentius*, according to order of time, is an Answer to ten Objections of the *Arians*. Probably he wrote it at the time when he was at *Carthage*, by the Order of King *Thrasimond*, in answer to the Objections which the *Arians* propos'd against the Eternity and Equality of the Son. The Objections are short, obscure, and ill-digested; on the contrary the Answers are long and methodical.

The three Books to King *Thrasimond* he compos'd about the same time, in Answer to a long Discourse which this King had sent him by one of his Officers, who had orders to withdraw immediately, and desire of him an Answer. When the King press'd him to answer it, without returning it back to him, altho he had scarce leisure to run over some pages of it, yet he refused in three Books what he could remember of it. In the first he proves, that there are in Jesus Christ two perfect Natures united into one Person; and chiefly he endeavours to refute that Error of the *Arians*, whereby they affirm'd, that Jesus Christ had no Soul, but the Divinity to him supplied the place of one. In the second he proves the Immenity of the Son of God. In the last he returns to the Mystery of the Incarnation, and shows the union and reality of the two Natures in One Person only; and he explains the difficulties which may be started about the terms that he uses to express this Union.

This Discourse was refuted by an *Arian* Bishop nam'd *Pinta*; but *St. Fulgentius* presently wrote an Answer against him, wherein he shew'd, says the Author of his Life, That his Adversaries were overthrown by his first Discourse, and that the Objections they made against him were vain. We have a Writing which goes under the Name of *St. Fulgentius*, and under the Title of an Answer to *Pinta*; but the Critics observe that it is none of *St. Fulgentius's*. For, 1. The Treatise which this Author opposes is not an Answer to three Books of *St. Fulgentius*, which he address'd to King *Thrasimond*, but quite another Work. 2. The name of *Pinta* is not found in any part of the Book. 3. The Style is different from that of *St. Fulgentius*. 4. He makes use of another Version of the Bible. 5. It appears that the Author of this Treatise was not well skill'd in Greek, since he says, that *quoniam* comes from *quod*, which signifies *unus*; but *St. Fulgentius*, who was perfectly Master of this Tongue, could not be guilty of so gross a fault.

*St. Fulgentius* being sent back to *Sardinia*, he compos'd there three Books in Answer to the Questions of his Friend *Monimus*: The first was concerning the Opinion of *St. Austin* of the Predestination of God to Evil, or Damnation. *St. Fulgentius* explains this in the whole first Book, where he makes it appear, that according to the passages of Scripture, and the Opinion of *St. Austin*, God does not predestinate bad men to Evil or Sin, since he predestinates them only to what they should do, but that he predestinates them to the Pain or Punishment which they had deserv'd by their sins: That he prevents good men to save them, but as to the wicked, he finds them worthy of Damnation from themselves: That the beginning of the Vocation, Justification, and Glorification of the Elect, are the effects of Predestination; but the same cannot be said of the sins of the Reprobate which

which he foresees, but does not predestinate; but after he has foreseen them, he predestinates the Punishment that is to follow them.

The second Question of *Monimus*, is concerning the Sacrifice of the Body and Blood of Jesus Christ, viz. Whether it be offer'd to God the Father only, as some of the Fathers seem'd to affirm. This furnish'd an Argument to the *Arians*, who endeavour'd to prove by it, that Jesus Christ is not God. In refuting them, *St. Fulgentius* proves at the beginning of the second Book, that the Sacrifices of the Old and New Testament were offer'd to the Son and Holy Spirit as well as to the Father, and that altho the Father only is nam'd, yet all the Trinity ought to be comprehended under his Name. Afterwards he explains a third Question, How the Mission of the Holy Ghost is desir'd to consummate that Sacrifice which is offer'd to the whole Trinity. And first he shows that the mission of the Holy Ghost is not contrary to his Immenity; that oft-times under the Name of the Holy Spirit is to be understood his Gifts, and the effects which he produces, and not his Person: That when at the Sacrifice of the Mass the Holy Spirit is desir'd to descend, then we pray for Charity, Peace and Union, which are the Gifts of the Holy Spirit and the whole Trinity.

The last Question of *Monimus* is about the Explication of what *St. Paul* says, That Virginity is a matter of Counsel, and not of Command; and about *Fulgentius's* comparing it to the two pence of Supererogation. Upon this Subject he relates the different Opinions of *St. Ambrose*, *St. Austin* and *Optatus*, and shows that it is a matter of small importance, after what manner the two pence of Supererogation be understood.

In the last Book he treats of the true sense of these words, The Word was with God, and answers the impertinent Difficulties which the *Arians* started about this passage.

The Books about Remission of Sins, are in answer to another Question propos'd to *St. Fulgentius* by *Eulymius*; viz. Who those are to whom God pardons sins in this life, and whether he pardons them only in this life. *St. Fulgentius* shows in the first Book, That none can obtain remission of sins, nor be saved, who is out of the Church, and that none of those who are in the Church can obtain pardon, unless he be truly Converted, and cease to commit sin, and to love the Creature, so as to let his heart upon it.

In the second Book he proves by many Reasons founded upon passages of the Holy Scripture, That there is no remission of sins to be obtained but in this life, and that all those who dye in a bad estate, shall be damned without any mercy: Which gives us to understand that he speaks only of mortal sins which deserve damnation.

But *Fulgentius's* words are general, That all those who dye in a bad estate shall be damn'd; which will not admit of this distinction, but do plainly overthrow the Doctrine of Purgatory: for whatever a man's sins be in which he dies unrepented of and unpardon'd, he dies in a bad estate. But *Fulgentius* could not have said, that every one who dies in this state shall be damn'd without mercy, had he believ'd a Purgatory, into which many are thrown, who die in a bad estate, for their venial sins unpardon'd. And this general sense of the words is confirm'd by what he says, in his Treatise of Faith address'd to *Peter*, That there is no state wherein a man can deserve well, but only during this life; and, That those who die in a good state shall be happy for ever, and others, i. e. (those who die in a bad estate) shall be condemn'd to eternal punishment; where he plainly asserts two different states only after this Life, without any mention of a third, which is now believed to be Purgatory by the Roman Church. And to the same purpose he tells us in his Answer to the Questions propos'd by *Ferrandus*, That it is unprofitable to baptize the dead, because the Soul cannot obtain remission of its sins after it is gone out of the Body, and Flesh alone is not capable of sin; which Argument were of no force, if the Soul might obtain after this Life remission of venial sins by the Pains of Purgatory; for then it might be profitable to baptize the Dead for obtaining the pardon of these sins, and delivering Souls out of Purgatory.

The most part of the Letters of *St. Fulgentius* were written in the time of his Exile. The first is address'd to *Proba*, who was descended of the illustrious Family of the *Anicians*. There he extols Virginity, and shows how necessary it is that it should be joyn'd with Humility; and he gives also many useful Instructions to a Christian Virgin.

He address'd also another Letter to her concerning Prayer and Compunction of heart; wherein he recommends particularly this last Virtue. He compos'd also at the desire of this Virgin two Treatises concerning Prayer and Fasting, which are now lost.

In another Letter he comforts a Roman Lady call'd *Galla*, who was thought to be the Daughter of *Symmachus*; and understanding that she was resolv'd to live a Widow, he entertains her with a description of the happiness of that state, and the manner in which she should live.

He wrote to *Theodorus* a Roman Senator, to confirm him in the design he had taken up of quitting his Secular Employments to dedicate himself to God, and informs him that this Conversion was owing to the Grace of Jesus Christ.

The Letter concerning the Conjugal Duty and the Vow, is upon a particular case. Some had ask'd *Fulgentius*, Whether a married Person was oblig'd to keep a Vow of Continence. For resolving this Question, *St. Fulgentius* makes many Observations concerning the use of Marriage, and the Obligation of Vows. He remarks upon the first Head, That the use of Marriage is allow'd, when it is intended for the procreation of Children; but when it has no other end but pleasure, altho it is not a Crime like Adultery, yet it is always a small sin, which is blotted out by Prayer and good Works. As to the Vow,



*S. Fulgentius.* Vow, he says, That there is no doubt but by it an Obligation is contracted to do the thing which was vow'd. But he maintains, That the Vow of Continence made by one of the married Persons, cannot oblige the other, nor dispense with that Person who made the Vow for paying the Conjugal Duty to the other, at least unless both parties had concurred in making the Vow. Having laid down these Principles, he concludes, That if the Persons who wrote to him, had both made a Vow of Continence, then they were oblig'd to keep it; and that if they found themselves tempted by Carnal Desires, they should humbly pray to God to give them Grace to resist them; but if only one of the two had made the Vow of Continence, that party was oblig'd to pay the Conjugal Duty to the other, who had not made it. He concludes with some Reflexions upon the Duties of married Persons, and chiefly upon the Education of their Children.

In the Letter to the Abbot *Engippius*, he treats very largely of the Advantages of Charity, and the Love of our Neighbour. He thanks him for his Present, and acquaints him that he had sent him his Letters to *Monimus*.

*St. Fulgentius* wrote, at the desire of *Junilius*, who was one of his Friends, a Letter about Penance to an unknown Woman, call'd *Venantia*. There he shows, That remission of sins, committed after Baptism, may be obtain'd in this Life, provided one be sincerely penitent. From whence he concludes that these sinners ought not to despair, but neither ought they to hope without striving and doing of Penance.

The Treatise of Faith address'd to *Donatus*, contains an exact Explication of the Mysteries of the Trinity and the Incarnation.

We have already spoken of the Question started by the Monks of *Scythia* upon this Proposition, *One of the Trinity did suffer*, which they would maintain to be Catholick, and oblige others to acknowledge it for such. Their Faction was very powerful in the East, and they had their Complices in the West. They had sent, as we have already observ'd, Deputies to *Rome*, to maintain their Opinions there, and *Peter* the Deacon was at the Head of them. These Deputies not finding that footing in the Church of *Rome* which they expected, thought fit to consult the Bishops of *Africa*, which were banish'd to the Isle of *Sardinia*: And therefore in the Year 521 they address'd to them a Writing, wherein they declar'd their Belief concerning the Incarnation and Grace, and founded it upon the Testimonies of the Fathers.

As to the Incarnation, they acknowledg'd two Natures in Jesus Christ, united into one Person only, without confusion and mixture. They reject the Sentiment of those who professing to believe one Nature Incarnate in Jesus Christ, do not receive the Decision of the Council of *Chalcedon*, or who admitting two Natures, would not say that there is but one Nature of the Word Incarnate. From these Principles they conclude, That the Virgin is truly the Mother of God; That the Union of the two Natures is essential and natural; That the Person of Jesus Christ is compos'd of two Natures without any change happening to him; That the Trinity continues the Trinity still, tho one of the Persons of this Trinity was Incarnate; That his Flesh is not become a part of the Trinity, but is become the Flesh of one Person of the Trinity. From whence it comes to pass, that one may say, That one of the Trinity suffer'd and was crucified in his Flesh, and not in his Divinity; that it was not Man who was made God, but God who was made Man. They profess to receive the four first General Councils, and the Letters of *St. Leo*, and to condemn the Errors of *Theodorus* of *Mopsuestia*, *Nestorius*, *Eutyches*, and *Dioscorus*, and of all those whom the Apostolick See had regularly condemn'd.

As to Grace they follow the Principles of *St. Austin*, and declare that they believe that the first Man was created without Concupiscence, and with a perfect liberty to do good and evil, and that by falling into sin he was chang'd both in his Body and his Soul; that he lost his own Liberty, and became a Slave to sin; that since that time all men are born in sin; that nothing but the Grace of Jesus Christ can deliver us from sin; that without this, we can neither think nor desire that which is good; that Grace worketh in us to do, not by any necessitating violence, but by the sweet inspiration of the Holy Spirit; that no Man can say, 'Tis in my power to believe if I will, since Faith is the gift of God, who worketh in us to believe and to will; that the passage of the Apostle, which says, *God would have all Mankind to be sav'd*, ought not to be objected against this Doctrine, to prove that nothing hinders us to be sav'd if we will: For if this were so, there would be no necessity to have recourse to the unsearchable Judgments of God for explaining the reason why one is call'd, and another not; that if God would effectually have sav'd the whole World, he should have wrought in *Tyre* and *Sidon* those Miracles which were done in *Chorazin* and *Bethsaida*, since he knew, that if they had been wrought in these two former Cities, their Inhabitants would have repented; that the beginning of good Thoughts, the consent of the Will to do good, cometh to us from God, who produces them in us by his Holy Spirit. They cite for proof of these Principles, some passages of *St. Basil*, of the Popes *St. Innocent* and *St. Celestin*, and of the Council of *Africa*. They conclude with Anathematizing *Pelagius*, *Celestius* and *Julianus*, and those who are of their Opinion, together with the Books of *Faustus* about Predestination. This Confession of Faith is sign'd by *Peter* a Deacon, *John* and *Leontius* Monks, and by another *John* a Reader. They pray the Bishops of *Africa* to approve their Exposition of Faith, that so being supported by their Authority, they may be able to stop the mouth of those who disgrace them.

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The Bishops of *Africa* employ'd *St. Fulgentius* to write them an Answer; and their Letter bears the names of fifteen Bishops only, who did not only approve in this Letter all the Points of the Confession of Faith, which we have just now explain'd; but did also enlarge and confirm them, without excepting so much as that Proposition, *One Person of the Trinity did suffer*. They enlarg'd very much upon the Proofs of Original Sin, the Necessity of Grace for the beginning of Faith, upon its Efficacy, upon the Insufficiency of Free-will to do good. They confess that Grace does not destroy our Free-will, but they maintain that our Free-will, which without Grace is not sufficient to do any thing but sin, is deliver'd from this Bondage by Grace, which sets us truly at liberty. They confess also that in some sense it may be said, that Nature has power to believe and to do good; because Faith and Charity are proper for Human Nature, and Man was created only to believe and do good; but that since the Fall, he cannot have Faith, nor do good unless God give him the power, as the Soul gives Life to the Body which is capable of being animated. That when the Apostle says, *There are some People who do by nature what the Law commands*, this is to be understood of Faithful People and such as were Converted; That neither the knowledge of God nor Faith will avail us any thing without Charity; that the Law of Nature does not deliver us from sin without Grace; that it must be referr'd to the incomprehensible Judgments of God, that he does not effectually will all Men to believe; that it is sufficient for us to acknowledge with humility his Mercy wholly gratuitous in those who are sav'd, and not to doubt his Justice as to those who are damn'd; that those who understand this passage of *St. Paul*, *That God would have all Men to be sav'd*, so as to make a Man's Salvation depend upon his own Will, are grossly mistaken; that the example of Infants dying without Baptism, who are condemn'd to Eternal Punishment (for this is the term which *Fulgentius* uses) without committing any voluntary sin, does confound them: That therefore the words of the Apostle are to be understood in this sense, that no man is sav'd but by the Will of God, because he cannot prevent the fulfilling of God's Will, neither can the effect of it be hinder'd by the malice of Men; and that 'tis certain, that all those whom God would have sav'd are infallibly sav'd; that it may also be said, that by all men are to be understood, all men who are to be sav'd; that often-times in Scripture *all the World* is taken for a part of Mankind. Lastly, That God who created Man, hath provided for him by the Decree, by which he predestin'd him, Faith, Justification, Perseverance and Glory, and whosoever does not acknowledge the Truth of this Predestination shall not be of the number of the Elect, nor have any share in that Salvation; That notwithstanding the Faithful ought constantly to pray, and to have Charity for these Persons, that God would give them his Grace to enlighten them, and to make the Word fruitful in them; for in vain does the Word of God strike our Ears, if God does not open our Understanding by his Grace. Thus ends this Answer of the Bishops of *Africa*, which is worthy of the Faithful Disciples of *St. Austin*.

The Books of *Faustus* against these Principles were publish'd at *Constantinople*, and because they made a great noise these Monks sent them to *St. Fulgentius*, who wrote seven Books to refute them. This Work is not printed: *Father Vigner* of the Oratory had a Manuscript of it, but since his Death it is not known what is become of it. *St. Fulgentius* had finish'd it before he was call'd back into *Africa*.

When he was upon his return thither, he wrote upon the same subject, and according to the same Principles, three Books of Predestination and Grace, address'd to *John* the Priest, and *Venerius* a Deacon. He shows in the first Book, That Predestination is purely gratuitous, and that it does not depend upon the prospect of Men's Merits. The example of Infants is one of his strongest Proofs. But whereas some save themselves by saying, *That God permits them to receive, or not to receive Baptism, according to the knowledge of the good or evil which he foresaw they should have done if they had liv'd*, he rejects this Solution, and this middle Science.

In the second Book he confesses, that the Good and Evil have a Free-will; but he maintains that it is aided and improv'd in good Men by Grace, and that it is weaken'd and punish'd in the bad; that it is God who converts us, and worketh in us to will that which is good; that 'tis he who gives us the design and will to pray; that the Will of Man always follows the grace of God which precedes it. Towards the end he confutes the Opinion of his Adversaries, who affirm'd, That the Vessels of honour and dishonour mention'd by the Apostle, are not the Predestinate and the Reprobate; but the Vessels of dishonour are the Poor, the Monks and Ecclesiastics; and the Vessels of honour are the Noble, the Rich and the Potentates of this World. He proves that this Exposition is false; and hereupon he says, That in this World there is no Dignity in the Church above that of a Bishop, nor in Secular Affairs above that of a Christian Emperor; but all the Bishops and Emperors are not Vessels of Mercy, but only those who acquit themselves well in their Offices. A Bishop, says he, shall not be sav'd, because he is a Bishop, but he shall be sav'd, if he watch over his Flock, if he preach the Word in season and out of season, if he reprove sinners, if he uses to them Entreaties and Rebukes with all kind of patience and meekness; if he has not the spirit of domineering and pride; if, according to the Command of the Apostle, he serves for an Example to all his Flock: So likewise an Emperor is not a Vessel of Mercy destin'd to Glory, because he has the Sovereign Power, but he shall be, if he live in the Orthodox Faith; if being possess'd of true Humility, he makes his Royal Dignity subservient to Religion; if he loves rather to serve God with fear, than to command his People with pride; if he moderates his severity by a spirit of meekness, if his power is accompanied with goodness, if he would rather be lov'd

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then fear'd, if he minds nothing but the good of his Subjects, if he loves Justice without forgetting Mercy, if he remembers, in all his Actions, that he is a Son of the Church, and that he ought to employ his power for its quiet and peace: For this Honour for the Church makes the Emperors greater and more glorious, than all their Battels and Victories.

In the third Book he returns to Predestination, and having affirm'd that it is gratuitous, that Vocation, Justification and Glory are its effects; that it is infallible and certain, that the number of the Predestin'd is determin'd, and that it is impossible to add too, or take away any from them; he answers this great Objection, That if this were so, we ought then neither to pray nor watch, but follow our own Wills, since if we are of the number of the predestin'd, we shall infallibly be sav'd; and if we are not, we cannot be sav'd. He says, That this Objection is like that of those to whom God should promise a long Life, when they infer from this promise, that they will no more take those things that are necessary to maintain this Life. He adds, That as the love of Life makes him to whom this promise is made, seek for those things which are necessary to maintain it; so the Grace which God has prepared for us by his Predestination, does infallibly make us watch, pray and labour. Afterwards he enlarges upon this Passage, God would have all men to be sav'd, and is of Opinion that the true sense of it is, That God would have some Men of all Nations, Ages and Conditions sav'd, and not that he wills the Salvation of every Man in particular, since he would not make himself known to such Men as would have believed in him, if he had made himself known unto them. From hence he passes to consider the difference between the state of the first Man and ours. The first Man was perfectly and fully free, he had no inclination to evil, and he had the power to do good by the assistance of that Grace, which he could use or not use. But since sin entered, the liberty of Man's Will is deprav'd, and his Free-will is become a Slave to sin, and he has need of a powerful preventing Grace to deliver him from the unhappy necessity of sinning, and to render him victorious over Temptations.

Lastly, He treats of the Origine of Souls, whether they be created and put into the Body, or produc'd by other Souls. He follows, and approves the Modesty of St. Austin, who treating of this Question, left it undecided. He shews what Difficulties there are to reconcile the first Opinion with the belief of Original Sin; and the second with the manner of propagating Mankind. And so without determining any thing upon the Question, he says only, That we must believe that the Soul is not a Body but a Spirit, that it is not a part of the very Substance of God, but a Creature; that it is not put into the Body as a Prison for sins that are past, but that it is put into the Body by the appointment of God to animate it, and that being united to the Flesh, it contracts Original Sin, from which it is purified by Baptism. He refutes in a few words these Errors, and those who asserted them.

St. Fulgentius wrote also a Letter in the Name of the Bishops of Afric to John and Venerius, to whom he address'd these two Books. This Letter contains the same Principles and the same Doctrine about Grace and Predestination. There they observe, that God permits some Persons to exalt Free-will above Grace, the better to discover the power of this Grace, which is not known when it is not received, and the great struggle that arises then, because without it no Truth can be known, neither is there any Light to discover it. After this Preface he proposes and maintains the following Propositions; 1. That Predestination is purely gratuitous, and that this Decree is not made upon foresight of Men's Merits. 2. That Infants, who die after they are baptiz'd, are sav'd by the mere Mercy of Jesus Christ, and that those who die without Baptism are condemn'd upon the account of Original Sin. 3. That those who believe this Grace is given to all, are not Catholics in their Sentiments, since not only all men have not Faith, but there are even whole Nations who never heard of the Gospel. 4. That it may be said, that Man is sav'd by Grace, and by his Good Works, provided it be confess'd that the Grace and Mercy of God prevents the Will of Man, and works in him to will. 5. That all those whom God would have sav'd are predestin'd, because the Almighty Will of God does always take effect, his Power can never be defeated. 6. That the Free-will which was sound and entire in the first Man, is become weak by sin, but is improv'd and strengthened by Grace. 7. That the Question concerning the Origine of Souls must not be ventilated, or it must be treated of without bitterness; but that there is no doubt that Souls do contract Original Sin. They cite at the end of this Letter a passage of Pope Hormisdas in favour of St. Austin, and praise the Books of Fulgentius about Predestination and Grace, and those which he wrote against Faustus.

We have nothing now remaining, but some Fragments of the Ten Books of St. Fulgentius against a famous Arian, call'd Fabianus.

The first Book was entitl'd, Of the most High, the Comforter, of the Titles of Ambassador, Doctor and Judge. There he prov'd that these Titles agreed to the Father and the Son.

In the second Book he shew'd that the Functions of Sighing, Desiring and Praying, which are attributed to the Holy Spirit, are not contrary to his Divinity.

In the third he prov'd that Imensity agreed to the three Divine Persons.

In the fourth, that the Father, the Son and the Holy Spirit are equally adorable. He distinguishes the Worship of *Latria* from that of *Dulia*; the first agrees to God only, and the second may be given to Creatures. He speaks also of the Properties which belong to each Divine Person.

The fifth Book was about the Title of Image which is given to the Son of God, where he proves that he is so the Image of God as to be also of the same Nature.

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In the sixth he proves that the Son is eternal as well as the Father.

The seventh establishes the Divinity of the Holy Spirit.

The eighth was about the Mission of the Holy Spirit.

The ninth is concerning the Invocation of the three Divine Persons; where he demonstrates that the Son and the Holy Spirit are to be Invoked as well as the Father; That Sacrifices are to be offer'd to the Son and Holy Spirit as to the Father, and that the like Thanksgiving is paid unto him.

The tenth was about a Writing upon the Apostle's Creed; where he observes that it was so call'd, either because it is a Compact, or because it is an Abridgment of the Christian Doctrine. After this he proves that what in the Creed is attributed to the Father, agrees to the whole Trinity.

The Treatise address'd to Victor is upon the same Subject, and written at the same time. There he refutes the Discourse of a Priest nam'd *Fastidiosus*, who having quitted a Religious Profession and the Priestly Office to lead a licentious Life, had also abandon'd the Faith by turning Arian. St. Fulgentius proves in this Treatise the Divinity of the Son, and explains how it may be said, That the Word only is Incarnate.

The time is not certainly known when the Treatise of the Faith was written, which is address'd to a Lay-man call'd Peter, who having a design to make a Journey to Jerusalem, desir'd before his departure, to have an Instruction containing the Articles of Faith, that he might know what he ought to believe. St. Fulgentius explain'd to him, first, what he ought to believe concerning the Mysteries of the Trinity and the Incarnation: And then he told him that all Beings, both Spiritual and Corporeal, are the Work of God who created them; that Spiritual and Intelligent Beings were to subsist eternally by the Will of God; that the Angels being created free, and having power by the Grace of God to merit their Happiness, or else to fall from it, by their sin, one part of them had perish'd, and the other part was confirm'd in the Love of God, which they could never lose any more: That the first Man, who had been created perfectly free, had fall'n into sin, and so subjected all Mankind to death and sin; That God had deliver'd many of them by his Grace, by the help of which they were enabled to live well, and to obtain eternal Life; That there is no state wherein a Man can deserve well, but only during the time of this Life, but as long as a Man lives upon this Earth, there is always space for Repentance; That this Repentance is unprofitable to those that are out of the Church; That all Men shall rise one day, and those who shall die in a good state shall be happy for ever, and others shall be condemned to eternal punishment; That a Man comes to the Kingdom of Heaven by means of the Sacraments which Jesus Christ has instituted; That none can obtain Salvation without the Sacrament of Baptism, except those who shed their Blood in the Church for Jesus Christ; That he who has receiv'd Baptism out of the Church has receiv'd this Sacrament, and if he returns into the Church he ought not to be re-baptiz'd, but his Baptism will profit him nothing if he continues out of the Church, or if he lives ill after he has been receiv'd into the Church; That those who live well ought continually to do Works of Mercy, to expiate those sins which even the just commit every day; That to avoid them, the humble Servants of Jesus Christ, shun Marriage, and abstain from eating Meat and drinking Wine; Not that they think that 'tis forbidden to use Marriage, to eat Meat and drink Wine; but because they are perswaded that Virginity is to be prefer'd before Marriage, and that Abstinence restrains a Man from sin; That neither second nor third Marriages are forbidden, and that excess in the use of Marriage is a Venial sin, but to those who have made a Vow of Continence, Marriage is a great Crime. Afterwards he reduces this Doctrine to forty Heads, which he thinks are to be believ'd. There was a long Article added at the end of this Treatise, which is cut off, by the Authority of some ancient Manuscript, wherein it is not to be found; and there is so much the more reason for it, because it is plain that this Treatise was concluded before the fortieth Article; and this Chapter has no relation to the preceding.

St. Fulgentius explains also the principal Points of our Faith in the Treatise of the Trinity address'd to Felix, who had also desir'd to be instructed, that he might be able to answer the Hereticks with whom he convers'd. And in the Treatise of the Incarnation to Scarilus; who had pray'd him to clear up a Question which had been propos'd at Table, Whether or no it might be said that the Father, or the Divine Nature was Incarnate. After he has gone over other Mysteries upon occasion of this Question, he handles another which was also propos'd at the same time, viz. Whether God created all Animals: He says, 'Tis certain that God created all things; that at the time of the Creation he formed all the living Creatures which the Earth and the Water produce; and as to those which are engendred out of the Corruption of Flesh and Fruit, he made them not in the first six days Creation, but he created those things out of which they were one day to be form'd.

The Questions which were propos'd to him by Ferrandus a Deacon, are more useful and more rational. A godly Man having an Ethiopian Servant, caus'd him to be well instructed in our Religion, and put him among the number of the Catechumens; after he had continued there his time, and learn'd the Creed, he was plac'd among those who were to be baptiz'd at Easter: The ordinary Exorcisms were us'd to him, he renounc'd solemnly the Devil, pronounc'd the Creed, and receiv'd the Exposition of the Lord's Prayer: When he was ready to be baptiz'd, he was seiz'd with a violent Fever, which brought his Life into danger; but Easter-day being near, his Baptism was put off to that day; and then he was carried to the Church in such a Condition, that he had no knowledge,

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not speech, nor motion, nor sense. Yet he was baptiz'd, tho he could not answer himself. A little time after this he died, without knowing that he had receiv'd Baptism. This History gives occasion to three Questions: The first is, *Whether Baptism administred to an Adult Person, who neither knows any thing, nor can speak and answer himself, does put him in a state of Salvation.* The second is, *Whether he had been sav'd, tho he had not receiv'd Baptism.* The third is, *Why we do not baptize the Dead, whose Faith and Piety were well known while they liv'd.*

St. Fulgentius, in answer to these Questions, proves first, *That Baptism without Faith availeth nothing to the Adult.* 2. *That Children receiving the Sacrament receive the Grace of Faith.* This being premis'd, he determines, *That the Faith of this Slave having preceded his Baptism, there is no doubt but he received the effect of Baptism, because he had both Faith and the Sacrament, but that it would have been in vain to have had Faith without receiving the Sacrament, for then he could not be sav'd; and that it is unprofitable to baptize the dead, because the Soul cannot obtain remission of its sin after it is gone out of the Body, and the Flesh alone is not capable of sin.* After these Answers, he says in general, *That the Canons have justly ordain'd to baptize the sick, altho they cannot themselves give an account of their Faith, provided there be Witnesses who answer for their willingness.* Lastly, He enquires *whether a person that has been baptiz'd, and dies without receiving the Eucharist, can be sav'd; Jesus Christ having said, That he who eateth not my Flesh, and drinketh not my Blood, hath no life in him.* To which he answers affirmatively, *That by Baptism we become the Members of Jesus Christ, and so by this means we are partakers of his Flesh.* He cites a passage out of a Sermon of St. Austin, who explains thus the words of Jesus Christ in John chap. 6. of the necessity of eating his Flesh and drinking his Blood.

There is another Writing of St. Fulgentius in Answer to five Questions from the same Deacon Ferrandus: The first, to know *whether the Three Persons of the Trinity can be separated.* St. Fulgentius answers, *That they cannot; and proves that all the Attributes which agree to One, agree to the Others, except the relative Properties of the Persons, which necessarily denote the Union of one with the other.*

The second is to know *whether it may be said, that the Divinity of Jesus Christ suffer'd or died, as it is said, That a God suffer'd, a Man died, &c.* St. Fulgentius maintains that this Expression cannot be condemned; and endeavours to justify it, by the Testimonies of St. Leo, Galasius, and St. Ambrose.

The third Question is, *Whether the Soul of Jesus Christ did perfectly know the Divinity.* St. Fulgentius is very confus'd upon this Question, which he decides by saying, *That it knew the Divinity perfectly, but not so as the Divinity knows it self; that it knows as much, but not after the same manner as the Divinity it self; that the Soul of Jesus Christ knows fully the Divinity, but it is not the Divinity.*

The fourth Question is, *Why it is said in the Prayers of the Church, That the Son reigneth with the Father in the unity of the Holy Ghost; which expression may make a Man think, that the Holy Spirit does not reign as the Father and the Son, but only unites them in their Reign.* St. Fulgentius answers, *That we pray to the Father through the Son, because the Son is the Priest and the Sacrifice, and that the Unity of the Holy Spirit denotes the Unity of Nature with the Father and the Son.*

The fifth Question is, *How St. Luke is to be understood when he speaks of the last Supper of Jesus Christ, that he took the Cup and gave it to his Disciples; that he took the Bread and said, This is my Body; and that afterwards taking the Cup, he said, This Cup is the New Testament in my Blood: Was it the same Chalice which was given both times, or two different Chalcices.* St. Fulgentius answers, *That according to some it was only one Chalice given but once, and that St. Luke in the first place says, by way of anticipation, that he distributed it to his Disciples. That according to others, it was one and the same Chalice given two several times.* He confesses that both these senses are Catholick, but he approves the last, and finds a great many Mysteries in this double distribution of the Cup. Nevertheless the first sense is more natural, and the only true sense according to the Letter.

The last Work of St. Fulgentius is his Treatise to Reginus, who had propos'd two Questions to him. He answers the first, *viz. Whether the Flesh of Jesus Christ was corruptible, or incorruptible, as some affirm'd.* He answers, *I say, that the Flesh of Jesus Christ was not corruptible, if by Corruption be understood Sin; but it was corruptible, if this be understood of alteration and sensible Corruption.*

Death hindred St. Fulgentius from answering the second Question of Reginus. Ferrandus the Deacon took upon him to write this Answer.

The knowledge, zeal, and easie way of speaking which St. Fulgentius was Master of, will not suffer us to doubt but he wrote many Sermons; but there are but very few of those that go under his Name that are worthy of him. In the last Edition of his Works there are but ten which can be his; and also in the Preface the Sermon of St. Vincent is rejected, as being full of Allusions unworthy of St. Fulgentius. Here follow the Titles of the Sermons; 1. Of the Stewards. 2. Of the two Births. 3. Of St. Stephen the first Martyr. 4. Of the Epiphany, or of the Murder of the Innocents, and Adoration of the Wife-men. 5. Of Charity towards God and our Neighbour. 6. Of St. Cyprian the Martyr. 7. Of the good Thief. I doubt very much whether this be St. Fulgentius's as well as the eighth upon *Whitsunday*. The ninth is that of St. Vincent rejected in the Preface. The tenth is upon the words of the Prophet Micah, *I will teach thee, O Man, what is good.* This has much of the Air of St. Fulgentius. The second upon the Purification is certainly not

not his; for this Festival is later than the Age of St. Fulgentius. The other Sermons are not St. Fulgentius's, and therefore are justly thrown back to the end of the Book.

These are all which we have at present of the Works of St. Fulgentius. We have lost his true Treatise against *Pinta*, his Conference with King *Thrasimond*, his Book of the Holy Spirit to *Abra-gilas*, his Letter to the Catholicks of *Carthage*, two Treatises of Fasting and Prayer, two Letters written to *Stephanias* in the Name of the Bishops of *Sardinia*, a Letter to a Bishop, wherein he asserts, That Christian Meekness obliges us not to deliver up a guilty Person to a Secular Judge, the whole ten Books to *Fabianus*, and the seven against *Faustus*. The ancient Author of his Life makes mention of these Works.

The Treatise of Predestination and Grace, whatever *Theophilus Raynaudus* says of it, is none of St. Fulgentius's, for it has neither his Style, nor manner of Writing about Grace. The Author of this Book did not fully comprehend the subject matter of it, and had no certain Principles; sometimes he asserts such Doctrines as are agreeable to those of *Cassianus*; and sometimes he adheres to the Doctrine of St. Austin. In fine, he is very far from that Clearness and Copiousness which is found in the Writings of St. Fulgentius: yet this is the Work of an ancient Author.

St. Fulgentius did not only follow the Doctrine of St. Austin, but he also imitated his Style. His Words indeed are not so pure, but then he is not so much given to play with Words. He had a quick and subtil Spirit which easily comprehended things, set them in a good Light, and explain'd them copiously, which may appear unpleasant to those who read his Works. He repeats often the same things in different words, and turn the Questions a thousand different ways. He lov'd *Thor-ny* and Scholastical Questions, and us'd them sometimes in Mysteries. He knew well the Holy Scriptures, and had read much the Works of the Fathers, and particularly those of St. Austin.

One part of the Works of St. Fulgentius was printed at *Basil* in 1556, 1566, and 1587; at *Antwerp* in 1574, at *Collen* in 1618.

F. *Theophilus Raynaudus* has publish'd them since enlarg'd with some Treatises. They have also been printed at *Lyons* with the Works of the other Fathers in 1633, and 1652, and in 1671. *F. Sirmondus* publish'd some of them in 1622, and in 1643. *Camerarius* in 1634, and *F. Chiffletius* in 1656, and in 1649. But lately all his Works were gather'd together in one Volume in quarto, printed at *Paris* by *Desprez* in 1684. They were reviewed by many Manuscripts, the differences whereof are noted in the Margin, or at the end of the Book. He that publish'd them cannot be accus'd of the common Fault which those that make Editions are guilty of; *viz.* that they make too long Notes, for he has made none at all throughout the whole Book. It appears also by the Preface, which is done by another Author, that he did not place the Works in that Order, which should have been observ'd in making this Edition. Nevertheless, it is exact and correct enough, and it will be easie, if the Book be printed a second time, to enrich it with some Notes, and to put the Works in a better Order.

## EUGIPIUS.

*Eugippius* or *Egippius*, Abbot of *Villa Lucullana* in the Country of *Naples*, wrote to *Paschasius* the Deacon, a Book concerning the Life of St. *Severinus*. He compos'd also a Rule for the Monastery of this Saint, which he left him at his death. This is what *Isidore of Sevil* says of him. Probably this is the same *Eugippius* of whom *Cassiodorus* gives the following Testimony in his Book of Divine Learning, ch. 23. *You must read the Works of the blessed Priest Eugippius which we have seen. This man was not very learned, but he was fill'd with the knowledge of the Holy Scripture. He dedicated to his Mother Proba, a Collection taken out of the Works of St. Austin, wherein he made Extracts of this Father's Sentiments and Thoughts, whereof he compos'd one Book only, divided into 338 Chapters. 'Tis certain that this Book is very useful, since he has collected with great exactness into one Book, what can hardly be found in a whole Library.* *Sigebert of Gemblours* does also mention this Work; but he says that this *Eugippius*, who is the Author of it, liv'd in the time of *Pelagius* the Second, and of the Emperor *Tiberius Constantine*, i. e. about the end of the fifth Age. This made some Authors think, that he is different from the Author of the Life of St. *Severinus*, whom *Isidore of Sevil* places under the Empire of *Anastasius*, and under the Consulship of *Imperius* in 511. But it is easie to perceive that it is an Error of *Sigebertus*, since the Author of the Collection of the Thoughts of St. Austin was more ancient than *Cassiodorus*, and his Book was compos'd when *Cassiodorus* wrote his Book of Divine Learning. 'Tis very probable therefore that it is the same, and that there is no difference between him to whom St. Fulgentius, and him to whom Ferrandus wrote, as *Trithemius* has observ'd.

The Life of St. *Severinus* was publish'd in part by *Bollandus*, and is publish'd entire among the Works of *Veslerus*. The Collection of Passages out of St. Austin was printed at *Basil* in 1542, and at *Venice* in 1543.



Ferrandus  
a Deacon.

## FERRANDUS a Deacon.

**Ferrandus** Deacon of the Church of Carthage, surnam'd *Fulgentius*, the Friend and Contemporary of *St. Fulgentius*, compos'd some Books.

The most considerable is a Collection of the Canons of Councils, for restoring Discipline in the Church of *Africa*. 'Tis something probable that he compos'd it, when the Catholick Bishops were call'd back by King *Hildericus*. However this be, it is one of the first and most ancient Collections of Canons among the *Latins*. It is made up of 232 Canons, which are not related at their full length, but only by way of Extract and Compend. They are taken from the Councils of *Africa*, or from those of *Ancyra*, of *Laodicea*, of *Nice*, of *Antioch*, of *Gangra*, and *Sardica*.

We have already spoken of two Letters of this Deacon written to *St. Fulgentius*, wherein he proposes to him the Questions which this *St.* resolves. We have also observ'd, that *St. Fulgentius* dying before he answer'd the second of the two Questions, which Count *Reginus* propos'd to him, *Ferrandus* was charg'd with writing an Answer to him. *Reginus* ask'd in the second Question, *After what manner a Captain should behave himself to live Christianly*. *Ferrandus* gave him seven Rules about it, which he thought sufficient to make a Soldier a Spiritual Man and a good Christian. The first is to acknowledge the Grace of Jesus Christ as necessary to every action. The second is to make his Life serve for an Example to his Soldiers. The third is, not to wish for Command, but that he may do good. The fourth, to love the Commonwealth as himself. The fifth, to prefer things Spiritual and Divine to things Earthly. The sixth, not to exercise Justice with too great rigor and severity. The seventh, to remember that he is a Christian. These seven Rules he explains at great length. This Treatise may be very useful and instructive to Men of Arms. It was written a little while after the death of *St. Fulgentius*.

The Letters of *Ferrandus* to *Scholasticus Severus*, and *Anatolius* Deacon of the Roman Church, are both written upon the same Subject. There he defends that Proposition which made so great a noise in the East, *A, or One Person of the Trinity did suffer*. The principal Reason on which he grounds it, is, That it is undeniable that Jesus Christ was *A, or One Person of the Trinity*, and that he suffer'd; and therefore it may be said, that *One of the Persons of the Trinity suffer'd*; that 'tis good nevertheless to add, that he suffer'd *in the Flesh* which he took. He thinks also that it may be said, using this Precaution, that the Divinity suffer'd.

He wrote a great Letter to *Eugippius* about the Trinity, but there is nothing remaining of it except the beginning.

*Ferrandus* was one of the first who declar'd in Writing against the Condemnation of the three Chapters, and particularly against the Condemnation of the Letter of *Ibas*. Being consult'd upon this Subject by *Pelagius*, and *Anatolius* a Deacon of Rome, he answer'd them that he did not agree to the Condemnation of the Letter of *Ibas*, which was approv'd in the Council of Chalcedon; that this was to impeach the Authority of this Council; that if what had been there done was thus repeal'd, it was to be fear'd, the like might be done to the Decisions of the Council of *Nice*: That General Councils, and chiefly those which the Roman Church approv'd, had an Authority next to that of the Canonical Books; *Secundæ autoritatis locum post Canonicos libros tenent*; and that we are no less oblig'd to obey them than to believe the Holy Scripture. In short, that we ought not to condemn those Persons who died in the Communion of the Church; and that as we cannot absolve those who died under Excommunication, so neither can we Excommunicate those who are dead: That it may be lawful for particular Persons to say and write their Judgment, but they ought not to oblige others to subscribe to it, nor to embrace it with a blind submission, since this is a Privilege peculiar to the Canonical Books, and the Decisions of General Councils.

The Life of *St. Fulgentius* is also attributed to *Ferrandus*, which was certainly written by an Author contemporary, and a Disciple of this Saint. It is like enough to his Style, and is found in the Manuscript join'd with the Works of *Ferrandus*: Yet it seems to be written by one who had been a longer time, and liv'd more constantly with *Fulgentius* than the Deacon *Ferrandus*. There has been printed under the Name of *Ferrandus* a Letter address'd to *St. Anselm*; but the distance of time between the one and the other, sufficiently discovers the falshood of it. The three first Books of *Vigilius of Tapsa* have been also attributed to him, but against all reason.

The Style of this Author is simple enough and clear; his Phrases are not long, but they are full of Quibbles and continued Allusions. *Achilles Tarius* was the first who publish'd a part of *Ferrandus's* Works in 1518. Mr. *Pitheus* has since publish'd the Collection of Canons, and *F. Sirmondus* the two Letters to *Fulgentius*. The Life of this Saint is in *Bollandus*. In fine, *F. Chiffletius* has collected, review'd and publish'd all the Tracts of *Ferrandus* the Deacon which were printed at *Dijon* in quarto, in 1649. His Edition was follow'd in the last Bibliothéque of the Fathers.

JOHN

John  
Maxentius.

## JOHN MAXENTIUS.

**THE** Monks of *Scythia*, who maintain'd that it was necessary to say, *That One of the Persons of the Trinity was crucified*, had for their Champion an Abbot call'd *John Maxentius*, who defend-ed their Party very vigorously. 'Tis not well known from whence he was, whether he was from *Scythia*, or from some other Province of the East\*, or whether he was from the West. The Party whom he defends, would make us believe that he was one of the Monks of *Scythia*; but his Style discovers that he was born, or at least that he had his Education in the West. I can easily believe that it was so indeed, but then he travelled into the East, where he settled among the Monks of *Scythia*.

He hath written many Discourses in defence of the Party, and the Opinions of these Monks. He drew up a Petition, which they presented to the Legats of Pope *Hormisdas*, wherein they complain'd, that they were accus'd of adding something to the Faith, because they maintain'd the Decision of the Council of Chalcedon by the Judgment of the Fathers. They confess that nothing can be added to the Catholick Faith, because nothing but what is imperfect is liable to addition; But they maintain'd that it's not forbidden to explain and clear it up by such terms as the Fathers used. They bring for an instance of this, *St. Cyril* and *St. Leo*, who added to the Creed the Explications of the Fathers, to discover the true sense of it. They say that they have done the same for maintaining the Council of Chalcedon against those who accus'd it of condemning the Faith of the Fathers. They join'd with this Remonstrance a Confession of Faith, wherein they explain their Sentiments about the Mytery of the Incarnation, and reject the Errors of *Nestorius*, *Eutyches* and their Followers, and endeavour to shew that we ought to say, *That One Person of the Trinity was crucified*, and to confirm this Expression by the Testimonies of the Fathers: But there is scarce any except *Proclus* who us'd it. They add afterwards a Confession of their Doctrine concerning Grace, the Substance whereof is this; *That Adam was created a perfect Man; that he was neither mortal or immortal, but capable of becoming either the one or the other; That he had a perfect liberty of Power and Will to do good or evil, but falling into sin, he had lost the Life of the Soul, as well as that of the Body, and that his sin descended upon all his Posterity: That upon this account Children are baptiz'd, not only to make them the Children of God by Adoption, or to render them worthy of the Kingdom of Heaven (as the Disciples of Pelagius, Celestius and Theodorus of Mopsuestia taught) but also that they may obtain remission of Original Sin which deserves eternal Death; That none can recover himself from this Fall, nor be saved, but by the Grace of Jesus Christ: That Free-will, since the entrance of sin, has, of it self, no other power but that of choosing some carnal good and pleasure, and that it can neither desire, nor will, nor do any thing for eternal Life, but by the Operation of the Holy Spirit: That they condemn on the one side those who say that sin is Natural, or that it's a Substance; and on the other side, they detest those who affirm, against the Doctrine of *St. Paul*, That it is in us to Will, but it is God that finishes the Work.*

The Monks of *Scythia* receiving no satisfaction, as we have said, from the Legats of the Pope, came to Rome; but they were not much better receiv'd by Pope *Hormisdas*. They continued there more than a year by the order of this Pope, but finding means to withdraw, they fix'd up before their departure, twelve Anathematismes, which contain'd in Substance the Doctrine compriz'd in their Confession of Faith. And as it is the custom of those who are persecuted and accus'd of Heresie, about subtil Questions, to make many Declarations and Confessions of Faith, we have also a Confession of Faith made by *John Maxentius*, together with an Explication of the manner in which the two Natures are united in the Person of Jesus Christ.

After their Departure Pope *Hormisdas* being very angry with them, wrote to *Possessor* a Bishop of *Africa*, *That he had done all that lay in his power to cure these Monks of their Error, but could not compass his design; that he found them turbulent and Enemies to Peace; that they sought only to dispute upon new Questions, and that they were so proud that they would have all the Earth enslaved to their Imaginations; That they were wont to spread unjust Reports, to feign Calumnies, to hate the Church, to stir up Seditions, and to maintain their Opinion with obstinacy; That they had a mind also to stir up the People, and sow their Tares at Rome.* He adds to what we have now said, that which we have already reported concerning the Books of *Fausius*. *John Maxentius* having undertaken to answer this Letter which was publish'd to the World, took upon him to say, *That it could not be Hormisdas's, and that it was not the Work of a Pastor of the Church, but of its Enemies, being stuff'd with nothing but falshoods, errors, contradictions and reproaches.* Nevertheless he objects to *Hormisdas*, that he has not given a positive answer to the Monks of *Scythia*, although the Letter which he treats of begins with this Maxim, *That it's reasonable that those who are consult'd should give an Answer to those who consult them.* Afterwards he accuses the Author of this Letter of being an Heretick, and a favourer

\* By the East here is to be understood the Empire of the East, whereof *Scythia* was one Province.



Maxentius.

\*They were a sort of Officers chosen by the Pope out of the Clergy, to defend and take care of the Patri-mony of the Roman Church.

of the Nestorians. He accuses of the same Heresie *Dioscorus* the Pope's Legat, and the Bishop *Possessor*, to whom this Letter is written, because they were Enemies to those who affirm that One Person of the Trinity suffered. He defends this Expression stoutly, and proves that this Letter cannot be Pope *Hormisdas's*, because the Doctrine of the Monks of *Scythia* is condemned in it as Heretical, although the Pope, after he had entertained them many times, and known that it was their Doctrine, had not excluded them from his Communion for the space of fourteen Months that they continued at *Rome*. From whence he concludes, that this Letter was supposititious, or that the Pope was corrupted by *Dioscorus*; but whether this Letter was his, or anothers, that the Author of it is a Heretick. Afterwards he justifies the Doctrine and Behaviour of the Monks of *Scythia*, and refutes the Objections which are made against them in this Letter. He maintains that the Monks did not retire from *Rome* of their own accord, and that they were not driven away by the People, but that the Pope being subject to Human Infirmary, understanding that *Dioscorus* was returning, had caused them to be forced out of *Rome* by his Wardens\*, although he had promis'd to hear them in an Ecclesiastical Assembly, when *Dioscorus* should return. As to what was said in this Letter concerning the Books of *Faustus*, he observes that the Author should condemn them as Heretical, and not only say that the Church had not received them; but because he approved the Doctrine of *St. Austin*, he compares it with that of *Faustus*, endeavouring to prove that it's Heretical contrary to that of *St. Austin*, and agreeable to that of *Pelagius*. This he does to confound those who defended the Books of *Faustus* as Catholick, of which number was *Possessor* Bishop of *Africa*.

The same *John Maxentius* wrote a Discourse against the *Acephali*, who said that there was but One Nature in Jesus Christ after the Union; and a Dialogue against the Nestorians, divided into two Books. In the last of them he proves stoutly, that it may be said that One Person of the Trinity did suffer. These Works, and others whereof we have now spoken, are to be found in the Bibliothicks of the Fathers. The Style of this Author is pure enough; he wrote with much clearness and strength.

## TRIFOLIUS.

Trifolius.

ALL that is known of this Author is, that he was a Priest, that he liv'd at the beginning of the sixth Age, for his Country is altogether unknown. There was a Letter of his address'd to *Faustus* a Roman Senator, against *John* one of the Monks of *Scythia*, who was come from *Constantinople* to *Rome*. There he refutes their Opinion, and maintains that this Doctrine, One of the Trinity suffer'd, did spring from the Error of *Arius*, and that it agreed with all Heresies. He advises this Senator to shun all Expressions which are not in the Decisions of the four Councils, nor in the Writings of the Fathers approv'd by these four Councils, such as the Letter of *St. Athanasius* to *Epiphanius*, the Letters of *St. Cyril* to *John* of *Antioch*, and those of *St. Leo*. He handles the Question with much subtilty; and to prove that this Expression ought not to be us'd, One of the Trinity suffer'd, he grounds his Argument upon this, That the Father, Son and Holy Spirit are not three, but one God only in three Persons: Now when one of the Trinity is nam'd, it seems as if it were said, One of three Gods. Perhaps this Equivocation may be remov'd, by saying, One of the Persons of the Trinity did suffer; but then they fall into another Inconvenience, because this Expression may make a man think that the Divinity did suffer; and if it be added, In the Flesh, the two Natures seem to be confounded. He cites against these Expressions a place out of the Session of the Council of *Chalcedon* against *Carosus* and *Dorotheus*, a Passage out of a Letter of *St. Cyril* to *John*, and another out of a Letter of *St. Leo* to the Emperor *Marcianus*. He rejects the Testimony of *Proclus*, and maintains that his Letter is falsified.

This Letter being imperfect at the end, was publish'd by *Labbe*, from the sheets of *Sirmondus*, *Concil. Tom. 4. p. 1590.* as *Dr. Cave* says, *Hist. Lit. p. 396.*

## ADRIANUS.

Adrianus.

His Author wrote at the beginning of the sixth Age, since he is cited by *Cassiodorus*, in the Book of *Divine Learning*. He wrote an Introduction to the Holy Scripture, mention'd by *Photius* in the second Volume of his *Bibliothèque*. It was printed in Greek at *Ausburg* in 1602, and in the eighth Tome of the *English Critick*.

ADRIANUS.

Laurentius.

## LAURENTIUS.

*Laurentius* Bishop of *Novaria* liv'd at the beginning of the sixth Age: He wrote a Discourse which *Trithemius* calls *A Book of two Times*, of that which pass'd from *Adam* until Jesus Christ, and of that which shall continue from Jesus Christ to the end of the World. This Work indeed begins with the distinction of these two Times, but Penance is the Subject of it: It has been printed under the Name of a Homily upon Penance, yet it is not a Homily.

The same Author wrote some Homilies: There is one in the *Bibliothèque* of the Fathers, concerning Alms, and *Father Mabillon* has publish'd one about the *Cananean Woman* in the second Tome of his *Analecta*. The Style of this Author is very simple.

Some think that this *Laurentius* is the Archbishop of *Milan*, whom *Emodius* praises, but there is no certain proofs of it, and the Translation from the Bishoprick of *Novaria* to the Archbishoprick of *Milan*, which must necessarily be suppos'd, renders the thing very improbable.

## MARCELLINUS.

*Count Marcellinus* wrote a Continuation of the *Chronicon* of *St. Jerom* unto the Year 535, for what follows in the *Chronicon* under his Name is another Author's, as appears by the Preface. He wrote also four Books of Geography which are mention'd by *Cassiodorus*. He would not deserve to be rank'd among Ecclesiastical Writers, if he had not in his *Chronicon* wrote some things which concern the History of the Church. These following Particulars are the principal things in it; The Ordination of *St. Gregory Nazianzen*; the Councils of *Constantinople*, of *Ephesus*, of *Chalcedon*; The Death and Eulogy of *St. Jerom*; the Bishops of *Rome* and *Constantinople*; The Banishment and Deposition of *St. John Chrysostom*; the Persecution of the Christians in *Persia*; the Discovery of the Head of *St. John Baptist*; the Persecution of the Christians in *Africa*; the Division of the Eastern and Western Churches; the Tumults in the Church of *Constantinople* for this Form of Faith, One Person of the Trinity suffer'd, and some other particular Remarks.

It was first publish'd by *Schombovius*, containing only the *Chronicon* continued to 535; the following part of it was publish'd by *Pemvinius*, as if it had been *Marcellinus's* without any Note of distinction. Besides this Edition of *Schombovius*, this *Chronicon* was publish'd at *Paris* 1546, in Octavo, and 1575, at *Heidelberg* 1588, and at the end of *Eusebius's Chronicon* at *Leyden* 1606, and *Amsterdam* 1658. At last *Sirmondus* publish'd both the *Chronicon* more correct, and a much larger Appendix of an ancient Writer, from a very old Manuscript at *Paris* 1619, in Octavo, from whence it was taken, and inserted into the *Bibliothèque* of the Fathers, *Tom. 9. p. 517.* *Marcellinus* wrote also, as *Cassiodorus* testifies, *chap. 17. 25.* of *Divine Learning*, two Books of the Qualities of Times, and Positions of Places, and as many more of the Cities of *Constantinople* and *Jerusalem*: But both these Works are lost. *Cave Hist. Lit. p. 406.*

## ÆGIDIUS, or GILES the Abbot.

*GILES*, an Abbot of *Gallia Narbonensis* flourish'd at the beginning of the sixth Age. He is the Author of a Letter and a Confession of Faith which is in the first Tome of the *Gallie Councils* publish'd by *Father Sirmondus*.

Giles the Abbot.

## HORENTIUS.



## O R E N T I U S.

**O**rientius or Orientius Bishop of Elvire in the Province of Tarragona, who assisted at the Council held at Narbonne in 510, has written in Verse an Address to Christians, mention'd by Sigibert in his Catalogue of Ecclesiastical Writers, Chap. 24. It was also publish'd by Delrio, and printed at Amoy in the Year 1600 by Turpin, and with Notes at Salamanca in 1644. It is also in the Bibliothèques of the Fathers. It is not written in Heroical Verse, as Sigibert observ'd, but in Elegiac Verse. The Style of this Piece is close and nervous. Altho it favours of the Latine of that Age in which it was written, yet it is neither barbarous nor barbarous.

## B O E T I U S.

**T**he illustrious Names of *Flavius Anicius Manlius Torquatus Severinus Boetius*, which this Author bears, are a Testimony of the Nobility of his Extraction: He was chosen Consul in 487, and 510, and had the Joy to see his two Children promoted to this Dignity in the Year 522. But a little after he fell from the most happy state that can be imagin'd into the depth of Misery: For being accus'd of having a Design to restore the Authority of the Senate and Roman Republick, he was depriv'd of all his Possessions, and confin'd with Chains; he was Prisoner to *Pavia*, and kill'd in his Prison by Order of King *Theodoric*. This deadly Accident happen'd in 524.

*Boetius* was very learned in the Arts and Sciences, and particularly in the Philosophy of the Ancients. He translated the Books of *Aristotle* and *Cicero*, and wrote Commentaries upon them, and composed some Treatises of Arithmetick and Geometry.

Of all his Books of Philosophy there is but one that has any Relation to Christianity, viz. his excellent Treatise of the Consolation of Philosophy, which he wrote in Prison. It is a Conference which he feigns to have with Philosophy, which comforted him in his Misery. It is written partly in Prose, and partly in Verse, and divided into five Books.

The first contains the Complaint of *Boetius*, and the miserable state to which he was reduced.

In the second Philosophy, for his Consolation, employs such Motives as are less effectual by showing him that he has no cause to complain of Fortune which had been so long favourable to him.

In the same Book he proves, That Supreme Happiness does not consist in those things of which he was depriv'd, and that God only is the Sovereign Good.

Having prov'd in the fourth Book, That none but good men are happy, and that the wicked are always miserable, the Discourse of Providence and Destiny, and enquires into the Reasons why God permits the Wicked to enjoy a seeming Happiness, and the good to suffer Pain.

In the fifth the matter of Chance, of Free-will, and the manner of reconciling Free-will with the Prescience of God. *Boetius* makes her say, That Prescience is not at all destroy'd by Free-will; because altho every thing that God foresees does necessarily come to pass, yet it had not been foreseen, but that it was to come to pass by a Choice perfectly free.

Altho *Boetius* was not a Clergy-man by Profession, yet he wrote some Theological Books.

He wrote a Treatise of the two Natures in Jesus Christ, upon occasion of a Question that had been started about a place in the Council of Chalcedon, wherein this Proposition of *Eutyches* is condemn'd, That Jesus Christ is of two Natures, but he does not subsist in two Natures. *Boetius* at first could hardly understand the difference between these two Expressions; but afterwards meditating more upon it, he found that this Proposition was really the Principle of the Errors of *Eutyches*. This engag'd him to remove the Error of *Eutyches*, and to explain after what manner the two Natures are united in one Person only. He makes use of *Aristotle's* Philosophy to explain the terms of Substance and Person, and handles this matter in a very subtil and scholastical manner.

His Treatise of the Trinity to *Symmachus* is no less full of Philosophical terms and Metaphysical subtilties, as well as his Letter to *John* the Deacon of Rome upon this Question, viz. Whether the Father, Son and Holy Spirit can be affirm'd substantially of the Divinity; i. e. whether it can be said, The Father is the Divinity, &c. *Boetius* seems to be the first who explain'd our Mysteries by *Aristotle's* Philosophy, and made use of that Method which the Schol-men so greedily have embrac'd.

I say nothing of his other Works, because they are about matters purely profane. They were collected and printed at Basil by Henry the Son of Peter, in the Year 1546. This Author wrote purely enough, and does not much favour of the Barbarism of his Age: But the Scholastical terms which

which he uses, and the subtilty of the Questions which he handles, render him obscure and tedious. His Work of the Consolation of Philosophy is free from this fault; It is a Work worthy of a more refined Age, and may pass for a Master-piece in its kind.

## EPIPHANIUS SCHOLASTICUS.

**C**assiodorus made this Man, whom he thought very Eloquent, translate the Ecclesiastical Histories of *Socrates*, *Sozomen* and *Theodoret*. That eloquent Greece, says he, may not insult over us, and boast that they have anything which we have not. This Version is faithful enough, but it favours very much of the Barbarism of the Age in which this Translator wrote.

[He translated also the Commentaries of *Diadymus* upon *Solomon's* Proverbs, and the seven Canonical Epistles, and the Commentaries of *Epiphanius* the Cyprian upon *Canticles*, and perhaps many other Books. But all these Versions are lost. Only the Version which he made at the desire of *Cassiodorus*, of the *Condex Encyclicus*, or a Collection of Synodical Epistles to *Leo* the Emperor in Defence of the Council of Chalcedon, is extant, Conc. Tome 4. p. 891. and has been publish'd more correct by *Baluzius*, in his new Collection of Councils, Paris 1683. fol. Cave Hist. Lit. 387.]

Epiphanius Scholasticus.

## T H E O D O R U S the Reader.

**S**ocrates, *Sozomen* and *Theodoret* having all three written the Ecclesiastical History of the same time, from the Empire of *Constantine* to that of *Theodosius* the younger, that happen'd to them, which is scarce avoidable by all those who write the same History, that they often report the same things, and one adds some things which the others had pass'd over in silence: So that a man must either resolve to read many times the same things by reading all their three Histories, or else he must lose the knowledge of some things and considerable circumstances by reading one only. To sup these Inconveniencies, it was necessary to compose a Body of the History out of these three Works, and to relate but once those things which are found written by several, and to supply from one Historian what is wanting in the others. This Work was undertaken among the Greeks by *Theodorus* the Reader of the Great Church of *Constantinople*, and finish'd by *Cassiodorus* in the Version made by *Epiphanius*: For as to *Theodorus* he went no further in this Work then to the Death of the Emperor *Constantinus*. This Collection was divided into two Books, whereof there are yet some Manuscripts. [There is one Greek Manuscript of it in the Venetian Library of St. Mark, and *Leo Allatius* had another, from which *Valesius* took his various Readings of the Histories of *Socrates*, *Sozomen* and *Theodoret*, Cave p. 393.] But he wrote of his own two Books of the Continuation of the History of these three Authors, drawn to the Reign of *Justinus* the Elder; of which there remains now no more but an Abridgment of the Chapters, which was preserv'd by *Nicephorus*, and some Fragments taken out of the fifth and seventh Council; and from St. *John Damascene*. I think we need not very much regret the loss of this Work, since the Abridgment which we now have of it is very exact, and all things are related in it with great care. It is to be found, with the Fragments, at the end of *Theodoret's* Ecclesiastical History, publish'd by *Valesius*. *Musculus* has also plac'd it at the end of his Version of the Ecclesiastical Historians. [It is printed in Greek, with the other Ecclesiastical Greek Historians, by *Robert Stephens* at Paris, 1544. Gr. Lat. at Geneva, 1612. and with the Version and Notes of *Valesius*, Paris 1673. Cave p. 393, 394.]

Theodorus the Reader.

## S E V E R U S.

**S**everus born at *Sozopolis*, a City of *Pisidia*, was Head of the Monks of *Palestine*, and of the Sect of *Acephali*: he was made Bishop of *Antioch* in 513, and forc'd away from it in 519. He wrote some Treatises in the form of Letters, whereof we find some Fragments cited in the third Council of *Constantinople*, taken from a second Letter to *Occumenius*, from a Letter to *Paul*, from a Synodical Letter to *Anthimus*, and from a Letter to *Theodosius*. He maintains that there is but one Nature in Jesus Christ, and condemns the Decision of the Council of *Chalcedon*, and the Letter of St. *Leo*. [He

Severus.



[He wrote several other Letters mentioned by Eusebius, and some Homilies and Commentaries upon Scripture, frequently mentioned in the Greek Canon, &c. &c. &c.]

## JOHN of Scythopolis

John of  
Scythopolis

I have read, says Photius, a Treatise of John of Scythopolis, Scholasticus, against the Deserters of the Church, against Eutyches and Dioscorus, and those of their Sect, who would not confess that Jesus Christ subsisted in two Natures. A Patriarch call'd Julianus, had pray'd him, to write this Treatise, which contains twelve Books; the Style of this Author is clear and chaste, and he makes use of proper terms for an Historical Style. He opposes stoutly the Error, and does not misapply the Testimonies of Holy Scripture. He makes use of Logical Arguments when they may be useful to his Cause. The Author, whom he refers to in this Work, had industriously conceal'd his Name, and put no other Title to his Work, but *A Treatise against Nestorius*, to enter the Simple by this Fraud to the reading of his Book. 'Tis probable that Basil of Cilicia was the Author of this Work, since he wrote afterwards a Book in form of a Dialogue against the Treatise of John of Scythopolis.

## BASIL of Cilicia

Basil of  
Cilicia

Here follows what we learn from Photius of the Life and Works of this Author. This Basil says he, was, as he himself assur'd us, a Priest of the Church of Antioch at the time that Flavianus govern'd that See under the Reign of Anastasius. I have read his Ecclesiastical History, which begins at the Death of Simplicius Bishop of Rome, who wrote to Acacius of Constantinople, that he should not Communicate with Peter surnam'd Mongus, who then corrupted the Church of Alexandria, to which See he was promoted, and publickly condemn'd the Council of Chalcedon. Acacius at first was against him, but afterwards he was one of his Enemies, which made him be look'd upon as a Heretick by many, and depos'd by the Romans. The Affair was newly began under the Reign of Zeno. But to return to our Author; He begins his History with the Disturbance, and concludes it with the Death of Anastasius, and the Coronation of Justinus. He observes that he had also written two other Books of History, whereof the first begins at the Reign of Marcianus, and ends at that of Zeno, with which he begins the second, and there is a third, which begins at the Reign of Justinus. The Style of this Historian is not polite, and very unequal. He relates the Letters which the Bishops wrote one to another, for proof of the Matters which he asserts; and this makes his Volume of a prodigious Thickness, because one single History of little consequence fills many pages, and his Narration is full of Errors, and obscur'd by long Interruptions. He wrote also a Treatise against John of Scythopolis, whom he calls a Cavalier, and loads with many Reproaches: He accuses him of being a Manichean, of reducing Lent to three Weeks, of permitting one to eat Birds in that time, of observing Pagan Ceremonies, of being too much addicted to his Pleasures, of not waiting for the Communion till the Sacrifice was ended, but taking the Holy Mysteries immediately after the Gospel, that he might go the sooner to his Repast. This Treatise was stuff'd with all kind of Invektives, and divided into sixteen Books. The first thirteen are Dialogues against the first Book of John of Scythopolis: The three last are a continued Discourse against the second and third Book of the same Author.

Photius gives a particular Account of the Subject of each of these Books, whose general design was to oppose the Union of the two Natures, and the Expressions made use of in that Age to denote them. To this end he employs several passages of Scripture about which he cavils. Altho he was of Nestorius's Opinion, yet he never names him, but he commends Diodorus of Tarsus, and Theodorus of Mopsuestia. He does not openly condemn St. Cyril, but he says, that he against whom he wrote, grounds his Doctrine chiefly upon the Chapters of this Patriarch of Alexandria, and particularly upon the twelfth. This Work was Dedicated to one nam'd Leontius: It is written in a very mean style, and is full of Faults; but it contains many Sophisms and Arguments which discover that this Author was well vers'd in this sort of Subtilties.

JOHN

John I.  
Bishop of  
Rome.

## JOHN the First, Bishop of Rome.

JOHN, surnam'd Catelin, a Tuscan by Nation, and the Son of Constantius, was promoted to the See of Rome in the Month of August of the Year 523, which was the 31th of the Reign of Theodoric in Italy, and the sixth of the Empire of Justinus. This Emperor having a desire to extirpate Arianism in the East, order'd that the Churches which the Arians possess'd should be taken from them, and given to the Catholick Bishops who consecrated them. The Arians having complain'd to King Theodoric, who was of their Sect, threatned that he would treat the Catholicks of Italy after the same manner, if Justinus did not recal his Order. He thought that the best way to make these Threatnings successful, was to send the Bishop of Rome to desire this Favour of the Emperor, that so the Catholick Churches of Italy might be preserv'd from Ruin. John went thither, tho much against his Will, with some Senators of Rome; and Anastasius the Library-keeper says, That he was receiv'd at Constantinople very honourably, and obtain'd of the Emperor the Revocation of this Order in favour of the Churches of Italy. Nevertheless there is a Letter attributed to this Pope, which supposes that he was so far from making this Request to the Emperor, that he himself contributed to the Execution of the Order, which this Prince had publish'd, and consecrated some Churches of the Arians for the Catholicks; and Gregory of Tours says, That he was imprison'd for having consecrated some Churches of the Arians. This makes Baronius believe, that John advis'd the Emperor Justinus not to agree to that which he came to desire of him in the Name of the King of Italy, and that in imitation of the famous Regulus, he sacrific'd himself, and expos'd his Church to the danger of destruction, rather then he would desire any thing which was contrary to the Welfare of the Universal Church. I cannot tell whether such a Zeal is not indifcreet; but this I know, that there is no proof that John us'd it after this manner: For the Letter just now mention'd is supposititious, as we shall show; and Gregory of Tours does not say, that John fell into disgrace with Theodoric, for having consecrated the Churches of the Arians in the East, but for doing it in the West. However this be, John and his Collegues having return'd, were very ill receiv'd by King Theodoric, who cast them into Prison at Ravenna, where John died the 27th day of May in the Year 526.

The two Letters attributed to this Pope are both supposititious: The first, which is said to be address'd to an Archbishop call'd Zacharias, is compos'd of the words of the Letters of Innocent, Zosimus, Symmachus and Theodoric. The Date of the Consuls in it is false; It is the Style and the Work of Mercator.

The second, address'd to the Bishops of Italy, exhorting them to Consecrate the Churches of the Arians, as was done in the East, has the same marks of Falshood. The Date of the Consuls is false. It begins with some Scraps of the Letters of St. Leo, and the rest is a hotch-potch of passages out of the second Epistle of St. Paul to the Corinthians, according to the Vulgar Version. In fine, this Letter is contrary to History, to Ingenuity and good Sense: To History, because Anastasius assures us, that John perform'd this Embassy; to Ingenuity, because John should not have undertaken this Negotiation, if he had a mind to desire of Justinus that which was contrary to his Trust. In fine, It is contrary to good Sense; for nothing can be more ridiculous then this Inference, I have consecrated the Churches of the Arians in the East under a Christian Emperor who desir'd it; Therefore you ought to consecrate them in Italy in spite of an Arian Prince, who will be provok'd by so doing utterly to destroy the Catholick Churches. A delicate Consequence!

## FELIX the Fourth, Bishop of Rome.

AFTER the Death of John, the Holy See was vacant for almost two Months, and at last Theodoric caus'd to be chose in his room Felix, the fourth of that Name, who continued in the Holy See until the twelfth day of October in the Year 529. There are three Letters which go under the Name of this Pope, but the two first are manifestly supposititious, being nothing but a Collection of Passages patch'd together out of the Letters of St. Innocent, St. Leo, St. Gregory, and the forged Letters to St. Clement and Damasus. The third, which is address'd to Cesarius Bishop of Arles, was sometime attributed to Felix the Third, because of the Name of the Consul Boetius which is found in it, altho Cesarius was not yet Bishop under that Consulship. But F. Sirmondus has found in a Manuscript the Name of Mauricius, instead of that of Boetius; which discovers that this Letter is Felix the Fourth's, and of the Year 528. There he approves the Canon made by the Bishops of the Gauls, wherein it was forbidden to promote a Lay-man to the Priesthood, unless he were first tried.

Felix IV.  
Bishop of  
Rome.



Bonif. II.  
Bishop of  
Rome.

## BONIFACE the Second, Bishop of Rome.

**B**oniface the second of that Name, the first Pope of the Nation of the *Goths*, was promoted to the Holy See under the Reign of King *Alaricus* on the fourteenth day of *October* in the Year 529. At the same time one part of the Clergy chose *Dioscorus*, who was formerly one of the Deputies sent into the East by *Hormisdas*. Boniface was Ordain'd in the Church of *Julius*, and *Dioscorus* in that of *Constantine*. But this last died the twelfth day of *November*. Boniface seeing himself left in sole possession, us'd his utmost endeavours to bring over those who had been of the other Party; he threatned them with an Anathema, and forc'd them to subscribe. He call'd together the Clergy, and condemn'd the Memory of *Dioscorus*, accusing him of Simony. He proceeded yet further, and, as if it were not enough for him to be secur'd of the Holy See for himself, he would also appoint himself a Successor; and having call'd a Synod, he engag'd the Bishops and Clergy by Oath, and under their Hands, that they should choole and ordain in his room the Deacon *Vigilius* after his Death. This being against the Canons, he himself acknowledg'd publicly his Fault, and burnt the Writing which he extorted from them.

To this Pope there is attributed a Letter to *Eulalius* Bishop of *Alexandria*, wherein he writes to him, that the Bishop of *Carthage* was re-united to the Church of *Rome*, supposing that he had been separated from it ever since the time of *Aurelius*. But, as little as is known of the History of these times, this Piece appears to be supposititious: For every one knows, that *Aurelius* and his Collegues were always closely united to the Church of *Rome*, and that their Successors did never separate from it. Besides that there never was any *Eulalius* Bishop of *Alexandria*, and that the Impostor who contriv'd this Letter, supposes it written under the Empire of *Justin*, who was dead before Boniface was promoted to the Holy See. But tho' he had not so plainly fail'd in History, it were easie to discover his Imposture, by observing that this Letter is compos'd of Passages taken out of the Letters of *St. Leo*, *Hormisdas*, and even out of the Letter of *St. Gregory*, who was not promoted to the See of *Rome*, till many years after Boniface.

This Letter therefore is the Work of an Impostor, as well as that Libel of this *Eulalius*, wherein he Excommunicates all his Predecessors, and all his Successors, and all those who shall infringe the Privileges of the *Roman* Church: For excepting this impertinent passage, the rest of this Writing is taken out of *St. Gregory* and *Hormisdas*. The Date of the Consuls agrees to a year wherein Boniface was dead.

The only true Letter of Boniface is that which is address'd to *Casarius* of *Arles*, who had written to his Predecessor against the Opinion of some Bishops of the *Gauls*, who said that the beginning of Faith should be attributed to Nature and not to Grace, and at the same time had pray'd, for the removing of all difficulties, that it might be confirm'd by the Authority of the Holy See, That Faith and the first Motions of the Will to that which is good, were inspir'd by preventing Grace. Boniface answers him, That it is a manifest Truth, that we can neither desire, nor begin any Good, nor have Faith, but by the Grace of *Jesus Christ*. He commends the Bishops of *France*, who had approved this Doctrine, and hopes that others would submit to it. This Letter is dated the 25th of *January*, under the Consulship of *Lampadius* and *Orestes*, in the Year 530. The Date of it shews that Boniface was promoted to the Holy See in the Year 529, and that *Felix* had the Pontificat a year less then is noted in *Anastasius*. In the Year 531, Boniface held a Council about the Petition of *Stephen* Bishop of *Larissa*, concerning the Rights of the Popes of *Illyricum*. We shall speak of it hereafter in the Acts of this Council. [His Epistles are printed *Concil. Tom. 4. p. 1684. Cave p. 402.*]

## JOHN the Second, Bishop of Rome.

John II.  
Bishop of  
Rome.

**J**ohn surnam'd *Mercurius*, a *Roman* by Nation, the Son of *Prejectus*, was Ordain'd Bishop of *Rome* on the 22th of *January*, in the Year 532, and govern'd this Church two Years and some Months. Immediately after his Promotion, the Emperor *Justinian*, wrote him a Letter, which he sent by two Bishops call'd *Hypatius* and *Demetrius*, wherein, after he has testified his Respect for the Holy See, he informs him, that some Persons would not believe that *Jesus Christ*, the only Son of God, who was born of *Mary*, and who was crucified, is one of the Persons of the Trinity, which gave just cause of Suspicion that they were of *Nestorius's* Judgment. He adds a Confession of Faith wherein he inserts this Expression, That the Son of God, who was born of *Mary*, and was crucified, is one of the Persons of the Trinity: And lastly, he prays the Pope to write Letters to himself, and

to

Agapetus  
Bishop of  
Rome.

to the Patriarch of *Constantinople*, declaring that he receiv'd them into his Communion, and all those who profess'd this Faith, and that he condemn'd those that did not approve of it.

The Pope answers him, that he commends his Zeal for Religion, and the Respect he testified for the Holy See; that he approv'd his Doctrine and the Confession of Faith which he had sent, and that he look'd upon these as separate from the Church who would not receive it, and chiefly *Cyrus* who had been sent to *Rome*, on the behalf of the Monks *Acemetæ*. Some have doubted of the Truth of these two Letters; but there is no reason to reject them, and they are both acknowledg'd by those that wrote them, and by those who spake of them, viz. by *John* in his Letter to the Senators, and the Emperor in his Constitution to *Epiphanius* of *Constantinople*. The Emperor's Letter is dated in the Year 533, and the Pope's in the next year. At the same time the Pope wrote a Letter, or rather a Discourse to the *Roman* Senators, wherein he declares that he approv'd this Proposition, That *Jesus Christ* who suffer'd is one of the Persons of the Trinity. He brings some Passages of the Fathers to justify this Expression, and admonishes them, that they ought not to communicate with the Monks *Acemetæ*, who are of another Opinion.

The same Pope wrote three Letters about the Affair of *Contumeliosus* Bishop of *Regium*, who was accus'd and convicted of Uncleanness. The first is to the Bishops of the *Gauls*, to whom he writes, That they ought not to suffer this Bishop to perform any part of the Sacerdotal Function, and that they ought to shut him up in a Monastery, and name a Deputy to his Church, who shall there barely celebrate the Holy Mysteries, without Ordaining any Clergy-men, or disposing of the Patrimony of the Church. He allows him to present his Request to the Bishops, that he may be admitted to do Penance by acknowledging his Fault. The second is written to the Clergy of *Regium*, wherein he acquaints them that he thought it convenient to send them a Deputy, that he left the care and ordering of these things to the Bishop of *Arles*. The third is to *Casarius* of *Arles*, wherein he testifies his sorrow that a Bishop was found Guilty of such Crimes as *Contumeliosus* was convicted of; but he thinks it convenient, that as to him the rigor of the Canons should be observ'd, by Deposing him and sending him to a Monastery. At the same time he recommends to him that he should send a Deputy to his Church, until a Bishop could be Ordain'd for it. He sent with this Letter a Memorial containing the Canons against the Bishops condemn'd by the Synod of the Province, viz. The 7th Canon of the Epistle of *Siricius* to *Himerius*, the 25th and 29th of the Apostolick Canons, and the 4th and 15th of the Council of *Antioch*, and the 9th of *Nice*.

I have not said any thing of the first Letter attributed to this Pope, and address'd to *Valerius*, because it is the Work of *Mercator*. There are found in it some Scraps of the Writings of *Irachius* and *St. Leo*; the style is different from that of the true Letters of this Pope, and the date of the Consuls is false. [All the six Epistles are printed *Conc. Tom. 4. p. 1741.* whereof the first to *Valerius* is rejected by *Labbee* as spurious, *Cave p. 404.*]

## AGAPETUS Bishop of Rome.

**A**gapetus born at *Rome*, and the Son of *Gordianus*, succeeded to *John* the second about the end of the Year 534, but he was not a whole Year in that See, and stay'd but a little while at *Rome*. Immediately after his Ordination he abolish'd the Anathema, which Boniface had extorted from the Bishops and Priests against the Memory of *Dioscorus*, and caus'd it to be burnt. *Justinian*, who manag'd extremely the Holy See, wrote to him upon his Promotion, and sent his Letter by the Priest *Heracius*. After he had us'd the ordinary Complements in his Letter, he declares to him that he thought it very convenient for bringing back the *Arians* into the Church, to maintain them in the Dignities they had in the Church, where they were among their own Sect, and not to exclude them from rising to a higher station. He writes to him also about the Cause of *Stephen* Bishop of *Larissa*, who had implor'd the Aid of the Holy See under the Pontificat of Boniface, against the Sentence pass'd against him by *Epiphanius* of *Constantinople*, and desires him to make the Bishop of *Justinianea* his Vicar in *Illyricum*. The Pope answers the Emperor's Complements very civilly, and praises his Zeal for the Re-union of the *Arians*; but he does not approve, that the New-converts should be continued in their Dignities, nor that they should be permitted to rise to higher.

As to the Affair of *Stephen*, he says, That he takes no other part but that which is for the Defence of Innocence and Justice; that what the Holy See did about that Affair, proceeded from a Zeal it has always had to maintain its Rights, and to reserve to it self the Cognizance of the Affairs that concern the whole Church. That because the Emperor consented that this Cause should be instructed by the Legats of the Holy See, he would send them a Power; That he was willing at his desire to receive *Achilles* into his Communion, who had been ordain'd in the room of *Stephen*, but that he could not allow him to exercise the Sacerdotal Function, until he had seen the Informations which the Legats should make: That altho' the Emperor would excuse *Epiphanius* for Ordaining him, because he did it by his Order, yet he should acknowledge that he was blame-worthy, since he ought to press him earnestly with the duty which on this occasion belong'd



belong'd to the Dignity of the Holy See, and so much the more, because he had to do with a Prince who espoused its Interests. In fine, he tells him, That he would inform him by his Legats of the Resolution he had taken about the City of Justiniana, and the Title of Vicar of the Holy See, which he would bestow upon the Bishop of that City. This Letter is dated Octob. 15<sup>th</sup> in the Year 534.

At this time *Belisarius*, General of the Army to the Emperor *Justinian*, made great progress against *Theodatus* King of Italy. He was already become Master of *Dalmatia* and *Sicily*, and was ready to pass the next Campaign in Italy. *Theodatus* thought that the most effectual way to put a stop to his violent Motions, was to interest the Pope, the Senate and the People of *Rome* in his quarrel. He threatened them therefore that they should all be put to the point of the Sword, unless they obtained of *Justinian* a Cessation of Arms. The Pope *Agapetus* was intrusted with this Embassy. When he arrived at *Constantinople*, the Emperor sent some Persons to Complement him in his Name, and to carry him a Letter in which he had inserted the Letter and Confession of Faith which he had sent to *John*. The Pope's Answer was, That he commended his Piety, that he approved his Doctrine, and condemn'd those that were not of his Judgment, but then withal he signified to him, that it did not belong to Lay-men to make Confessions of Faith. Afterwards he had Audience of the Emperor, and declar'd his Commission; but he could not prevail with him to stop the Course of his Victories. But if the Embassy of *Agapetus* had not the Success which might be expected for the Affairs of Italy, yet it did great Service to the Church. For there was then in the See of *Constantinople* one named *Anthimus*, formerly Bishop of *Trebizonde*, whom the Empress *Theodora* had promoted to that Dignity: This Man in his Judgment was an *Eutychian*, and a Disciple of *Severus*, who was then the Chief of them. *Agapetus* having discover'd that he was of this Judgment, would not communicate with him, although he was press'd to do it by the Emperor and Empress. He declared also, that a Stranger as he was, being Bishop of another Church, could not continue in the See of *Constantinople*, and that all which he could do out of respect to the Empress, was to suffer him to return to his former Church, if he should give assurance in writing that he was Orthodox in his Judgment. *Agapetus* held firm to this, and neither the Threatnings nor the Promises of the Empress could move him. *Anthimus* on his part being unwilling to do what the Pope required, he declared him an Heretick and unworthy of the Priesthood, and Ordained *Mennas* in his room. This was done with the consent of the Emperor, who acknowledg'd that *Anthimus* was not Orthodox, and therefore abandon'd him; and he himself chose *Mennas*, as appears by the Letter, wherein *Agapetus* gives notice of this Alteration to *Peter* of *Jerusalem*, and the other Bishops of the East, related in the Acts of the Council under *Mennas*.

When this was done, *Agapetus* prepar'd to depart, resolving to leave the Deacon *Pelagius* as Surrogate for *Constantinople*; but God otherwise dispos'd of him by death, for he died before his departure at the end of the Year 535.

There are also four Letters of *Agapetus* which have no relation to the Affairs of the East, but to those of the Churches of *Afric*, and the *Gauls*.

The first is an Answer to the Synodical Letter, which *Reparatus* Bishop of *Carthage*, and the other Bishops of *Afric*, in number 227, had written to *John* the Second, the Predecessor of *Agapetus*. They acquaint him in this Letter (which is found among the Letters of this Pope) that desiring to restore the ancient Custom, which the violence of Persecution had interrupted for almost a hundred years, they had assembled a General Council of *Afric* in the Church of *Faustus* at *Carthage*, from whence *Humericus* had formerly driven them; That in this Council they had first read the Canons of the *Nicene* Council, and then consider'd of the manner wherein they should receive the *Arian* Bishops that should be converted, whether they should continue them in their Office, or only receive them to Lay-Communion: That all thought it reasonable in the first place to consult him about this Question, being fully perswaded, that the Holy See would give them such an Answer about it, as they would approve with an unanimous Consent: That so far as they could judge by what the Bishops had already declar'd, their Opinion was, not to continue them in their Dignities at their Readmission; but yet they thought not fit to publish their Judgment, till they had known what was the Custom and Advice of the Holy See in such a Case: That they had sent the Deacon *Liberatus* to him, to be inform'd of the late Transactions, and at the same time to discharge the Duty they owed unto him. They consult him also about this other Question, Whether those should be admitted into Holy Orders, who had receiv'd Baptism when they were Infants from the hands of the *Arians*: And, lastly, they pray that the Bishops, Priests or Clergy-men of *Afric*, who should pass beyond Sea without a Letter of Credence, should be treated as Hereticks.

This Letter being deliver'd to *Agapetus*, the Successor of *St. John*, he declar'd to them in his Answer, That the Holy See had sympathiz'd with them in their Affliction, and commends them for remembering their Duty to it, and addressing to him for Counsel. After this he answers their Enquiries, That they ought not to suffer those who return from Heresie, to continue in Ecclesiastical Dignities, or promote them to any; but he thought it convenient, that they should partake of the Revenues of the Church that were settled for the Subsistence of the Clergy. He determines also, that their desire, as to the Clergy who went out of *Afric*, should be observ'd, as a necessary Precaution to oblige them to stay in their Churches, and to hinder them from being Vagabonds.

Before the Letter of the *African* Bishops was sent, *Reparatus* having receiv'd the News of the death of *John*, and the Ordination of *Agapetus*, wrote a Letter to him in his own Name, to congratulate

gratulate his Promotion to the Pontificate, and to recommend his Concerns to him. *Agapetus* answer'd this Letter in particular, and acknowledged the Preheminence of the Bishop of *Carthage* above all the other Bishops of *Afric*. Both these Letters of *Agapetus* are dated the ninth of September: In the last the Consulship is mark'd thus, *Post Consulatum Paulini viri clarissimi*; After the Consulship of *Paulinus* a most famous Man. This was in the Year 535, but it is more probable that this Letter was written at the beginning of the Pontificate of *Agapetus*, before his Journey to *Constantinople*, and so it must be read, *Paulino V. C. Cos.* which was in the Year 534.

The third of the Letters that we now speak of, is address'd to *Casarius* of *Arles*, who had pray'd him to give some of the Revenues of his Church for Relief of the Poor. *Agapetus* answers him, that he was very well inclin'd to grant his Petition for the Relief of the Poor; but that the express Constitutions of the Fathers did so strictly forbid Bishops to alienate the Revenues of their Churches, under any pretence whatsoever, that it was impossible for him to transgress them; that he thought, he did not refuse through Covetousness, or for his own Profit, but only because he was oblig'd, out of respect to the Judgment of God, to observe inviolably what was ordain'd by the Authority of a Council, and to convince him, he sent to him the Canon by which this was ordain'd.

The second Letter address'd to the same *Casarius*, concerns the Affair of *Contumeliosus*. This Bishop being condemn'd, had appeal'd to *Rome*. The Pope had appointed Judges upon the Places, yet the Bishops of the *Gauls* caus'd their own Judgment to be put in Execution. The Pope wrote to *Casarius*, that it would be better to suspend the Execution, till his Cause were decided a-new, or at least to permit him to withdraw, and not to shut him up in a Religious House. He ordains that his Goods should be restor'd to him, but that he should not dispose of the Revenues of the Church, nor be permitted to celebrate Mass; that the Arch-deacon of his Church should be nam'd as Deputy in his room, who should have the Administration of Affairs until he was sentenc'd; on condition that the first Judgment given against him should be no wise prejudicial to him, and that no consideration should be had of it in the second. These Letters are dated the 18th day of August in the Year 535. There may be a fault in the Date of the Consulship.

I say nothing of a Letter of *Agapetus* to *Anthimus*, because it is a Piece taken out of the 97th Epistle of *St. Leo*, according to the Custom of *Isidore*. [All the seven Epistles are publish'd *Concil. Tom. 4. p. 1789*. There is also another Letter to *Peter* the Patriarch of *Jerusalem*, concerning the Deposition of *Anthimus*, *Gr. Lat.* in the *Act. 1.* of the Council of *Constantinople* under *Mennas*, *Conc. Tom. 5. p. 47. Cave p. 407.*]

## St. E P H R E M Patriarch of Antioch.

*ST. Ephrem*, altho a Syrian by Nation, understood perfectly the Greek Tongue. After he had pass'd thro Secular Offices, he arriv'd at the Dignity of a Count in the East, and was promoted to the See of the Church of *Antioch*, about the Year 526. He signaliz'd himself chiefly by the great Alms he gave. He compos'd many Treatises, of which three Volumes fell into the hands of *Photius*, who assures us, That all the Works of this Author were written in Defence of the Doctrine of the Church, and of the Holy Council of *Chalcedon*. The same Author makes long Extracts out of those which he had seen.

The first is a Collection of divers Pieces, whereof the first is a Letter address'd to *Zenobius* Scholasticus of *Emesa*, who was infected with the Error of the *Acephali*. *St. Ephrem* there defends the Letter of *St. Leo*, and the use of the *Trisagion*. He observes in the first place, that the Orientalists attribute to Jesus Christ, this Epithet in praise of him, *Holy, holy, holy*, and then they add, *who was crucified for us*; whereas those of *Constantinople* and the West refers this Epithet to the Trinity, and therefore cannot add, *who were crucified*, because the three Divine Persons cannot be subject to Sufferings: That in many Churches of *Europe*, instead of these words, *Who were crucified for us*, are put these other words, *Holy Trinity, have pity on us*. He adds, That according to these two different senses, this Expression may be us'd or not us'd, but that the Hereticks *Acephali* having abus'd it, he thought fit not to use it at all. After this Remark he undertakes the Defence of *St. Leo's* Letter; and observes, that we must not compare what *St. Leo* says, when he speaks of the Incarnation, with what the Fathers say when they speak of the Divinity, but with those places where they speak of the Incarnation. He proves afterwards, that *St. Leo* in this Letter acknowledg'd the two Natures in the Union of one Person only, and plainly condemn'd the Error of *Nestorius*. In the second Chapter he proves, that the Expressions which this Pope us'd to denote the difference of the Natures and Operations, were agreeable to those of the Greek Fathers, and even to the Doctrine of *St. Cyril*. In the third he proves, that the Articles which are added to note the distinction of the two Natures, do not signify that there are two Persons in Jesus Christ, but only two Natures united with an inseparable Union. In the fourth and fifth he defends some particular Expressions of *St. Leo*, by comparing them with the modes of speaking, us'd by the other Fathers, which are altogether like them.



St. Ephrem  
Patriarch  
of Anti-  
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This Letter to *Justin* was follow'd with many others: There is one to the Emperor *Justinian*, wherein he commends this Prince for being Religious; another concerning the Monks who liv'd in the Desert, wherein he gives good signs of his Piety. In the third he maintains that the Acts of the Synodical Decision of *Antioch* contain nothing contrary to Faith. The fourth was written to *Anthemius* himself, after *Severus* was past against him: He does not dissemble his Approbation of Condemning him; but he declares that he would have him receiv'd, tho with very much Precaution. There is a fifth Letter to *Domitianus*, about the manner in which the two Natures are united in Jesus Christ; and a sixth to *Symeon* of *Tarsus*, wherein he explains the Judgment of the Fathers about the Union of the two Natures. The seventh was address'd to *Anthemius* Bishop of *Trebizonde* against the Error of *Eutyches*; wherein he testifies *Justinian* as a most Catholick Prince. The eighth was to one *Perfamus*, called *Basile*, wherein he explains the Mystery of the Trinity and the Incarnation by the Scripture. The ninth was address'd to the Monks who desir'd to be undeceiv'd of the Errors which they held, by showing them from Testimonies of the Fathers, that the Actions of the two Natures are found in one Person only. This Letter was follow'd with the Synodical Letter of a Council held by St. Ephrem, against *Symeon* Bishop of *Tarsus*, and against the Monk *Stephen* his Chaplain, who was accus'd of the *Eutychian* Errors: In it is explain'd this famous Maxim of St. Cyril, *That there is but one Nature of the Word Incarnate*, by saying, that he us'd the Word *Nature*, for that of *Person*: There it is noted that *Symeon* did make Confession of the true Faith before the end of the Council. There was after this a Letter to *Megimus* Bishop of *Berrea*, wherein St. Ephrem justifies the Doctrine of the fourth General Council, that Jesus Christ was composed of two Natures, and proves that this Expression, *That there is but one Nature of the Word Incarnate*, was us'd against those who separated the two Natures, but not against those who distinguish'd them, tho they were united in one and the same Person. There was another Letter to the Monk *Eunsius*, about Corruption and Immortality; wherein he proves that Immortality was a Perfection of our Nature before its Fall, and that Corruption was an Imperfection. After these Letters follow seven Sermons: The first upon the Festival of the Prophets; the second upon the Feast *Christmas*; the third upon the Fast of the Year; the fourth about the Instruction of Catechumens; the fifth about the Feast of St. Michael, which was preach'd at *Daphne*, the Suburbs of *Antioch*; the sixth about *Lent*; the seventh about a Sunday of *Lent*; the eighth to the Novices in the four first days of their Baptism. This is what is contain'd in the first Volume of St. Ephrem's Works, which fell into the hands of *Photius*.

The second contains four Treatises. In the first he explains the sense of St. Cyril in his Letter to *Successus*, wherein he opposes the Heresie of the *Severians*: In the second he answers *Anatolius Scholasticus*, about those things wherein he desir'd to be instructed. The third was an Apology for the Council of *Chalcedon*, address'd to two Monks of *Cilicia*, call'd *Domnus* and *John*; and the fourth, An Admonition to the Monks of the East, who were entangled in the Errors of the *Severians*. *Photius* makes long Extracts out of these four Treatises. The Extract out of the first is about the Union and Distinction of the two Natures in Jesus Christ, which he confirms by the Testimonies of St. Cyril and other Fathers. The Extracts out of the second inform us, that *Anatolius* had propos'd five Heads of Questions to St. Ephrem: The first, *Whether Jesus Christ is yet in Flesh*. 2. *How he being descended from the Children of Adam could be Immortal*. 3. *What proof there is that the Apostle St. John is yet alive*. 4. *How Adam, being created Immortal, could be ignorant of what was useful for him*. 5. *What is meant by these words of God, Behold, Adam is become like one of us*. As to the first Question, he proves by many Passages of Scripture, that Jesus Christ has still his Flesh. As to the second he says, That whether it be affirm'd that *Adam* was created Mortal or Immortal, 'tis certain that the death of the Body and Soul was the effect of the Sin which he committed by his Free-will; and that tho *Adam* by his Nature was not Immortal, yet he had not died unless he had sinned. To the third he answers, That he knew by Tradition that St. John was not dead, no more then *Elias* and *Enoch*, and that this Consequence might be infer'd from the words of Jesus Christ concerning him in his Gospel, *If I will that he tarry till I come, what is that to you?* That it cannot be concluded from thence that he was Immortal, but that he was reserv'd for the Day of Judgment: That if *Eusebius* has noted the number of the years that he liv'd, this is to be understood of the years that he was upon Earth: That the Acts of the Life of this holy Apostle make it credible, that he disappear'd all on a suddain: Nevertheless, he says that this Question does not concern the Faith; but that it is always profitable in this kind of Questions to take the better side. Upon the fourth Question, he says, that we must not wonder, that *Adam*, tho immortal, did not know what was useful for him, since the same thing happen'd to the bad Angels. As to the last Question, he says, that these words, *Behold, Adam is become as one of us*, are an Irony which God uses to upbraid the Man for his Sottishness, or that God speaks according to the false imagination of *Adam*, to cover him with shame.

The Extracts out of the third Book are Citations out of many Works of the Fathers, to shew that the Decision of the Council of *Chalcedon*, which recognizes two Natures in Jesus Christ is not new, but the ancient Doctrine of the Church. He cites besides the Authors that are known, as St. Peter of *Alexandria*, St. Athanasius and St. Basil, St. Cyril of *Jerusalem*, the St. Gregories of *Neocaesarea*, *Nazianzum* and *Nissa*, *Ambilochius*, St. Ambrose and St. Chrysostom, St. Epiphanius, *Proclus* and Paul of *Emesa*, *Atticus* of *Constantinople*, St. Cyril of *Alexandria*; he cites, I say, besides these Authors,

Procopius  
of Gaza.

thors, the Books of St. Dionysius the *Areopagite*, a Book of *Hilary* about Faith and Unity, one *Cyrillus* Bishop of *Paphos*, who, as he says, was one of the Fathers of the Council of *Nice*, the supposititious Letters of Pope *Julius*, and one nam'd *Erethius*. Of these Authors there are but five who made use of this Expression, *There is but one Nature of the Word Incarnate*, who are *Gregory* of *Neocaesarea*, St. *Athanasius*, *Julius*, St. *Cyril*, and *Erethius*. He shews that the sense wherein this manner of speaking ought to be taken, does not exclude the two Natures, since they themselves acknowledg'd them.

He goes on in the Extracts of the fourth Book to quote passages of the Fathers, to prove that the Divinity and Humanity of Jesus Christ are two different Natures. Among these last he cites St. Ephrem of *Syria*, a Letter of *Simeon*, and of *Baradanus* to *Basil* of *Antioch*, and another Letter of the same to the Emperor *Leo*, and a Letter of *James* to *Basil* the Bishop.

*Photius* neither says any thing, nor makes any Extracts out of the third Volume of St. Ephrem, so that we have no knowledge of it. What *Photius* says and relates out of the two former, gives us a great Idea of this Author, and informs us, that he had read many of the Works of the Fathers, and that he reason'd very well about the Mysteries of our Religion. He died in the Year 544.

## PROCOPIUS of Gaza.

*Procopius* the Sophist of *Gaza* liv'd in the sixth Age: He applied himself earnestly to the study of the Commentators upon the Holy Scripture, and made a Collection of all that they had written upon the *Octateuque*, copying out their very words. But this work being of a prodigious thickness, he abridg'd it, and put it in order, suppressing what he found said by many, and so made a continued Commentary, made up of the Expositions of the ancient Commentators, yet without naming them. His Commentary upon *Genesis* and the *Pentateuque* is very large, and chiefly upon *Genesis*: What he wrote upon the Books of *Kings* and *Chronicles* is very short; and indeed they are, properly speaking, nothing but *Scholia*, wherein he reports the different Translations of the Text, and explains the sense of the Words. Perhaps these *Scholia* are only an Extract out of his Work: For *Photius* assures us, that the Commentaries of this Author were very copious, and written after one and the same manner. However this be, the Commentary upon *Isaiah* is very long; wherein he relates the Text entire, notes the difference of Versions, and explains every word in particular.

This Commentator confines himself sufficiently to the literal sense; he remarks carefully the differences of the *Greek* Versions, and even those of the *Hebrew* Text. He enlarges also upon the History, and sometimes upon the Morality: He touches but little upon Allegory; but sometimes he insists upon little things, and upon the Exposition of those words which are clear of themselves, and do not need any Interpretation. *Photius* thinks his style very polite, but too rhetorical for a Commentator.

The Version of his Commentary upon the *Octateuque* was made by *Clauserus* from a Manuscript of the Library of *Ausburg*, and printed at *Basle* in 1555. in Fol. with his Notes upon the Books of *Kings* and *Chronicles*. In 1620, *Meurssius* caus'd to be printed at *Amsterdam* in Quarto his *Scholia* upon the Books of *Kings* and *Chronicles* in *Greek* and *Latine*. In fine, in 1580, *Carterius* publish'd the Commentary of *Procopius* upon *Isaiah*, from a Manuscript of the Cardinal of *Rochevoucault*. This Work is printed at *Paris* in *Greek*, and *Latin* over against it, and is very carefully done.

## The Anonymous Author of an Exposition of the Octateuque.

THIS Author, who is mention'd by *Photius* in the 36th Volume of his *Bibliothèque*, liv'd under the Empire of *Justinus*. He had compos'd a Book, entitled, *The Book of Christians*, or *An Exposition of the Octateuque*, dedicated to one nam'd *Pamphilus*. The style of this Work was mean, and the Syntax of it not extraordinary. He has propos'd many Paradoxes altogether indefensible, which are more like Tales and Fables then any thing that is serious. Here follow some of them: *That the Heaven and the Earth are not of a round figure, but the Heaven is in the form of a Vault or an Arch: That the Earth is longer one way, and that its Extremities touch the Heaven; That all the Stars are in Motion, and that the Angels move them; with several other things of this Nature.* He speaks also of

The Ano-  
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the Octa-  
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Genesis



The Monk  
Johannes.

*Genesis* and *Exodus*, but as it were by the by. He dwells a long time upon the Description of the Tabernacle; he runs thro the Writings of the Prophets and Apostles; he says that the Sun is as big as the two Climates, that the Angels are not in Heaven, but above the Firmament, and amongst us; That Jesus Christ ascending into the Heavens, stay'd between the Heavens and the Firmament, that this is the place which is call'd the Kingdom of Heaven. These are some part of the Absurdities which this Author asserts: His Work was divided into Twelve Books. We have none of them now remaining, and what we have now said, shews sufficiently, how little reason we have to regret the loss of them.

## The Monk JOBIUS.

THIS is also an Author of the sixth Age, out of whom *Photius* has preserv'd long and excellent Extracts. The Monk *Johannes* wrote a Treatise of the Word Incarnate, divided into nine Books and 45 Chapters, upon those matters which were disputed in this Age concerning the Mytery of the Incarnation. *Photius* remarks, that he treated the Questions largely enough, but he gave not very good Solutions of them, contenting himself with what might probably satisfy, without searching deeply into the Truth; That his Doctrine was very Orthodox, both in this Work, and in what he wrote against *Severus*; that he was well-skill'd and vers'd in the Holy Scripture, and that he undertook to write this Treatise at the desire of an honourable Person. This is what *Photius* observes in general upon this Work, of which he afterwards gives an Abridgment.

The first and second Book were for the Explication of this Question, *Why is the Son made Man, and not the Father or the Holy Spirit.* The Reason that he gives for it is, That the Son bears the Name of the Image of the Father, and of his Reason, and that from these Titles it was reasonable that he should come to reform the Image of Man, and restore to him that Reason which he had lost. He thinks that the Birth of Jesus Christ in a Stable among Oxen and Asses, the Parable of the Nets cast into the Sea which took all sorts of Fish, the Piece of Silver which was found by St. Peter in a Fish, the Entrance of Jesus Christ into Jerusalem upon an Ass, and the Gift of Tongues, are Figures of this Truth. After this Preface, which appears not very grave, nor worthy of the matter he handles, In the third Book, which begins at the ninth Chapter, he gives another Reason why the Son of God was made Man: And that is, because it was reasonable, that he who created and form'd Man, should create him anew, and reform him: Now tho the Father and the Holy Spirit created Man as well as the Son, yet the Creation is attributed to the Son, and 'tis said, that by him the Father made all things. He demands afterwards, *Why Redemption was not made by an Angel or a Man.* And upon this Question he says, That Men have try'd many times to bring Salvation to Men, but with all they could do, they were not capable of saving one single Nation, how much more then was it impossible for them to redeem all Mankind, and to chain up the Devil who was become their Master. That no meer Man could do it, because none of them is free from sin: That neither did this agree to an Angel, to whom it did not belong to lead Spiritual Powers in triumph: That One being of the same Nature with the Rest, could not bring them into subjection; and that if St. Michael, disputing with the Devil about the Body of Moses, durst not bring a railing Accusation against him, how much less could an Angel make us Children by Adoption. From this Question he passes to another, *Why God did not redeem Men by his Divinity without making himself Man.* He answers; That God having not done it, we should believe that he ought not to have done it. This is the best Answer, or rather the only reasonable one; and this being propos'd all the other become needless. In this place he shows, that tho God be Almighty, yet there are some things which he cannot do, because it would be a defect or imperfection to do them. He says moreover, That the Redemption of Mankind was a more excellent thing then his Creation, and that it is a more particular sign of the Love of God to us. He adds, That it was fit the Word should be made Man, for our Salvation, since all other means had been ineffectual. But, one may say, Why did he permit that Man should become wicked? why did he not create him necessarily good? If this had been so, he would have had no Free-will, and consequently he could have deserv'd nothing. Why did not he make him, may one say, like the Angels? This could not have been an advantage to Man, answers our Author, because God did not save the Angels who sinned. But we easily fall into sin. Yes, says he, and we rise again easily, God having left to Man a thousand ways whereby he may do Penance and save himself. He proposes to himself another very important Question, *Why God made Man of two Parts of a different Nature?* But he answers not this Question very well; for he only relates some passages of the Fathers, and says, That the Terrestrial Substance must have been adorn'd with the Union of a Spiritual Substance. He enquires, Why the Word was made Man; and he gives three Reasons for it. The first is, That he might give us an Example of Vertue. The second is, To deliver us from the Bondage of Sin. The third, To blot out Original Sin, and restore us to the state in which we were before Sin. He remarks that in the Trinity, the Father is consider'd as the first Cause,

Justinian

Cause, the Son as the acting Cause, and the Holy Spirit as that which perfects: That for this reason the Catechumens are seven days in a white Habit; that they are first baptiz'd, and then anointed with Oyl; and lastly made partakers of the precious Blood before the Bread be given them; and upon this Subject he makes very mystical Reflexions. Afterwards he gives three Reasons why *Moses* does not speak of the Creation of Angels. The first is, Because he wrote only for Men. The second, Because he would make God known by the visible Creatures. The third is, Left it should be thought that the Angels created the World. He maintains that the Angels were not known till after the Promises which God made to *Abraham*. The fourth and fifth Book contain only two Chapters, wherein he endeavours to prove, That it was more convenient that the Son should be made Man then the Father. The sixth, which begins at the 22th Chapter, contains the Question, *Why the Titles of Creator, Redeemer and Judge are attributed to the Son?* He says, That they agree well enough to all the three Persons, but by way of excellence they are appropriated to the Son. He discourses of the Order of the Persons of the Trinity, and of the Title *Holy*, which is given to each Person. He cites upon this Subject St. *Gregory Nazianzen*, and the Books attributed to St. *Dionysius the Areopagite*.

In the seventh Book he observes three Changes of the World: The first from Idolatry to the Knowledge of one God by the Law; The second from the Law to the Gospel, which Reveals the Son and the Holy Spirit; And the third, which gives a perfect Knowledge of the Trinity in another Life. Upon this occasion he handles many Questions concerning the Names of the Father and the Son: He gives many Reasons why the Son was not Incarnate from the beginning of the World. He speaks of the knowledge of the Trinity which the Blessed shall have in another Life, of the Obscurity of the Old Testament, and the Mysteries which it covers under the Letter of the Law.

In the eighth he handles two Scholastical Questions: The first is, *If it be a good proof, that there is in God one Person of the Word, because God cannot be without Reason, why will it not follow from hence, that there is in this Word another Word, and so in infinitum.* *Photius* remarks, That he endeavours to answer this Objection thirteen manner of ways, but that they are weak, and tho they may satisfy such Persons as are pious and religious, yet they afford matter of raillery to those who are of a contrary Disposition. In effect, these kind of Questions and Arguments can never produce any good Effects, but expose Religion to the Contempt of great Wits, and the Scoffs of the Impious. The other Question is no more useful, altho it be at present more common: 'Tis demanded, *Why the Son and the Holy Spirit, proceeding both from the Father, the one is call'd the Son, and the other the Holy Spirit; and why they have not both the Title of the Son?* He could find no other Answer to this Question, but that this is the Custom, and that Men express, as they can, the Differences of the Divine Persons, altho they comprehend them not. This Answer is ingenious, very wise and reasonable.

In the ninth Book he treats of the Dignity and Graces of the Angels and Men compar'd together; and applies to them the Parable of the Prodigal Child. After this he enquires, *How it can be that Jesus Christ should die for all, since there was an infinite number of Men dead before his Coming?* He answers to this Question, That Jesus Christ preach'd the Gospel to the Dead, and that all those who have lived well, and believed in him, are saved. He enlarges here very much upon the Explication of another passage of Jesus Christ, *I came not to call the Righteous, but Sinners to Repentance.* After this he treats also of the state wherein Angels and Man were created, of the Fall of the one and the other; of the Reasons for which God redeemed Man, and not the Angels, &c. This is enough to discover to us that the Work of this Author was not very useful; that he delighted to start difficult and intricate Questions; that he gives extraordinary Sences to passages of Scripture; that he maintains Propositions which are indefensible: In a word, that we ought not much to regret the loss of his Work, whereof the Extracts related by *Photius* are but too long, and very tedious.

## JUSTINIAN.

THE Emperor *Justinian* may be justly rank'd amongst Ecclesiastical Writers, for never Prince did meddle so much with what concerns the Affairs of the Church, nor make so many Constitutions and Laws upon this Subject. He was perswaded that it was the Duty of an Emperor, and for the good of the State, to have a particular care of the Church, to defend it's Faith, to regulate External Discipline, and to employ the Civil Laws and the Temporal Power to preserve in it Order and Peace. Upon this account he did not only make a Collection of the Laws made by the Princes, his Predecessors, about Ecclesiastical Discipline, but he added many to them.

Here follows the Catalogue and the Substance of them.

The third Novel regulates the number of the Clergy of the great Church of *Constantinople*, and fixes it to 60 Priests, 100 Deacons, 40 Diaconesses, 90 Sub-deacons, 110 Readers, 25 Chanters, and 100 Porters. It contains also, That it shall not be lawful for Clergy-men to remove from a lesser Church



*Justinian.* Church to a greater, and that the Possessions of the Church shall be employed for the maintenance of the Poor, and other pious Works.

The fifth Novel contains Regulations concerning the Monks and the Monasteries; That a Monastery shall not be built until the Bishop comes to the place, to Consecrate the Ground where it is to be built, by Prayer and fixing a Cross in it: That the Habit of a Monk must not be given to those who present themselves immediately after they are entered into the Monastery; but that they ought to continue Probationers for three years in their Secular Habit; that during this time it shall be lawful for those who redeem them as Slaves to take them back again, and not after this time is past; That the Monks ought to abide and live in one and the same place, except the *Anchorets* and *Hesychasts*, who have attained a great perfection. That a Monk who quits his Monastery shall lose all his Riches that he had at his entrance into it, which shall belong henceforth to the Monastery. That a Man or a Woman who enter into a Monastery, may dispose of their Possessions before they enter into it; but if they enter into it without disposing of them, their Possessions belong to the Monastery, except the fourth part, which belongs to Children, or the Portion of a Daughter if she be married, and except that which they might have given. That if any Person abandon his Monastery to go into the Militia, he cannot enter into any but that of the Judges of the Provinces. That if a Monk go from one Monastery to another, his Possessions shall remain with the first Monastery. That the Abbots ought not to receive the Monks of another Monastery. That if a Monk enter into Orders he is forbidden to marry. That the Bishop must choose an Abbot without respect to his Age, but only to his Merit.

The sixth Novel is about the Qualifications which those Persons ought to have who are Ordained. It contains, That he who would be ordained Bishop, should be of a good Life and good Reputation; That he should be one that was never engaged in the Military Service of the Governours or the Palace: That an ignorant Lay-man ought not to be promoted all on a sudden to this Dignity: That he must be one who was never married but once, and also one who was not espoused to a Widow; that he must have been for some time a Monk or a Clergy-man; that he must be one who did not purchase his Ordination: That if any oppose his Ordination, and make any Objection against him, the Accusation shall be examined before he be Ordained: That a Bishop cannot be longer than one year out of his Diocese, upon any pretence for any Business whatsoever: That none can come to Court unless he be permitted by his Metropolitan; or if he be a Metropolitan by the Patriarch; and that he cannot desire Audience of the Emperor, unless he give an account to the Patriarch of Constantinople, or to the Surrogates of the Diocese whereof he is, of the occasion of his Journey.

That the same Precautions shall be observed proportionably in the Ordination of inferior Clergy-men: That such shall be chosen as are able Men, of a good Life, who have not been married but once, who have no Concubine, and are not espoused to a Widow-woman.

That Diaconesses shall be Ordained only of Virgins, or of Widows who were never married but once, and who have passed the fiftieth year of their Age. That if it happen that any younger are Ordained, they shall enter into a Monastery: That as to others, they shall dwell alone, or only with their Father, their Son, or their Brethren.

That 'tis forbidden, not only for Priests and Deacons; but also to Sub-deacons and Readers, to quit their Station, under pain of serving in the Militia.

That there shall not be too great a number of Clergy-men.

The seventh Novel contains many Regulations for preventing the Alienations or Prejudicial Exchanges of the Possessions of the Church.

The eighth grants to the Bishop of *Justinianea*, being the place of *Justinian's* Birth, the title of Metropolitan, and also of Archbishop or *Exarch* of the two *Dacia's*, of the second *Mesia*, of *Dardania*, of the Province of *Prevala*, of the second *Macedonia*, and of the second *Pannonia*.

The vast number of useless Clergy-men was so great a charge to the Churches and People, and it was so difficult to prevent it, that *Justinian* was forced to make another Novel, wherein he forbids to Ordain Clergy-men for the great Church in the room of those who die, willing them to take of those who are supernumerary in the other Churches. This Novel is the sixteenth.

The 22th is of Marriages. There *Justinian* treats first of the Causes, of the Dissolution of Marriages. He distinguishes them into two sorts. The first are those which he calls *ex bona gratia*, because it is to be presumed that both Parties are willing. 1. When one of the two who are joyned together makes a Vow of Chastity. 2. When the Husband is impotent for the space of three years. 3. When he is a Captive, or absent for the space of five years, without hearing any tidings of him, but not when he is a Slave, or condemned to the Mines, or exiled and banish'd for ever. 4. That nevertheless, if a Woman be espoused who is found to be a Slave, the Marriage shall be null for the future, unless he was her Master who married her as a Free-woman, in which case she shall continue free. 5. *Constantine* had permitted a Woman, whose Husband had been four years in the Wars without writing to her, or giving her any Marks of his Affection, to marry another.

*Justinian* repeals this Law, and ordains that a Woman cannot marry again till the end of ten years, and also till she has solicited her Husband to return, and presented her Petition to his Captain or his Colonel, whereby it may be evident that he has no mind to return to his Wife.

These

These are the Causes of the Dissolution of Marriages which *Justinian* calls *ex bona gratia*.

*Justinian.* The other Causes are those which are Rigorous: As, if a Man or a Woman are convicted of Adultery, or Murder, or Poisoning, or Theft, or Treason, or Robbery, or any other Crime; and if it happen that the Woman is found guilty of these Crimes, she shall continue five years without being capable of marrying again; and also if it be she who convicts her Husband of them, she shall at least continue one year before her second Marriage. *Justinian* adds also three Causes for which Women may be Divorced; If they make themselves Miscarry; If they bathe with other Men; If they speak of Marriage to others while their Husband is alive. The other Titles of this Novel concerns Civil Effects.

The 40th Novel permits the Church of the Resurrection at *Jerusalem* to sell the Houses which it had in the City.

The 42th is the Edict against *Anthimus*, *Severus*, *Peter* and *Zoaras*, related in the fifth Council.

The 43th grants to the great Church 1100 Shops free from Taxes, and deprives all others of the same Privilege.

The 46th is of the Alienation of the Possessions of the Church, and of the Payment of Debts.

The 55th confirms the preceding, and permits the Exchanges of Possessions, and the long Leases of Lands among the Churches.

The 56th forbids to exact any thing for the Registring of Letters of Ordination, but it allows to receive what had been the Custom to pay for it in the great Church.

In the 57th its Ordained, That when Clergy-men quit the Church which they serve, others shall be put in their places, who shall enjoy the Revenues. In it 'tis forbidden that Founders should place Clergy-men in the Churches by their own Authority; only they are allow'd the Right of presenting them to the Bishop.

The 58th forbids the Celebration of the Holy Mysteries in private Houses.

The 59th regulates Ecclesiastical Fees, chiefly for Funerals.

The 65th contains a particular Order about the Revenues of the Churches of *Myfia*.

The 67th forbids to make Chappels without the Bishops' leave. It orders those who build them to furnish them with things necessary: It forbids Bishops to forsake their Churches, and regulates the manner of making Alienations of the Possessions of the Church.

The 76th is an Interpretation of the Law which forbids Monks to dispose of their Possessions, in favour of those who were entered into a Religious House before this Law was publish'd.

The 77th allows to Bishops the Knowledge and Decision of the Causes which concern Religious Men and Women.

The 81st exempts him from Paternal Power who is made a Bishop.

The 83d ordains, That if any one has any Civil Affair with a Clergy-man, he shall first apply himself to his Bishop: That if the Bishop cannot be Judge of it, either because of the nature of the Business, or for some other Difficulty, then he may apply himself to the Judges: That if it be a Criminal Cause, then the Civil Judges shall take Cognizance of it; and if they judge the Party accus'd to be guilty, then he shall be Degraded by his Bishop before he be Condemned by the Secular Judge: That if it be an Ecclesiastical Fault, which deserves only an Ecclesiastical Penalty, the Cognizance of it shall belong to the Bishop only.

The 86th Empowers the Bishops to oblige the Judges to do Justice to Parties, and also to judge them when the Judges are suspected.

The 111th grants the Prescription of forty years to Churches.

The 117th contains the Reasons for which a Divorce may be granted. A Man may divorce his Wife, if she has conspir'd against the State, if she is convicted of Adultery, if she has attempted her Husband's Life, if she has dwelt or wash'd with Strangers against her Husband's will, if she be present at Publick Sports in spite of him. The Woman may also be parted from her Husband, if he be a Criminal to the State, if he has attempted her Life, if he would have prostituted her, if he cohabits with other Women after his Wife has admonish'd him to forsake their Company. He forbids the Dissolution of Marriages which are made with the Consent of both Parties, unless it be for a reasonable Cause, as to preserve Chastity. *Justinian* repeals here what he had Ordain'd concerning Persons who were in the Army, and Ordains, That it shall never be lawful for a Woman to marry again, unless she has sufficient Proof or Witnesses, whereby it may appear that her Husband is dead.

The 120th contains many Orders concerning the Revenues of the Church.

The 123th is one of those which contains most Regulations of Ecclesiastical Discipline. The first concerns the Ordination of Bishops. *Justinian* ordains, That the Clergy and Great Men should choose three Persons, after they have taken an Oath upon the Holy Gospels, that they shall not make this Election with respect to any Promise or Gift, or to favour their Friend: That these three Persons must be capable, and have the necessary Qualifications; that they must at least be 35 years old: That they may choose of those who are in Publick Offices, *Curialis* aut *Officialis*, provided they have been 15 years in a Monastery, and even one of the Laity, on condition that he shall not be ordain'd Bishop till he has been three years in Inferior Orders. He allows, That if three Persons cannot be found



*Justinian* found who have the necessary qualifications, that they choose one or two of them. He adds, That it shall be to whom the Election belongs, do not choose in six Months time, he that has a Right to Ordain the Bishop may do it, by choosing one Person who has the necessary qualifications: When any of the Persons chosen is accus'd, his Cause ought to be heard, and 'tis forbidden to Ordain him until he has purg'd himself from the Accusation. 'Tis forbidden to offer, or give any thing for the Election or Ordination; But a Bishop is allow'd to give his Estate, or part of it, to his Church. 'Tis also allow'd to Patriarchs or Metropolitans to take a certain Sum of those who are Ordain'd, provided it exceed not that which it is the Custom to give; and that is here expressly set down. The following Titles contain divers Privileges of Bishops, as deliverance from Bondage, exemption from Tutelage and publick Offices, discharging them from the Obligation to appear before Judges to make Oath, and exempting them from the Jurisdiction of Secular Judges: After which Bishops are forbidden to abandon their Churches. 'Tis ordain'd, That Archbishops and Patriarchs shall hold Synods once or twice in a year.

As to what concerns the Clergy, the Novel forbids to Ordain them unless they have studied, and understand their Religion, and be of a good Life. They must have no Concubine, nor Natural Children, but they must be Virgins, or such as are married only once to one Woman. Those who are ordain'd Priests ought to be 30 years old, the Deacons and Sub-deacons 23, the Clerks 18, and the Deaconesses 40 years old. If any Person be accus'd who is design'd for the Clergy, before he is Ordain'd, he must be clear'd from this Accusation. If he who is to be Ordain'd, has not a Wife, then, before he is Ordain'd, he must engage to live in Celibacy; but he who Ordains a Deacon, or Sub-deacon, may permit him to marry after his Ordination. That if a Priest, or Deacon, or Sub-deacon happen to espouse a Woman after his Ordination, he is to be turn'd out from the Clergy. That a Reader may marry, but if he contract a second Marriage, or espouse a Widow, he cannot ascend to a higher Dignity among the Clergy. 'Tis forbidden to Ordain those as Clerks, who are engag'd in Offices for the Publick, *Curiales aut Officialis*, at least unless they have been 15 years Monks. That if any marry after they have been among the Clergy, they shall return to their first Condition. 'Tis forbidden also to give any thing for Ordinations or Benefices. If a Slave be Ordain'd with the consent of his Master, he becomes free; if it be without his Master's knowledge, he may redeem him in a year; but however this be, if he be of the Clergy, he shall be restor'd to his Master. When any Person founds a Chappel, and endows it with Revenues necessary for the Maintenance of the Clergy, it is allow'd to Him and his Heirs to name the Clergy that shall serve in it, and those whom he names ought to be Ordain'd, if they be worthy and capable, if not, the Bishop may place there such as he shall judge more worthy. Liberty is given to all Clergy-men to dispose of their Estates; Penalties are appointed against all those who bear false witness. 'Tis order'd that those who have any business against a Clergy-man, a Monk, a Deaconess, a Religious Man or Woman, do first apply themselves to the Bishop who shall judge them; if the Parties acquiesce in his Judgment, it shall be put in execution; if not, the matter shall be examin'd before a Secular Judge. If he confirms the Bishop's Sentence, there shall lye no further Appeal, but if his Sentence be different, there shall be room for an Appeal. If it be a Criminal Cause, and the Bishop has been inform'd of it, he shall Degrade the guilty Person, and after that the Secular Judge shall Condemn him. If a Civil Judge has been inform'd of it, he shall communicate the Informations to the Bishop. If the Informations be found just, and the Party accus'd be convicted, he shall degrade him.

As to the Bishops, and the Differences which they may have with their Brethren, or their Clergy, these ought to be brought before the Metropolitan or the Patriarch.

The following Chapters order, when, after what manner, and before whom the Bishops and Surrogates which are at *Constantinople*, may be appointed. 'Tis forbidden to prosecute the Bishops or Clergy-men who are sent about the Affairs of their Churches. *Justinian* orders the Monks or Religious Persons not to go out of their Monastery for any Civil Affairs; but they must have a Protector. He does absolutely forbid Clergy-men to keep strange Women, or Deaconesses to dwell with Men: He forbids any, under the severest Penalties, to disturb Divine Service in the Church, or in the Processions, which he orders not to be made without the Bishop and his Clergy.

The rest of the Novel concerns Monks. The Abbot ought to be chosen by all the Monks: The Habit ought not to be given to any who is presented to become a Religious Person, till after three years: The Monks should dwell all in one and the same place, except the Old or Infirm, who may have separate Cells. The same thing shall be observ'd in the Convents of the Nuns: The Monasteries of Men and Women shall be parted. The Nuns have liberty to choose a Priest or a Deacon, to carry to them the Responses, or to administer to them the Communion; the Bishop shall approve him if he be found of a good Life; Nay, if they should choose one who is neither Priest nor Deacon, who is found worthy of this Ministry, the Bishop shall Ordain him; but these Clergy-men are forbidden to continue in the Monastery. *Justinian* ordains also in favour of the Religious Men and Women, that such things as shall be given them, or left them as Legacies, on condition that they marry, or in case they have Children, shall be entirely their own. He declares that the Possessions of any one that enters into a Monastery do of right belong to the Monastery, except in the case of Legitimate Children, if they have any. He regulates the manner in which the Goods of a Man and his Wife shall be distributed, when one of the two, who are joyned together by Marriage, or both

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of them, enter into a Monastery. He takes from Fathers and Mothers the power of dispossessing their Children who enter into Monasteries: He orders that the Monks who go out of their Monasteries shall be punished by the Bishop. He enacts most severe Penalties against those who carry away Religious Persons. In fine, he forbids Lay-men and Stage-Players to take the Habit of a Religious Man or Woman.

The Novel 131 contains the following Chapters.

In the first, 'tis ordain'd that the four first Councils shall be receiv'd.

In the second, the first place is given to the Pope of Rome, and the second to the Patriarch of *Constantinople*.

The third grants to the Archbishop of *Justinianea*, Jurisdiction over the Churches of *Dacia*, *Mysia*, *Dardania* and *Pannonia*.

The fourth renews the ancient Rights and Privileges of the Church of *Constantinople*.

The fifth exempts the Possessions of the Church from extraordinary Taxes.

The sixth grants the Prescription of 40 years to the Churches.

The seventh contains, that he who has begun to build a Church or Chappel, shall be oblig'd to finish it.

The eighth forbids the Celebration of the Holy Mysteries in private places.

The ninth Ordains, that a Legacy, given to God, shall belong to the Church of the House of the Testator: If it be to a Chappel without naming it, that the Legacy shall be given to the Poorest of the same place.

The tenth obliges Heirs to perform his Will, who by his Testament founded a Chappel or Hospital.

The 11th empowers the Bishop to see pious Legacies pay'd.

The 12th repeals the *Falcidian Law*, as to what concerns pious Legacies, and Orders, that the Goods of the Deceas'd shall be employ'd for paying these Legacies.

The 13th forbids the Bishops to dispose by Will of the Goods they have got since they were made Bishops.

The 14th forbids Hereticks to buy the Possessions of the Church, or to build Churches; and particularly, to sell to Hereticks those Possessions where there is a Church or Chappel built.

The 15th places those in the Rank of Tutors, who are Overseers to the Hospitals of Children.

The 133th Novel repeats the Regulations which are made in the foregoing, wherein Monks are forbidden to dwell apart, to have any thing peculiar to themselves, and to go out of their Monastery. It adds to these, That the Abbot shall place at the Gate of the Monastery ancient Monks of known Probity, who shall hinder the Monks from going out without leave, and Secular Persons from entering in: That he shall not suffer his Monks to go out to walk, and that he shall carry them all with him to Divine Service, and after they shall return to the Monastery, they shall employ themselves in praising God, and reading the Holy Scripture: That he shall not suffer Women to enter into the Monasteries of Men, nor Men into those of Women, upon any pretence whatsoever, no not tho they be Brethren or Sisters: There is no Case excepted but that of burying in the Monasteries of Women; for then it is allow'd that Men shall enter into them to make the Graves, but the Religious shall not appear before them, only the Abbess and the Woman-Porter shall be present to receive them, and shall make them go out as soon as they have finish'd their Work. Those who are to take care of Monasteries are enjoy'd to see that Order and Discipline be maintain'd in them. 'Tis order'd that those who manage the Affairs of Women, and carry the Communion to them, should be Aged, and of an Exemplary Life. The Religious Women are forbidden to speak to them, but they must address themselves to the Abbess, who has leave to come and speak to them at the Gate. The rest of the Novel concerns the Chastisement of the Religious who do not their duty; if their Fault be slight, they shall be admonish'd, and a short Penance shall be impos'd upon them; if it be greater, a long Penance shall be enjoy'd them; if they be incorrigible they shall be turn'd out. If a Monk shall be found at a Publick House, he shall be deliver'd into the hands of the Wardens, who shall chastise him, and deliver him into the hands of his Abbot.

The 137th Novel is concerning Ordinations. After a Preface, wherein *Justinian* declares the Obligation that lay upon him to see the Canons observ'd, and of what importance it was, that those who are Ordain'd, should be worthy of this Dignity, he orders that the Ordination shall be made after this following manner. When a Bishop must be ordain'd, the Clergy and chief Men of the City, shall meet together, and choose three Persons who have the necessary Qualifications. That a Confession of Faith shall be given to them in writings; that the Forms of the Obligation of Baptism, and the other Prayers, shall be repeated unto them; That if any alledge any Crime against those who are chosen, the Accusations shall be examin'd; that if the Accuser do not convict him of it, or do not appear at the Trial, he shall be Depos'd, if a Clergy-man; and severely punish'd if a Lay-man. After this *Justinian* renews the Order which enjoyns Provincial Councils to be held; but he reduces them to one only in a year, in the Month of June or September. He Ordains, That all Causes shall be heard in this Council, which concern the Faith, or Discipline, for the Persons of Bishops, of Priests, of Deacons, of other Clergy-men, of Abbots and Monks. He enjoyns also, that without staying for the time of the Councils when any of those Persons are accus'd, the Patriarch shall

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*Dionysius Exiguus*, the Cognizance of which was made against the Metropolitan, the Metropolitan shall judge of that which concerns the Bishop, and the Bishop of that which concerns the Clergy and Abbots. He ordained also, that the Bishops and Priests shall repeat to the People with a loud Voice, and after an intelligible manner, the words of the Oblation and the Prayers of Baptism. In fine, he commands the Governours of Provinces to take in hand the Execution of these Orders, and to contrain the Bishops to hold Synods.

The 140th Novel restores the ancient Custom, whereby married Persons were allow'd to separate, with the Consent of one another without any other Formality.

The 146th Novel allows the Jews to read the Bible in the Hebrew, and in Latin according to the Hebrew, but forbids them to use any other Greek Version but that of the Septuagint. It Ordains also that those of the Sect of the Sadducees, who teach that there is no Judgment nor Resurrection, shall not be permitted to hold any Assembly.

Besides these Novels of *Justinian*, which regulate almost all the Discipline of the Church in his time, we have also of his a Letter and Confession of Faith in Latin, which he sent to Pope John, and presented at the same time to the Council, and two Letters concerning an Enquiry, to know whether the name of *Theodorus* of Mopsuestia was in the Dyptichon, register'd in the Acts of the fifth Council. [His Novels were printed by themselves in Greek by *Hildander*, at Paris in 1553, octavo; by *Schringer*, ibid. 1558. Gr. Lat. at Antwerp 1575, Octavo, p. 399.]

We have in Greek and Latin his Treatise and Letter against the Errors of *Origen*, the Confession of Faith in opposition to the three Chapters, and a particular Letter against *Theodorus* of Mopsuestia, without including his Edict against *Anthemius*, that are printed in the Council under *Mennas*, which makes the 41th Novel. We shall have occasion to speak of these Monuments, when we give the History of the fifth Council.

We must not imagine that *Justinian* compos'd these Acts and Treatises himself, who, if we may believe *Suida*, had little or no Learning. But it must be confess'd, that the Persons whom he employ'd, were very learned, and understood very well the Discipline of the Church and the Canons; that they wrote in such a manner, as was very worthy of the Majesty of a Prince; for there is nothing better distast'd than the Laws, the Edicts, and Letters which go under the name of *Justinian*: In them you may see the marks of Gravity, Wisdom and Majesty, which are not to be found in the Laws of other Princes. This Emperor began his Reign in 527, and died in 565.

## DIONYSIUS EXIGUUS.

*Dionysius*, surnam'd *Exiguus*, was born in *Scythia*, a Monk by Profession, flourish'd after the beginning of the sixth Age, till the Year 540. He understood very well Greek and Latin, and had also studied the Holy Scripture. *Cassiodorus*, who convers'd with him, wrote his Panegyrick in the 29th Chapter of his Book of Divine Learning. At the desire of *Stephen* Bishop of *Salona*, he made a Collection of Canons that were lately translated, which contains, besides these which were in the Code of the Universal Church, the 50 first Canons of the Apostles, those of the Council of *Sardica*, and 138 Canons of the Councils of *Africa*. This Code of Canons was approv'd and receiv'd by the Church of *Rome*, according to the Testimony of *Cassiodorus*, and by the Church of *France* and other *Latin* Churches, according to that of *Hinemar*. It was printed by the care of Mr. *Jussel* in 1628, with a Version of the Letter of St. *Cyril*, and of the Council of *Alexandria* against *Nestorius*, which is also the Translation of *Dionysius Exiguus*. This Work being finish'd, he thought fit to join with them the Decretals of the Popes, and therefore made a Collection of them, which begins with those of *Siricius*, which are the first, and ends with those of *Anastasius*. There has been since added to them those of *Hilary*, *Simplicius*, *Felix* and other Popes down to St. *Gregory*. This second Collection was insert'd by *Jussel* into his *Bibliotheca of Canon Law*. At the beginning of this Collection there are the Epistles of Popes, a Letter of the Author address'd to *Julianus* a Priest by the Title of St. *Anastasia*, wherein he praises Pope *Gelasius*.

This *Dionysius Exiguus* was the first who introduc'd the way of counting the years from the Birth of Jesus Christ, and who fix'd it according to the Epochs of the vulgar Era, which is not therefore the true one. He wrote also two Letters upon *Ephes* in 525, and 526, which were publish'd by Father *Perovius*, and by *Buchorius*, and made a Cycle of 95 years. F. *Mabilion* publish'd a Letter of his written to *Dionysius*, about the Translation which he made of a Book of *Gregory Nyssen*, concerning the Creation of Man, p. 2. *Anders*, p. 1.

*Cassiodorus* assures that he understood the Greek so perfectly, that casting his Eyes upon a Greek Book he could read it in Latin, and a Latin Book in Greek. This Talent of his makes it very probable that he Translated Greek Books well. Yet we have nothing under his Name but the Versions of the Canons, the Version of the Letter of St. *Cyril*, the Version of a Letter of *Proterius* about

Easter,

Easter, the Version of the Life of St. *Pachomius*, the Version of a Discourse and two Letters of *Proclus*, and the Version of the Treatise of St. *Gregory Nyssen* about the Creation of Man. There is also attributed to him the Translation of the History of the Invention of St. *John Baptist's* Head, written by the Abbot *Marcellus*. He gives the sense faithfully and intelligibly, but his words are not always well chosen.

## CASSIODORUS.

*Marcus Aurelius Cassiodorus*, a Senator, descended of an illustrious Family, born at *Squillac* a City of *Calabria*, about the Year 470, was promoted to the chief Offices at Court, by *Odoacer* King of the *Herculi*. This King being vanquish'd by *Theodoric* King of the *Goths*, *Cassiodorus* had no less Reputation in the Court of this last Prince, than of the former. He was made Governor of *Calabria*, and afterwards prefer'd many times to the Dignity of *Questor*, Master of the Palace, *Præfekt Prætorio*, and was made *Consul* in 514. He was most powerful at the Court of the Kings *Theodoricus*, *Atharicus* and *Vitiges*. Altho he was in the Court of those *Arian* Princes, yet he never departed from the Catholick Faith, but united the Title of a Good Christian with that of an Honourable Person and a Great Magistrate. At the Age of 69 or 70, desiring to think more seriously of his Salvation, he retir'd from Court, and founded the Monastery of *Vivarium* in his own Country. Father *Garretus*, who publish'd his Works, has taken great pains, and made a formal Dissertation on purpose to prove that he follow'd the Rule of St. *Benedict*; but it is a question about which few People will trouble themselves. However this be, *Cassiodorus* govern'd this Monastery for the space of 20 years; and there he died in peace, being aged 90 years.

The Works of this Author are considerable, but there are many of them which are not about Ecclesiastical Matters. They are all collected together in the last Edition made at *Rom* in 1679.

The first Tome contains all the Letters and Publick Acts which he dedicated when he was in Offices. This Work is entitl'd, *Divers Letters*, collected together by *Cassiodorus* himself, and divided into twelve Books. The five first contain the Letters which he wrote in the name of King *Theodoric*, and under his Reign; the sixth and seventh contain divers Forms; the eighth, ninth and tenth contain the Letters written in the Names of the Kings *Athalaricus*, *Theodatus*, and *Vitiges*; the two last contain the Letters which he wrote when he was *Præfekt Prætorio*. There are some of them written to all sorts of Persons, and about all kind of Affairs, so that they contain a wonderful variety of rare and curious things. They are all well written, full of good Sense, and very good Morality.

The Tripartite History is not properly the Work of *Cassiodorus*. *Epiphanius Scholasticus* translated into *Latin* the three Greek Historians, *Socrates*, *Sozomon*, and *Theodoret*; but as these Authors wrote the History of the same Time, so in reading them there is often found a Repetition of the same things: And *Cassiodorus* made out of these three one Body of History, by extracting out of every one what he says in particular, and avoiding the Repetition of what is said by more than one.

The *Chronicon* of *Cassiodorus* is very succinct, and contains only the Names of Consuls, and the principal Transactions: It is not very exact for Chronology.

He wrote the History of the *Goths*, but there remains nothing now but a little Abridgment of this Work made by *Jornandes*.

These are the Works contain'd in the first Tome of *Cassiodorus*.

The first Work of the second is his Commentary upon the *Psalms*, which he wrote in his Monastery. He says himself in the Preface, That having renounc'd Secular Business and the Cares of the World, and begun to taste the sweetness of the *Psalms*, he was wholly addicted to the reading of this Book; and finding in them some dark places, he had recourse to the Commentary of St. *Austin*, wherein he found an infinite abundance of matter, and that he himself had added some later Discoveries. After this Commendation of the *Psalms*, and observing that they are sung to the Office of the Night and the Morning, at the first, third, sixth, ninth hour, and at Vespers, he proposes some general Remarks upon the *Psalms*. 1. He enquires what is Prophecy, and defines it: A way of speaking of Divine Things with Majesty and Truth by the Inspiration of the Holy Spirit. 2. He says, That the Names of Persons that are at the beginning of the *Psalms*, are not the Names of the Authors, but of those who were to sing them, and to play upon Instruments. 3. That the Title is *finem*, To the End, signifies that the *Psalms* have relation to Jesus Christ. 4. That the *Psalter* is properly an Instrument of Musick in the form of a *D*. That it may be applied to all Songs that are play'd upon this Instrument, and that it agrees in a particular manner to *David's* Work. 5. That a sweet and harmonious sound is properly call'd a *Psalms*, but a Song is a singing with the Voice, and when



when the Voice accompanies the Instrument, then it is called a Psalm-Song: 16. That a Psalm is rather a mark of distinction and change of the Person, according to the Opinion of St. Austin, than a Composition according to that of St. Jerome. 17. That the Psalms are but one Book divided into five parts. 18. That Jesus Christ is there represented both as God and as Man, and as God-man. 19. That in his Commentary he will first explain the Title of the Psalm, and then divide it into parts, and after that discover the literal and spiritual sense of it; and then he will declare the design of it, and lastly give the Sum of the whole Psalm, or dispute against some Error. 20. He speaks of the Eloquence and Usefulness of the Psalms. 21. He praises the Church. In fine, he divides the Psalter into twelve parts, which he applies to the twelve states of Jesus Christ. These are the Prolegomena of Cassiodorus to his Commentary upon the Psalms. His Commentary is very large, he has taken many things, not only out of St. Austin, but also out of the other Fathers: It contains much Morality.

The Commentary upon the Canticles is none of Cassiodorus's, altho it goes under his Name in some Manuscripts, since the Author of this Commentary quotes the words of St. Gregory the Great, besides that this Commentary has not the style of Cassiodorus.

He wrote Commentaries upon the Epistles of St. Paul, the Acts of the Apostles, and the Revelation, but they are now lost.

It cannot be express'd, how many useful things are contain'd in his Treatise of the Institution to Divine Learning, or an Instruction for Learning Theology. He observes, in the Preface, that being troubled that there should be Masters for Human Learning, and Schools founded for teaching it, but none for Divine Learning, he had endeavour'd, with the help of Agapetus, to found Schools of Theology at Rome, as there had been formerly at Alexandria, and in his time at Nisibis: But the War hindring him of Success in his Design, he thought it his duty to write these Books, as an Introduction to the Study of Theology. He would have the Holy Scripture studied in the first place, beginning at the Psalms, and then the Reading of the Fathers to follow. After he has spoken of the Commentaries of the Fathers, upon the Books of the Bible, and of their Writings, he mentions the four General Councils. Afterwards he gives an account of the different divisions of the Books of Scripture; he speaks of the Hebrew Text and the Versions: from thence he passes to the Ecclesiastical Historians and Latin Fathers. He adds Remarks about the Order wherein the Holy Scripture is to be read, about the Observations which may be made use of about the necessity of understanding Cosmography, about the study of Human Learning, about Orthography and the Sciences.

The Treatises of Cassiodorus about the Sciences and Liberal Arts concern not Ecclesiastical Matters: that of the Soul has a nearer relation to the Dogmes of the Church. There he maintains, that the Soul is spiritual, that God created it, that it is immortal, and that it has no quantity nor extension. Having spoken of the Powers of the Soul, he says that it contracts Original Guilt, from which it is not deliver'd but by Baptism, and that during this Life it is capable of Vertues and Vices. Lastly, he says, that the Soul being separated from the Body by Death, is no more capable of doing Good or Evil, nor subject to the Infirmities of this Life; but that it expects either with Joy or Sorrow the Time of the General Judgment, at which it receives the reward of its good Actions, or the punishment due to its Crimes\*. And then having described the Happiness of Paradise, he concludes with an excellent Prayer.

\* In these words Cassiodorus plainly asserts, that there are only two different states after this Life, the one of a joyful, and the other of a sorrowful expectation of a future Judgment, and that these two states are immutable, since good Souls are reserv'd with Joy, and wicked Souls with Sorrow, to the Sentence of the last Day: And so they plainly exclude the Romish Purgatory, which is a state of Sorrow, after this Life, from which some Souls are deliver'd at last, to a state of endless Joy.

The style of Cassiodorus is of a middle size; he writes cleanly enough for his time: He is full of Sentences and very useful Moral thoughts.

The Works of Cassiodorus which had been printed separately, were all collected together by the care of Father Gaverus, of the Congregation of St. Maurus, and printed at Rome in 1679.

## St. BENEDICT.

ALTHO St. Benedict is more considerable among the Monks, than among Ecclesiastical Writers, yet he is rank'd among these also. He was born in the Province of Nursia, about the year 480. He was carried very young to Rome, from whence he retir'd to Sublacum, which is forty miles from Rome, where he shut himself up in a frightful Cave. There he continued for three years, without acquainting any body but St. Romanus, who let him down Bread by the help of a Rope: Being afterwards known, the Monks of a neighbouring Monastery chose him for their Abbot. But he not agreeing with their way of Living, retir'd to his Desert, where many Persons came to him, and desired to put themselves under his Conduct: inasmuch that in a short time, he built twelve Monasteries in this

this place. From thence he pass'd in the Year 529, to the Mount Cassinus, where he laid down solid Foundations of an Order, which in a little time spread it self over all Europe. There is a difference about the time of his Death; and his Disciples look upon this as a very important Question. As to us, it does not so nearly concern us as to insist upon it, and therefore we will suppose with Father Mabillon, that he died in 543, or with the Author of the Treatise concerning the Hemina, in 547. St. Gregory in his Dialogues wrote the Life of this Saint, which is full of Miracles very extraordinary. I shall not stay here to relate them, nor to enquire into the truth of them, this being no part of my Province.

The Rule of St. Benedict is the only Work that is truly his. St. Gregory thinks it better written and more prudent than all the rest, *Sermone luculentum, Discretione precipuum*. 'Tis divided into 77 Chapters. St. Benedict there distinguishes four sorts of Monks; the Cenobites, who live in a Monastery, under the Government of an Abbot; the Anchorites, who having learn'd the Exercises of a Monastick Life in a Monastery, retire alone into the Deserts; the Sarabaites, who dwell two or three in the same Cell; and the Gyrovagi, who go from Monastery to Monastery, without staying in any place: He condemns these two kinds of Monks, and chiefly the last; and without insinuating upon what concerns the Anchorites, he composes his Rule only for the Cenobites. There he speaks first of the Qualifications which an Abbot ought to have, after what manner he should serve for an Example to his Monks, and treat them all alike well, without showing more affection to one than another; how he should reprove, and even punish those who commit Faults. He proposes to them afterwards many Christian and Spiritual Maxims; he recommends to them Obedience, Silence and Humility; he notes the Hours for Divine Service by Day and Night, and the order and manner of repeating it. After this he speaks of the Punishments which should be inflicted on those who offend: The first is Excommunication, or a Separation from the Fellowship of the Brethren, whether at Table, or at Prayers; the second is, the Chastisement of those with Rods, whom the Excommunication cannot reform; and the last is the Expulsion out of the Monastery. Nevertheless he permits a Brother to be received three times who is turn'd out for his Faults, provided he promise to amend. He orders, That the Monks have all things in common, and that every thing be at the disposal of the Abbot, and under the care of the Steward; that in the distribution of things necessary for Maintenance, no respect is to be had to the Quality, but to the Weakness of the Brethren: He enjoins the Brethren to serve in the Kitchen and Refectory by turns. He requires, that special care be taken of the Infirm, of Children, and Old Men; he appoints the Hours and the quantity of Meat and Drink; and Penances for lesser faults: He recommends to them Labour, and notes the hours for it; he provides for the Entertainment of Strangers; he forbids the Monks to receive Presents or Letters from their Kinsfolk: He leaves the Abbots at liberty to give Habits to their Religious proportion'd to the temper of the place where they are; yet he thinks that 'tis sufficient in temperate Places to give them a Cowle, a Tunique, and a Scapulary. He would not have the Monks complain of the colour or coarseness of these Habits; but that they should take such as are given them, and such as are to be had in the Province where they are. The following manner wherein he would have one receiv'd who presents himself for admission into the Monastery, is very rude. He must patiently suffer for four or five days the Repulses and Rebuffs of a Porter; after this he must be put for some days into the Chamber of the Guests, where an ancient Man will come to speak to him, and to represent to him that which is the rudest thing in all the Rule: If he be obstinate the whole shall be read to him, but if he promise to observe it, he shall be admitted into the Chamber of the Novices, where he shall be try'd: At the end of six Months the Rule must be read over to him again, and if he be obstinate after this, it shall yet be read over to him at the end of four Months: But then if he promise to observe it, he shall be admitted, after he is given to understand that he can no more go out of the Monastery. 'Tis necessary also that he promise in the Oratory, before God and his Saints, and in the presence of all the World to change his Life, and continue stedfast in that Change; but first he must be requir'd to make this Promise, and to Subscribe this Demand with his Hand, or if he cannot write, another must write for him, and he must set his Mark to it. That if he has any Means, he must give them all away before he makes Profession, either to the Poor, or to the Monastery, without reserving any thing to himself. If they be Parents who present a young Child, they must make the same Promise for him, and engage to give him nothing as his own proper Goods. As to the Priests which are presented, St. Benedict would not have them easily receiv'd; yet if they be importunate, they may be receiv'd upon condition that they will observe the Rule. Yet to them shall be granted the first places after the Abbot, the Power of giving Benedictions, and of Overseeing Divine Service. As to Monks that are Strangers, they shall be receiv'd as Guests if they desire to tarry, and provided they be found to have liv'd well while they were among the Guests, they shall be admitted, and the Abbot may also bestow upon them an honourable place: But if it be observ'd that they did not behave themselves well, they shall not only be deny'd Admission, but also be desir'd to withdraw. If the Abbot pleases, he may choose any one of his Monks to be Ordin'd Priest or Deacon, but this shall not exempt them from the Rule, nor from attending upon the Service of the Altar: He shall continue in the same station, unless the Abbot will bestow upon him a higher. The Degree among the Religious is reckon'd from the day that they enter into the Monastery. St. Benedict speaks here also of the Qualifications which the Abbot ought to have, and of those of the Prior, and of the Duty of the Porter. He forbids the Religious to go forth without the leave of the Abbot: Those



**Pope Silverius.** that go out, should at their going forth recommend themselves to his Prayers, and at their Return, they should lye prostrate on the Ground during the time of Divine Service: He recommends to the Monks to be respectful and meek to one another. Lastly, he declares, that his Rule contains only the first Elements of a Religious and Spiritual Life, and that the Books of the Fathers contain it in perfection.

There are several Disputes about the understanding of some places in this Rule, which I leave to the Disciples of St. Benedict, who take them for a matter of great moment: The Publick, which is much less concern'd about them, will easily dispense with me for not relating them; for I do not think that the World will much trouble themselves to know, whether the *Hemera* mention'd by St. Benedict, be the half quart of *Pera* or St. Denis; whether the word *Communio* be always taken in the Rule of St. Benedict for the signs of Charity and Union, or if it be taken in some places for the Eucharist; whether the word *Mess* do signifie there in some places what we understand by it at present, or whether it be always taken for the End or Duration of Divine Service, &c. There are not many besides the Disciples of St. Benedict, to whom these Questions can appear important. The common People are not concern'd in them, and the Learned who are not of the Order, will employ their Curiosity and Learning upon other Subjects.

There are also attributed to St. Benedict a Letter to St. Remigius, a Sermon upon the Death of St. Placidai, a Discourse upon the Departure of St. Maurus, a Letter to the same Saint, an Order of the Monastick Life; but none of these Pieces is St. Benedict's.

## Pope SILVERIUS.

**T**HE News of the Death of *Agapetus*, which happen'd, as we have said, at Constantinople, being carried to Rome, *Silverius* the Son of Pope *Hormisdas*, was chosen in his room. *Anastasius* affirms that this Election was not free, and that King *Theodatus* forc'd the Clergy to choose *Silverius*. He alleges also that he gave Money to the Prince to get himself chosen: But *Liberatus*, an Author more ancient and more credible than *Anastasius*, supposes that this Election was Canonical; and 'tis very probable that this Calumny against *Silverius* was invented to justify the Intrusion of *Vigilius*. However this be, 'tis certain that *Silverius* was acknowledg'd by the Clergy and People as lawful Bishop of Rome.

*Bellisarius* was then at Rome with a powerful Army, and having taken the City of Naples, he advanced towards Rome. The Goths deposed King *Theodatus*, and plac'd in his room a brave Captain call'd *Vitiges*. He not finding himself strong enough to oppose *Bellisarius*, went out of Rome, and retir'd to Ravenna. The Romans inform'd *Bellisarius* of this, and receiv'd him into Rome, according to the Pope's Advice. He enter'd into it victoriously in the Month of December, in the Year 536. But *Vitiges* return'd quickly with an Army of 150000 Men, and laid Siege to Rome, which lasted a year and some days. The Pope *Silverius* having been chosen under a King of the Goths, and perhaps by his Interest, was suspected at the Court of the Greek Emperor: besides this, he had declar'd against *Anthimus* and the *Acephali*, whom the Empress *Theodora* maintained. The Deacon *Vigilius* remain'd at Constantinople after the Death of *Agapetus*, who had for a long time aspired to the Bishoprick, and made use of this Occasion to get himself promoted to it. He promised the Empress, that if she would make him Pope he would receive *Theodosius*, *Anthimus*, and *Severus* into his Communion, and that he would approve their Doctrine. The Empress not only promised to make him Pope, but also offer'd him Money if he would do what she desired. *Vigilius* having given the Empress all the Assurances that she could wish, departed with a secret Order address'd to *Bellisarius* to make him successful in his Design. *Vigilius* being come into Italy, found all things well prepared for him; the Siege of Rome was rais'd when he arriv'd there; but during the Siege *Silverius* was suspected to hold Correspondence with the Goths, and so he was rendred odious for refusing expressly to except the Emperess Proposals of receiving *Anthimus*. Thus *Vigilius* having deliver'd to *Bellisarius* the Order which he brought, and having promised him two hundred pieces of Gold over and above the seven hundred which he was to give him, found no great difficulty to persuade him to drive away *Silverius*. For accomplishing this he made use of two Pretences, which we have already hinted, he caus'd him to come before him, and accus'd him of writing to the Goths, and preit him to approve *Anthimus*. There wanted not Forgers who counterfeited a Letter written in the Name of *Silverius* to the King of the Goths, to deliver up the City of Rome to him, nor false Witnesses who deposed that he had this design. *Bellisarius* caus'd to bring *Silverius* before him, and sollicit'd him to satisfy the Empress, by approving the Doctrine of *Anthimus*, and then sent him back again. *Silverius* refusing to hearken to this Proposal, he caus'd him to be brought a second time into his Palace, and discover'd to him what he was accus'd of: but having sworn to him that he should have liberty to go away, he was not seized. He was sent for the third time, and after his entrance

**The Pope Vigilius.** trance the Wife of *Bellisarius* upbraided him with his perfidiousness, and immediately he was strip of his Sacerdotal Habit, and his Clergy were told that he was Deposed; and an Order was sent to them to choose *Vigilius* in his room. *Silverius* was presently banish'd to *Patara*, a City of the Province of *Lyria*. When he was arriv'd in this City, the Bishop animat'd with Zeal for Justice, went to wait upon the Emperor, and remonstrated to him, That it was a thing which cried to Heaven for vengeance, that the Bishop of a See so considerable as that of Rome, should be unjustly turn'd out. *Justinian*, who had no hand in this Negotiation, order'd that *Silverius* should be sent back into Italy, and that the Letter should be examin'd which he was charg'd to have written; that if it was found to be none of his, he should be restor'd to his See; but if it was found to be his, he should have the Title of a simple Bishop of some City. The Emperess sent immediately *Pelagius* into Italy to hinder the return of *Silverius*. But the Order of the Emperor was execut'd so much the more easily, because *Vigilius* had fail'd in his Promise, both to the Emperess, in not doing what she desir'd, and to *Bellisarius*, in not giving the Money which he had promised. So *Silverius* was carried back to Italy, but it was only to encrease his misery; for *Vigilius* fearing to be forc'd away from the Throne which he had invaded, perform'd the Promises which he had made, on condition that *Silverius* should be deliver'd into his hands. This was put in execution, he was deliver'd to the Guards of *Vigilius*, and he was banish'd into the Isles of *Ponticenna* and *Pandataria*, which were over against the Mount *Circellus*, where he died of Famine in great misery, if we may believe *Liberatus*. *Procopius* in his Secret History seems to insinuate, that he was kill'd by one nam'd *Eugenius*, a Man devoted to *Antonina* the Wife of *Bellisarius*: but what *Procopius* says may be understood, not of the Death of *Silverius*, but rather of his Accusation or Apprehension.

The Letters attributed to *Silverius* are feign'd upon his History.

The first wherein 'tis suppos'd that he upbraids *Vigilius* with his Crime, and that he condemn'd him, is dat'd under Prince *Basil*. Now there was not one of this Name in the time of the Pontificate of *Silverius*; and besides this it is Mercator's style, full of Barbarisms and Phrases of other Popes. In short, it cannot agree with the History, because 'tis suppos'd in it, that *Silverius* after his Deposition assembled a Council, wherein he Anathematiz'd *Vigilius*, which has not the least probability.

The Letter of *Amator* Bishop of *Autun* to *Silverius*, sent with the Presents which this Bishop is suppos'd to make unto him, is also a Forgery, as well as the Answer of *Silverius* to this Letter. Both the one and the other are Mercator's style, and have the same Marks of Forgery with the other Letters forg'd by this Impostor.

## The Pope VIGILIUS.

**A**LTHO *Vigilius* was promoted to the See of Rome by a way altogether unjust, yet he continued in the possession of it after the Death of *Silverius*, and was acknowledg'd for a lawful Pope, without proceeding to a new Election, or even confirming that which had been made. The Conduct which he had observ'd during his Pontificat, answer'd well enough to its unhappy beginning. He had at first approv'd the Doctrine of *Anthimus*, and that of the *Acephali*, to satisfy the Emperess: but the fear of being turn'd out by the People of Rome, whom he hated, made him quickly recall this approbation; yet he did not by this gain the hearts of the Romans. They could not endure an Usurper, who having been the cause of the death of their lawful Bishop, would abuse them also: they accus'd him also of having kill'd his Secretary with a blow of his fist, and of having whipped his Sister's Son till he died. The Emperess, who was not satisfied with him, because he had gone back from his word, sent *Anthimus* to Rome with an Order to bring him into Greece; and at his departure the People gave him all sorts of Imprecations. He was sometime in the Isle of *Cicily*, and arriv'd not at Constantinople until the 20th of January of the Year 547. The Affair of the three Chapters was then warmly disput'd in the East: and *Vigilius* having learned in *Sicily* that they were condemn'd without his Concurrence, at first was very much troubled at it: He restif'd his discontent after his Arrival at Constantinople, but he quickly yielded to the Menaces and Intreaties of the Emperess. Yet he would not grant all that was desir'd of him, and propos'd a General Council, thinking by that to gain time, without discontenting any body. Notwithstanding this, *Justinian* publish'd an Edict: *Vigilius* oppos'd it briskly, and thundred a Sentence of Excommunication against *Theodorus* of *Casarea*, the Author of this Edict, and of Suspension against *Mennas*. He withstood the Condemnation of the three Chapters which was resolv'd upon in the fifth Council; he suffer'd himself to be banish'd rather than subscribe to it: Nevertheless, not being guided by Zeal for the Truth, but by his own Caprice, or Interest, he quickly condemn'd them after an Authentical manner, that he might return into Italy. During his absence Rome was taken and sack'd in 547, by *Totila*, and re-taken in 553 by *Narses* General of *Justinian's* Army. The Romans being set at liberty, demand'd their Bishop again, who had been absent now for many years. *Justinian* offer'd them to send him back



back again to them, or if they had rather to permit them to Ordain the Archdeacon Pelagius. They pray'd him, to send them *Vigilius*, promising to him that they would choose Pelagius after his Death. *Justinian* granted him to them. *Vigilius* died in Sicily in 555; Pelagius his Successor was suspected to have contributed to his Death, but he purg'd himself by Oath upon the holy Gospels and the Cross.

We have already observ'd, that *Vigilius*, to get *Stilicrius* into his hands, had consented to all that the Emperess desir'd, by receiving into his Communion the Bishops of the Faction of the *Acephali*, and approving their Doctrine. *Liberius* relates the Letter which he wrote to them, and assures us, that it was accompanied with a Confession of Faith, wherein he condemns those who distinguish'd the two Natures in Jesus Christ, and made Profession of believing one Christ only compos'd of two Natures; pronouncing an *Anathema* against those who admit two Forms in Jesus Christ, who did not acknowledge, that the Miracles and Sufferings belong'd to one and the same Christ, and did not own that the Word suffer'd, and particularly against *Paulus* of *Samosata*, *Discorius*, *Theodorus* and *Theodoret*. *Baronius* and *Binius* endeavour to make it credible, that this was not *Vigilius's*; but *Liberius* is more to be believ'd than they, and *Vigilius* was certainly capable of doing it.

The second Letter of *Vigilius* address'd to *Childebert*, is that of the first day of March in the Year 538. He answers this Bishop about certain Articles, concerning which he had consulted him. 1. He condemns those who under pretence of Abstinence superstitiously refrain from eating any Meat, thinking it forbidden, and evil in itself. 2. He orders the Canons of the Holy See to be observ'd, concerning the solemn Administration of Baptism; and reproves those who cut off the Particle, *And, in the Gloria Patri*, between the Son and the Holy Spirit, saying, *Gloria Patri & Filio Spiritui Sancto*, instead of, *& Spiritui Sancto*. 3. He says that he had sent to him who writes the Ecclesiastical Canons taken out of the Archives of the Church of Rome, made with respect to those who having been baptiz'd in the Church, were re-baptiz'd by the *Arians* when they return'd to the Church. He adds, that nevertheless, their Penance may be diminish'd, in proportion to their terror; but that they must not be receiv'd by that imposition of Hands, which is us'd to cause the Holy Spirit to descend, but by that which is us'd to reconcile Penitents. 4. He thinks that a Church must not be Consecrated anew, which is rebuilt upon the same Foundations, but that it is sufficient to celebrate Mass in it. This Consecration was made by throwing Holy Water upon it; for to show that it was not necessary to consecrate it anew, he uses this Expression, *Nihil Judicamus officere, si per eam minimè aqua benedicta jactetur*. 5. He fixes the Day of the Feast of Easter approaching; he says that Divine Service is perform'd after the same manner in all the Feasts, that some Chapters only are added, which agree either to the Mysteries, or to the Saint whose Feast it is: He sends Reliques to him to whom he writes. Here this Letter should end, for he declares that he had answer'd all the Demands of this Bishop, and makes him a Complement wherewith it was usual to conclude a Letter: Yet there are in it two other Articles, which have no relation to the preceding, nor any connexion with the remainder of the Letter. The first condemns the Priests who name not the three Persons in administering Baptism; the second is about the Primacy of the Church of Rome. It affirms, that there is no doubt but the Roman Church is the Foundation, Form and Principle of all the Churches, because tho all the Apostles were chosen after the same manner, yet St. Peter had the Pre-eminence above the other; which made him be call'd *Cephas*, because he is the Head and Prince of the other Apostles; that therefore the Church of Rome has the Primacy among all the Churches, and that 'tis necessary, that the Causes which concern the Persons of Bishops, or the important Affairs of the Church, should be communicated to him, and that the Appeals of these Causes should be reserv'd to him. 'Tis very probable that these two Articles are added.

In the third Letter *Vigilius* makes Answer to *Casarius* Bishop of Arles, about King *Theodebert's* Consulting him concerning the Penance which should be impos'd upon one who had married his Brother's Wife. *Vigilius* had already written to the King, that this Crime could not be expiated but by a great Penance: But because 'tis convenient that the Penance should be regulated by the Bishops upon the place, since none but they can know the condition of the Penitent, he commits this care to *Casarius*, with whom he leaves full power to regulate the Time and Order of this Penance: But he admonishes him to require, that he commit no more such things for the future, and to hinder him and her, who were thus married, from dwelling together.

The fourth Letter is address'd to *Justinian*; There he praises the Piety and Faith of this Emperor, who had written to him, that he would inviolably adhere to the Faith establish'd in the four General Councils, and in the Letters of St. *Celestin* and St. *Leo*. He testifies to him that he is of the same Judgment, and that he approves what his Predecessors *Hormisdas*, *John* and *Agapetus* had done against the Hereticks, and that he condemns the Persons whom they had condemn'd. He recommends it to this Prince, that he would maintain the Privileges of the See of Rome, which could not be attack'd without violating, as one may say, the Faith.

In the following Letter he congratulates *Mennas* for being of the same Judgment: This is dated Sept. 17th, 540.

The sixth, seventh and eighth Letters are address'd to *Auxanius* Bishop of Arles. In the first he grants him the *Pallium*: In the second he makes him his Vicar in the Kingdom of *Childebert*, and annexes two Prerogatives to this Title. The first is to examine and judge the Causes of the Bishops of this Kingdom, provided notwithstanding, that if any Causes of Faith or of difficult Mat-

ters

ters happens they shall be reserv'd to the Decision of the Holy See. The second is, that no Bishop shall go out of his Country, without taking *Littere Formatae* from him. He exhorts him afterwards to pray for *Justinian*, and to preserve the Peace and good Understanding between King *Childebert* and the Emperor.

In the third Letter to *Auxanius*, *Vigilius* commissions him to Judge the Affair of *Pretextatus*. The first of these Letters is dated Octob. 18th, 543, and the other two May 22th, 545. The same day he wrote a fourth to the Bishops of the Kingdom of *Childebert*, and to those who were accustomed to receive their Consecration from the Bishop of Arles, wherein he gives them to understand that he had made *Auxanius* his Vicar, and sets forth the Rights which he had granted him.

After the death of *Auxanius*, he gave the same Title and the same Privileges to his Successor *Aurelianus*, as appears by the Letters ten and eleven, written in 546.

The other Letters and Treatises of *Vigilius* having a relation to the History of the fifth Council, of which they make a part, we shall reserve them to be spoken of upon that Head.

## CÆSARIUS Bishop of Arles.

*Cæsarius* born at *Chalons* upon the River *Sone*, a Monk and Abbot of *Lerina*, and afterwards Bishop of Arles, was one of the most famous Bishops of France in histime. He was honour'd with divers Letters from the Popes, who made him their Vicar. He assist'd at many Councils of France, in which he caus'd very excellent and useful Canons to be made. He govern'd the See of Arles from the Year 501, to the Year 543. He is mention'd in *Gennadius's* Book of Ecclesiastical Writers; but 'tis certain that this place was added: For besides that, it is not found in some Editions, and many Manuscripts of *Gennadius*, 'tis evident that *Cæsarius* was not yet Bishop of Arles, when *Gennadius* wrote this Book: Yet this Chapter being written by an ancient Author, we may give credit to what he says in it, that *Cæsarius* compos'd some Books very useful for Monks: *Sigibert* of *Gembours* calls them *Homilies* proper for the Monastical Life. We have many Homilies which go under his Name, which are publish'd in the *Bibliothèque of the Fathers*, in the Collection of *M. Baluzius*, and among the Sermons of St. *Austin*. Some of them perhaps are none of his, and 'tis certain that several places are added in them: But these Homilies are not Discourses to Monks, but Sermons to the People. He compos'd a very great number of them, not only to serve for Preaching in his own Church, which he did very often Morning and Evening; but also to send them to his Brethren of France, Italy and Spain, that they might use them for the Instruction of their People: From hence it is, that a great number of them are restor'd to him in the last Edition of St. *Austin's* Sermons. He oftentimes transcribed the Sermons of others, and chiefly those of St. *Austin*.

He founded a Monastery of Nuns at Arles, whereof his Sister *Cæsaria* was Abbess: He drew up a Rule for them which is in the Collection of *Benedict* of *Aniane*, where is found also a Discourse exhorting them to Chastity; a Letter which he wrote to the Abbess, about the manner of governing her Nuns, and the Testament of this Bishop. His Life was written by his Disciple *Cyprianus*, by the Priest *Messianus*, and by the Deacon *Stephen*. These Lives are extant in the first *Benedictine* Age; but I question whether they be altogether genuine, and such as they were made by their first Authors. The Author who plac'd his Name in *Gennadius*, attributes to him a Collection of Passages out of the Holy Scripture and the Fathers about Grace, which is approv'd by Pope *Felix*; which is to be understood of the Canons of the second Council of Orange, at which *Cæsarius* assist-ed.

## PONTIANUS.

THIS Bishop wrote a Letter to *Justinian*, wherein he praises his Zeal and Piety, and remonstrates to him, that he thought he could not condemn *Theodorus*, the Writings of *Theodoret* and the Letter of *Ibas*, because he had not seen their Writings, and tho he should see them, and find in them things worthy of Condemnation, yet he could not condemn the Authors that died in the Communion of the Church: That he was afraid lest under the pretence of condemning these Authors, they should revive the Heresie of *Eutyches*. Lastly, he informs him that he could not make

war



war with the dead, who are judg'd by a Judge, from whose Judgment there lies no Appeal; and Leo Arch- prays him not to persecute and put to death those who are alive, to force them to condemn some that are dead. This Letter is in the Councils Tome 3. p. 324.

Sens.

## LEO Archbishop of Sens.

The Bishops have always been jealous of their Jurisdiction, and vigorously oppos'd the Dis- memb- ings which the Princes would make of the Parts of their Dioceſe: This Archbishop of Sens may ſerve for an example of this. King *Childebert* would eſtabliſh a Biſhop in the City of *Melodunum* which was in his Kingdom, tho it belong'd to the Dioceſe of *Sens*. *Leo* wrote to him a Civil Letter in defence of his Rights, and to hinder the Erection of this Biſhoprick: He repreſents to him, that this could not be done without the conſent of King *Theodebert*, that it was contrary to the Eccleſiaſtical Canons; that he ought not to ſuffer the Peace which was among the Biſhops to be diſturbed by his Order, and that ſome of the People ſhould be withdrawn from under the Jurisdiction of their Biſhop, that he could not alledge as a Pretence for erecting this new Biſhoprick of *Melodunum*, that the Biſhop of *Sens* could not make his Viſitation there, becauſe the ways were ſtopp'd up ſince there was nothing to hinder the Biſhop of *Sens* to go thither, or ſend his Deputy. Laſtly, he declares, that whoſoever ſhall Ordain a Biſhop at *Melodunum* without his Conſent, unleſs it were order'd by the Pope, or in a Synod, ſhall be excluded from his Communion, as well as he who ſhall be Ordain'd. This Letter is written under the Reign of *Theodebert*, which begun in 535. and ended in 548.

## TROJANUS Bishop of Santones.

Trojanus  
Bishop of  
Santones.

His Biſhop wrote a Letter to *Evemerus*, or *Eumerius* Biſhop of *Nantes*, who had conſulted him, Whether he ought to Baptize a Perſon who did not remember that he was baptiz'd: He an- ſwers him, That he ought to baptize all thoſe who did not remember that they were baptiz'd, or had no proof that they had been baptiz'd.

## NICETIUS Bishop of Treves.

Nicetius  
Bishop of  
Treves.

Father *Luc Dachery* has given us in the third Tome of his *Spicilegium* two ſmall Tracts of Piety written by this Biſhop: The one is concerning the Watchings of the Servants of God, and the other concerning the Uſefulneſs of ſinging *Pſalms*. There are alſo two Letters of this Biſhop's; one to *Juſtinian*, wherein he exhorts him to renounce Hereſie; and another to *Chloſdoinda* Queen of the *Lombards*, exhorting her to labour after the Conversion of her Huſband. Tome fifth of the Coun- cils, p. 381.

## AURELIANUS.

Aurelia-  
nus.

*Aurelianus* Biſhop of *Arles*, and Succellor to *Casarius*, whom *Vigilius* made his Vicar in *Gaul*, made two Rules; one for the Monks, and another for the Nuns. They are both related in the Code of the Rules of *Benedict* Abbot of *Ancona*. This Biſhop aſſiſted at the Council of *Lyons* held in the Year 549.

T E F

Terradius.

## TERRADIUS.

*Terradius* or *Terridius*, a Kinſman of *Casarius* Biſhop of *Arles*, paſſes for the Author of a Rule made for Monks and Nuns.

## ARATOR.

*Arator* born in *Liguria*, was Intendant of the Finances to King *Athalaricus*, and afterwards Sub- deacon of the Church of *Rome*, he turn'd into Verſe the Hiſtory of the *Acts of the Apoſtles* under the Pontificat of Pope *Vigilius*. Altho this Work was much eſteem'd in his own time, yet it has not the like Approbation at preſent, having nothing in it that's ſublime or agreeable. The ſame Author wrote a Letter in Elegiack Verſe to Count *Parthenius*, which was publiſh'd by Father *Sirmondus* at the end of *Ennodius*.

Arator.

## JUSTINIANUS and JUSTUS Bishops of Spain.

*Isidore of Sevil* obſerves it as a thing extraordinary, that there were in *Spain*, under the Reign of *Theodius*, i. e. toward the Year 535, four Brethren born of the ſame Mother, all four Biſhops, and all four Writers.

The firſt is *Juſtinian* Biſhop of *Valentia*, who wrote a Treatiſe containing divers Anſwers to the Queſtions of *Rufinus*; The firſt concerning the Holy Spirit; the ſecond againſt the followers of *Bonofus*, who believ'd that Jeſus Chriſt was an Adoptive Son, and not the Natural Son of God; the third about the Baptiſm of Jeſus Chriſt, to ſhow that it is not lawful to reiterate it; the fourth, about the Diſtinction between *John's* Baptiſm, and that of Jeſus Chriſt; the fifth to prove that the Son is in- viſible as the Father.

The ſecond was *Juſtus* Biſhop of *Urgellum*, who publiſh'd a little Commentary upon the *Canticles*, wherein he explains in a few words, and very clearly, the Allegorical ſenſe of this Book of Holy Scripture.

The two other Brethren were call'd *Hebrides* and *Elpides*; but it is not known where they were Biſhops, and what is the ſubject of their Writings. We have not now the Work of *Juſtinian*, but only that of *Juſtus* upon the *Canticles*. *St. Isidore* has given a ſound Judgment of it: In it he ex- pounds very ſuccinctly and clearly the *Canticles*, by applying it to Jeſus Chriſt and his Church. There are two Letters of the ſame Biſhop in the fifth Tome of the *Spicilegium* of *Luc Dachery*, the firſt whereof is ſuppoſitious.

Justinia-  
nus and  
Juſtus Bi-  
shops of  
Spain.

## APRIGIUS.

*Aprigius* Biſhop of *Beia* in *Portugal*, an Eloquent and Learned Man, ſays *Isidore of Sevil*, has ex- plain'd the Revelation of *St. John*: He has given a ſpiritual ſenſe of it, and in a noble ſtyle; he ſeems alſo to have ſucceeded better in it, than the greateſt part of the Ancients. He did alſo write ſome other Books which are not come to our Knowledge. He flouriſh'd in the time of King *Theodius*, i. e. about the Year 540. At preſent there remains nothing of this Author.

Aprigius.

AR E-



## ARETAS.

**T**His *Aretas*, who wrote a Commentary upon the *Revelations*, taken out of that of *Andrew of Caesarea*, is plac'd in the sixth Age of the Church, and he is also thought to be Bishop of *Caesarea*; but there is no proof, neither of the one nor the other. This Commentary may be seen in the Bibliothèques of the Fathers.

## ZACHARIAS Bishop of Mitylena.

**Z**acharias Scholaſticus was made Bishop of *Mitylena*, in the time of *Mennas* Patriarch of *Constantinople*, and was present at the fifth Council. He wrote two Treatises about Matters rather Philosophical than Theological: The first is a little Tract against the Opinion of the *Manichees* concerning the two Principles. The second is a Dialogue of the Creation of the World, wherein he refutes the Philosophers who believ'd it Eternal. These two Treatises are in the Bibliothèques of the Fathers.

## CYRILLUS of Scythopolis.

**C**yrillus Monk of *Scythopolis* wrote the Life of the Abbot *Euthymus*: 'Tis in Latin in *Syrus* at the 20th of *January*, and in Greek and Latin in the second Tome of the *Moniments of the Greek Church*, publish'd by Mr. *Cotelierius*; but it is not the same as it was written by *Cyril*, but as it was amended, or rather corrupted by *Metaphrastes*. This Life is well enough written, and contains many Historical Circumstances very remarkable.

## FACUNDUS.

**F**acundus Bishop of *Hermiana*, a City of the Province of *Byracena* in *Africa*, being at *Constantinople* at the time when *Justinian* would extort from the Bishops the Condemnation of the three Chapters, wrote a Book in Defence of them before *Vigilius* arriv'd at *Constantinople*. When this Pope was come, *Facundus* assisted at the Conference which was held upon this Subject; and being afterwards oblig'd to give his Opinion in Writing, he made Extracts out of his own Book in great haste, the Emperor not allowing him but seven days to give his Opinion, tho' there happen'd two of them to be Festivals. This *Facundus* himself informs us, in the Preface of his twelve Books written in Defence of the three Chapters.

In the first he handles many Questions concerning the Mystery of the Incarnation. In the first place he commends the Confession of Faith which *Justinian* had publish'd in the Year 533, and approves also of this Expression, *One of the Trinity was crucified*; after this he remarks, that the three Chapters were invented by the *Eutychians* to weaken the Authority of the Council of *Chalcedon*; That the *Origenians*, to revenge themselves on those who had Condemn'd them, were joyn'd with the *Eutychians*, and not daring openly to attack the Council of *Chalcedon*, they had consulted to procure the Condemnation of the Letter of *Ibas*, which was approv'd in this Council, that they might indirectly Condemn the Bishops that were present at it; That, in short, it was not necessary, for rejecting the Error of the *Nestorians*, to Condemn the three Chapters, but it was sufficient to say, that *One of the Trinity suffer'd*, and that the *Virgin was the Mother of God*: That there are some Catholics, who would not have it said, That one of the Trinity, but, One of the Persons of the Trinity suffer'd: That notwithstanding both the one and the other of these Propositions is capable of a good sense, but the last does not formally enough exclude the Error of the *Nestorians*. Here he re-

marks,

marks, *en passant*, that when 'tis said in Scripture, that Baptism was admittred by the Apostles in the Name of Jesus Christ, this ought to be understood only by way of Opposition to the Baptism of the Jews, and not so as to exclude the Invocation of the other Persons. Afterward he shows, that we ought to say, that the Virgin is truly and properly the Mother of God; and that it may also be said, that God is the Father of a crucified Man, without inferring from thence, that the Divinity was born of a Virgin, or that it was crucified. He proves also against the *Eutychians*, that there are two Natures in Jesus Christ, and not only One Nature compounded as they affirm. He explains the Passages of *Julius* and *St. Cyril*, which they make use of to give Authority to their Sentiment, by proving that these two Bishops acknowledg'd two Natures in Jesus Christ. He pushes these things yet further, by maintaining that those who admit but one compounded Nature, favour'd the Sentiment of *Nestorius*, because they cannot say that this Nature was of the same Subſtance with that of the Eternal Father, which is most Simple, from whence it follows, that the Person of Jesus Christ is not of the same Subſtance with the Father. In fine, he observes, that the difference between the Union of the Soul and Body, and that of the Divine and Human Nature in Jesus Christ, consists in this, That the Soul and Body are united into one and the same Nature, whereas the Divine, and Human Nature are united into One Person only.

*Facundus* having discover'd the Purity of his Faith in the first Book, undertakes in the second the Defence of the three Chapters. That he may do this the more freely, he supposes that the Writing against the three Chapters, which goes under the Name of *Justinian*, is none of his, but that it was compos'd by the Enemies of the Council of *Chalcedon*. He cries out, that it were needless to discuss the Writings of *Theodorus of Mopsuestia*, who died a long while ago in the Communion of the Church; that his Memory is struck at for no other reason, but because he was commend'd in the Letter of *Ibas*, approv'd in the Council of *Chalcedon*; but then he was also commend'd and approv'd, while he was alive, by the Fathers of the Church, as by *John Chrysostom*, by *St. Gregory Nazianzen*, by *John of Antioch*, by *Domnus*, and even by a Synod of *Oriental Bishops* held at *Antioch*; That the Writings of *Theodoret*, and the Letter of *Ibas* would not be condemn'd, but only to lessen the Authority of the Council of *Chalcedon*; and that the chief reason why the Letter of *Ibas* is attack'd, is, because it clearly distinguishes the two Natures in the Person of Jesus Christ: That the reason which they make use of for condemning it, because *St. Cyril* is abus'd in it, is a vain pretence, since they say nothing of *Gennadius of Constantinople*, and *Isidore*, who have spoken much worse of this Father: That, in short, they cannot condemn this Letter of *Ibas*, because the Council of *Chalcedon*, having examin'd it, did not think it convenient to condemn it; and so much the rather, since *St. Leo*, and the Synodical Assemblies of the Eastern Churches, had declar'd that nothing must be added to the Decisions of this Council: That it was needless to wait for the Judgment of *Vigilius*, since he could not depart from the Sentiments of his Predecessor, having receiv'd his Sovereign Power for Edification, and not for Destruction, and he had no Power against the Truth, but only for the Truth.

In the third Book he defends particularly *Theodorus of Mopsuestia*. In the first place he remarks, That he cannot be condemn'd without accusing the Council of *Chalcedon*, or *St. Leo*, of Error or Negligence. After this he maintains, That the Doctrine of this Bishop was very Orthodox, and that he condemn'd the Error of *Paulus of Samosata* and *Nestorius*; and he proves from his Writings that he rejected these Errors. He asserts that the Creed which is attributed to him, and was condemn'd in the Council of *Ephesus*, is none of his. He gives a good Sense to the Passages which are alledg'd to prove that he was in an Error; he defends him also against that Accusation, That he had subverted the Prophecies of Jesus Christ.

In the fourth Book he maintains, That we ought not to follow the Judgment of *St. Cyril* about the Condemnation of *Theodorus*, since what he says against *St. Chrysostom* and *Diodorus of Tarsus* is not approv'd. He shows that the Eastern Patriarchs acknowledg'd at first sight, that the Condemnation of the three Chapters was invented only to lessen the Council of *Chalcedon*. He complains, That notwithstanding they had sign'd it, and cowardly surrendred themselves to the Will of the Prince; he remarks, that *Vigilius* would not consent to it, and that the greater part of the Western Churches oppos'd it.

The fifth Book is about the Letter of *Ibas*: He pretends to prove, That the Council of *Chalcedon* approv'd it, that *Ibas* never deny'd his writing of it: He affirms as to *Theodoret*, That he had a Seat in the Council, before the Condemnation of *Dioscorus* and *Eutyches*: He shows that *St. Leo* approv'd all that was done in the Council, except what concern'd the Pretension of the Patriarch of *Constantinople*: From whence he concludes, That after so solemn an Approbation by the Council and the Pope, 'tis not lawful to condemn this Letter.

He goes further in the sixth and seventh Book, wherein he undertakes to justify the Judgment of the Council, by showing that the Letter of *Ibas* contains no Heresy, and that he acknowledg'd two Natures and one Person in Jesus Christ. He confesses, that in it he condemn'd *St. Cyril* and excus'd *Nestorius*: But he maintains, That this was by a mistake of the matter of Fact, that the Council did not think it their duty to condemn him for this as an Heretick: That it cannot be charg'd upon him as a Crime, that he prais'd *Theodorus of Mopsuestia*, since *St. Chrysostom* and *St. Gregory Nazianzen* had also prais'd him.



In the eighth Book he defends *Theodorus*, first, by showing that the Holy Fathers and the Eastern Bishops used Expressions like to those of *Theodorus*; that it is false that *Præcius* proscribed him; that the Eastern Bishops wrote to *Theodosius* and *St. Cyril*, that he must not be condemn'd; that *Theodosius* approv'd their Judgment; that *Dionysius* Bishop of *Antioch* prais'd him, and declar'd that we must not blacken the memory of those Persons who died in the Communion of the Church; that the Fathers and Bishops of his Time prais'd and esteem'd him, that *St. Cyril* is the only Father who condemn'd him, but his Judgment ought not to be prefer'd before all the others.

In the ninth Book he undertakes to justify *Theodorus* by his Writings, and to prove that he believ'd that Jesus Christ was God, and that he acknowledg'd in him two Natures united in One Person only: He explains some Expressions of this Author, which may appear harsh: He lays it down for a Rule, that we must interpret obscure and ambiguous Places by those that are clear and evident.

In the tenth Book he shows, That tho some places were to be blam'd in the Writings of *Theodorus*, yet the Council had done well not to condemn him, either because these places had not come to their knowledge, or because they were capable of a good sense, or lastly, because it may be believ'd that they were added by his Enemies: That tho it were evident that he was in an Error, yet he ought not to be condemn'd as an Heretick, since he was not obstinate in it, and had shown himself to be of a tractable spirit, by retracting what he had affirm'd: That tho he had been accus'd judicially in the Council, yet he could not be condemn'd since he died in the Peace and Communion of the Church: That *Athanasius* was not condemn'd for defending *Dionysius* of *Alexandria*; that it is yet more easy to defend *Theodorus* of *Mopsuestia*; That the Council had as much right to excuse *Theodorus*, as *St. Basil* had to explain the passages of *Gregory Thaumaturgus*, or *St. Hilary* to interpret the Expressions of the Councils of *Antioch* and *Sirmium*. Lastly, he reprehends four things in the Anathema pronounc'd against *Theodorus* of *Mopsuestia*, against his Doctrine and those of his Opinion. 1. That a Person is anathematiz'd who died in the Communion of the Church. 2. That in anathematizing him, all those who approv'd him are anathematiz'd. 3. That all his Dogmes in general are condemn'd. 4. That they do not only condemn those who are of his Opinion, but those who have been of it.

In the eleventh Book he shows, That the ancient Fathers us'd many Expressions altogether like those of *Theodorus* of *Mopsuestia*: He produces their passages, and argues very much upon them. He observes, that the Expressions of the Fathers ought to be taken in a good sense, and what being less exact escap'd them ought to be pardon'd. He shows that many of these Expressions are in *St. Cyril*, which are blam'd in *Theodorus*.

In the last Book he shows at first, That there is a great deal of difference between those Hereticks that are separated from the Church, and even those that lye conceal'd and are obstinate, and those Catholics who are in an Error thro Ignorance, or want of understanding things perfectly well, and who continue in an entire submission to the Church. From whence he concludes, That tho *Theodorus* had been in an Error, yet he could not be condemn'd as a Heretick, since he was not only never separated from the Church, but also had signified very much his teachable temper and submission to it. He remonstrates, That it belongs to Princes to submit in Matters of Faith, and that they ought not to ascribe to themselves what pertains to the Bishops: He proves this by the Examples of the Emperors *Marcianus* and *Leo*, to whom he opposes the Example of the Emperor *Zeno*: He concludes with an Exhortation to the Emperor to renounce the Error wherein he was engag'd, and proposes to him the Example of the Great *Theodosius*.

There is a famous passage in the ninth Book about the Eucharist, which seems not to favour the Real Presence: For to excuse *Theodorus*, who had call'd Jesus Christ an Adopted Son, he maintains, that this Name may be given him, because he had receiv'd the Sacrament or Sign of Adoption, which may be call'd the Adoption it self; as 'tis said, That the Faithful in receiving the Sacrament of the Body and Blood of Jesus Christ, receive his Body and his Blood; not that the Bread is properly his Body, and the Cup his Blood, but because they contain in them the Mystery of the Body and Blood of Jesus Christ\*.

\* This is a notable place against Transubstantiation which *Du Pin* found too hot for his handling, or else he had never sent us to another for satisfaction, after he had

so clearly propos'd the Argument of *Facundus* in its full force.

I shall not stay to Answer this, nor to examine the true sense of this passage, nor to show that it may agree very well with the Real Presence, because this has been already done by able Writers of Controversie, and particularly by the Author of the Perpetuity, who has forgot nothing that could be said upon this Subject. Every one may consult him.

*Facundus* having so stoutly defended the three Chapters, did not change his Judgment like *Vigilius*, on the contrary, he was one of those who continued stedfast unto the end, and chose rather to suffer Banishment, than sign the Condemnation of *Theodorus* of *Mopsuestia*, the Writings of *Theodoret*, and the Letter of *Ibas*. But that which was most to be blam'd in their Conduct, was, That they did not only disallow this Subscription, but they also separated from the Communion of those who had subscribed.

When

When the passages of *St. Austin* were objected to them, who had very often repeated, That we must suffer the Wicked to be in the Church, and not separate from it upon their account; *Facundus* undertakes to answer this in a Writing address'd to *Mocianus* or *Mucianus*, who was one of those that had a great value for these passages, and who compar'd to the *Donatists*, those Christians, who separated from the Communion of the Church for the Affair of the three Chapters. *Facundus* asserts in this Writing, That there is a great deal of difference between them and the *Donatists*: That there was no Controversie in the time of the *Donatists* but concerning Separation and Schism, but now the Question is concerning Faith; That the Example of the Condemnation of *Acacius*, clearly justified their Separation from Communion with those who favour'd Hereticks; That those who sign the Condemnation of the three Chapters, joyn with Hereticks, condemn the Council of *Chalcedon*, Anathematize the Holy Fathers of the Church, and so separate themselves from its Communion; That it is not the Church of *Afric* which makes the Separation, but it only refuses to communicate with such Persons as were themselves separate from the Communion of the Church. Afterwards he relates what pass'd upon the Condemnation of the three Chapters: He blames the Constitution which *Vigilius* had made in favour of the three Chapters: And lastly, he maintains that the Bishops of *Afric* in separating from those who had sign'd the three Chapters, imitated the Conduct which *Hilary* and *St. Jerom* observ'd towards the *Arians*.

He handles also the same Question in a Letter publish'd by Father *D'Achery* in the third Tome of his *Spiritilegium*. He asserts that those who condemn the three Chapters, are either Hereticks, or the Successors of Hereticks; Hereticks, if they have unjustly condemn'd them; the Successors of Hereticks, if they did it justly, since their Fathers and Predecessors did not condemn them; and that by condemning the Letter of *Ibas*, they approve the Doctrine of the *Acephali*, and reject that of the two Natures in Jesus Christ: From these Principles he concludes that they are Hereticks. He adds, That they usurp a Judgment over the Dead which pertains to God only: He accuses them of changing their Sentiment every moment, by suffering themselves to be corrupted by Presents, or the Hopes of Preferment. Afterwards he presses those who sign the Condemnation of the three Chapters, to show the Acts of the Council where *Theodorus* was condemn'd, as these are shown by which it appears that he was approv'd. He demands of them, Whether the Council of *Chalcedon* is Orthodox or no: If they say that it is, he asserts that they are Hereticks, because they condemn that which it approves: If they say that it is not, by this they presently declare themselves to be Hereticks. He maintains, That those who are joyn'd to those who condemn the three Chapters are as faulty as they, and that they separate from the Church by Communicating with Hereticks; that if they do not approve them in words, yet they approve them in Deeds; That 'tis true, Nothing is to be prefer'd before Peace, but then, the Authors of the Condemnation of the three Chapters, are they who have broken the Peace, and that nothing hinders the Re-establishment of it but their adhering to this Condemnation.

This is what remains of the Works of *Facundus*. He writes with great eagerness, he turns things with much Art and Eloquence: He does often make Judicious Remarks, and use solid Arguments; but his Zeal and Eagerness transports him some times too far, and carries him to make false Reflexions, and bad Inferences. He had read very well the Treatises of the Fathers about the Incarnation, and knew very well the History of the Disputes which the Explication of this Mystery had rais'd in the Church. *Baronius* had seen the Books of this Author, in a Manuscript of the *Vatican Library*, and took many things out of them. Since that *E. Sirmondus* publish'd them in the Year 1629, according to a Copy taken from that Manuscript: They have been printed also since, together with *Optatus* in 1676.

## VICTOR of Capua.

*Victor* Bishop of *Capua* liv'd about the middle of the sixth Age. He compos'd a Paschal Cycle, wherein he asserts that *Victorius* was mistaken, in setting down the Feast of *Easter* for the Year 455, to be on the seventeenth day of *April*, which should have been the five and twentieth day of the same Month in that Year. Having light upon a Harmony of the Evangelists which he believ'd to be *Tatianus's*, he publish'd it, and took the pains to add to it some Marks for discovering how many of the Evangelists relate the same thing. This is observ'd in a Preface which he prefix'd to this Work.

RUSTICUS



Rusticus  
Deacon of  
the Church  
of Rome.

## RUSTICUS Deacon of the Church of ROME.

This Rusticus is famous in the History of the three Chapters, which he boldly defends against the Judgment of Pope Vigilius, by whom he was Deposed. He has left us a Treatise in the Form of a Dialogue, written against the *Acephali*; wherein he proves that there are two Natures in Jesus Christ, and that this Doctrine is far enough from the Error of Nestorius. He says, *en passant*, that the Son does not proceed from the Holy Spirit, but 'tis not certainly known, Whether the Holy Spirit proceeds from the Son as from the Father. This Treatise is written with much exactness and clearness: In it he mentions a Discourse which he had written against the *Acephali* and the Nestorians, and promises a Treatise in Defence of the three Chapters; but these Works are now lost. That of which we have now spoken, was printed in divers Collections of Works against the Hereticks, and in the Bibliothèques of the Fathers. Some have thought that this is only a Translation, but there is no probability of that; for Rusticus himself was a Latin, and the Work it self discovers sufficiently that it is an Original, and not a Translation.

## PRIMASIVS.

Primasius.

Primasius Bishop of Atrinetum, a City in the Province of Byracena, was at Constantinople, at the time when the fifth Council was held. Cassiodorus assures us, That he wrote a Commentary upon the *Revelations*, divided into five Books. This Work was printed at Basil in 1544, and at Lyons in 1543, together with a Commentary upon all the Epistles of St. Paul. These Works are Collections of Extracts out of the Fathers, and Commentators. In the Commentary upon St. Paul, he copies often things that which goes under the Name of St. Jerom.

St. Isidore of Sevil says nothing of these Commentaries; but he informs us that Primasius wrote three Books of Heresies address'd to Fortunatus, wherein he explains what St. Austin had left imperfect in his Book of Heresies, showing in the first Book what it is that makes a Heretick. In the second and third, by what Hereticks may be known. Some Learned Men think that the Book which F. Sirmondus has publish'd under the Name of *Predestinatus*, because it had no Title in his Manuscript, is the Work of Primasius. This Opinion is not only founded upon a bare Conjecture, but upon the Authority of a Manuscript of this Treatise, found in Germany by F. Mabillon, which bears the Name of Primasius. This seems to be a concluding Argument; but yet if it be well consider'd what Isidore says of the Book of Primasius, and what we attend to the Doctrine of the Author, entitled *Predestinatus*, it will appear that this cannot be. For the Book written by Primasius, was not, according to Isidore, a Catalogue of Heresies, but it was a Treatise, wherein he undertook to resolve the Question which St. Austin propos'd to himself, and which he design'd to handle in the second Part of his Book of Heresies, viz. Wherein consists Heresie, and how it may be known when a Person is a Heretick. Now there is not a word said of this Question in the Treatise publish'd by Father Sirmondus under the Name of *Predestinatus*. 'Tis divided into three Parts, but the first is a Catalogue of Heresies; the second is a Treatise compos'd under the Name of St. Austin by a pretended Predestinarian; the third is a Confutation of this Treatise: This is wholly different from the Subject of that whereof Isidore speaks.

Moreover, Primasius was a faithful Disciple of the Doctrine of St. Austin, as appears by his Commentaries; but this Author on the contrary is one of his greatest Enemies; and in some places he asserts Doctrines which are altogether Pelagian. 'Tis very probable therefore, that some half learned Man, knowing that Primasius had written a Treatise of Heresies, divided into three Parts, and finding an Anonymous Author upon the same Subject, which was also divided into three Parts, made no scruple to put the Name of this Bishop to it.

Junilius.

## JUNILIUS.

Junilius a Bishop of Afric, address'd to him of whom we spoke last, a Treatise of the Parts of the Divine Law, which is a kind of Introduction to the Study of the Holy Scripture. Cassiodorus mentions it. The Author says that he had this Work from one *Perseus*, named Paul, who had studied at Nisibis, where there was a Publick School for teaching the Holy Scripture. The Reflexions of this Author are very Judicious and Methodical. Here follows an Abridgment of it: The Knowledge of the Scripture consists of two Parts; The first concerns the Surface or the Diction of the Scripture; the second concerns the things themselves which the Scripture teaches us. The first Part contains five things; the Nature of the Book, its Authority, its Author, the Manner wherein it is written, and the Order wherein it ought to be plac'd. There are in it five kinds of Books; History, which is the Relation of things past; of which kind the Author reckons but seventeen Canonical Books in the Old and New Testament, and rejects as Apocryphal, not only the Books of Maccabees and that of Judith, but also the two Books of Chronicles, the Book of Job, the two Books of Esdras, and the Book of Esther. Prophecy is the second kind of Books in the Holy Scripture; which he defines, A Declaration of things past, present, or future. Of this kind he finds seventeen Books in both the Testaments, and observes that the Orientalists reject the *Apocalypse*. The third manner of writing is the Proverbial Manner, which he defines, A figurative way of speaking, which intends something else to be understood than what it signifies, and contains Advices for the present time. The Proverbs of Solomon, Ecclesiastes, and the Wisdom of Syrach, i. e. Ecclesiasticus, are of this kind; to these may be added the Book of Wisdom and the Canticles: Allegory pertains to this kind, which is taken either from a Metaphor, or a Comparison, or a Parable, or from a Proverbial way of speaking. Lastly, the last Manner is that of mere Instruction, the Epistles of St. Paul are of this kind.

As to the Authority of Scripture, he observes, That there are Books of a perfect Authority, and others of a less perfect, and others lastly which are of none at all.

The Authors of these Books are known, either by their Titles, or by the beginning of their Works. Moses is the Author of the *Pentateuque*, Joshua of the Book which goes under his Name, Samuel of the first Book of the Kings. There are Books in it whose Authors are altogether unknown, as the Book of Judges, of Ruth, and the last Book of Kings.

Among these Books, there are some written in Verse, as the *Psalms*, the Book of Job, and some places of the Prophets; and others in Prose.

The Order of the Books of Scripture is not different from ours.

This is what concerns the External Surface of the Scripture: As to the Substance of the things which it teaches, the Author observes that there are in it some Names that agree to the Essence, and others to the Persons of the Trinity; and among these there are some which precisely denote them, and others only consequentially, because they signify the Operations which are attributed to them: He gives Examples of them, and shows what is common to the three Persons, and what is particular to each. Lastly he speaks of the Attributes which agree to God.

In the second Book he makes a particular Enumeration of what the Scripture teaches concerning the Creatures, and explains after what manner God governs them: From thence he passes to what concerns the World to come. He treats of the Figures of the Law, and the fulfilling of Prophecies concerning Jesus Christ. Lastly, he enquires, How it may be prov'd, that the Books of our Religion are Divinely inspir'd: And he answers, That it may be known by the Truth of them it self, by the Order of Things, by the admirable Agreement of Precepts, by the Simplicity and Purity wherewith they are written: That to these Characters we must add the Qualities of those that wrote them, and who preach'd the Doctrine which they contain; because it was not possible, without the Inspiration of the Holy Spirit, that Men should write of Divine things, that simple Men should write of things so sublime, that Men so ignorant and plain should discover Truths so great and subtil; That the success of their Preaching was also a proof of the Truth of their Doctrine: For how was it possible, that Persons so despicable should Convert the whole World, Reform the Doctrines of the Philosophers, and Confound their Adversaries, without the Assistance of a visible Protection from God. Lastly, That the Accomplishment of Prophecies, and the Miracles which produc'd a Belief of our Religion, were convincing Proofs of its Truth; and that if at present no Miracles are wrought, it is because there is no need of them, because the Establishment of this Religion is a Miracle more than sufficient to prove it.

This is what is most useful in this Treatise, which is to be found in the Bibliothèques of the Fathers.



Liberatus.

## LIBERATUS.

**L**iberatus a Deacon of the Church of Carthage, and a Defender of the three Chapters, is the Author of an Historical Memorial of the Contests that arose about the Heresies of Nestorius and Eutyches. He begins with the Ordination of Nestorius, and ends at the fifth Council, i. e. in 553. This Memorial therefore was not written by Liberatus, till after the Year 560. It contains some very useful particulars of this History, which are no where else to be found, and Extracts of the Authentick Acts to justify what he affirms. This Work was publish'd by P. Garner in 1675. It is also in the fifth Tome of the last Collection of the Councils.

## VICTOR of Tunona.

**V**ictor Bishop of Tunona in Afric, was also one of the zealous Defenders of the three Chapters; for which reason he was banish'd into Egypt, and afterwards shut up in a Monastery at Constantinople. Isidore of Sevil informs us, That he made a Chronicon from the beginning of the World to the first Year of the Empire of Justin the younger, wherein he plac'd in Order the Consuls, the most memorable Events of War, and the Holy Fathers of the Church. We have nothing now remaining but one part of this Chronicon, which begins where that of St. Prosper ends, i. e. in the Year 444, and ends at the Year 565. In it he particularly describes what concerns the History of Eutyches, and the Affair of the three Chapters. Canisius was the first that caus'd it to be printed at Ingolstadt in the Year 1600, and since that Scaliger has inserted it into his *Treasure of Time*.

## PAULUS SILENTIARIUS.

**P**aulus Cyrus Florus, Chief of the *Silentiarii* of the Palace, flourish'd towards the middle of the sixth Age. He made a long Poem containing a Description of the Temple of *Sancta Sophia* which is printed at the end of the History of *Cinnamus*. [He wrote also many other excellent Poems, says Dr. Cave out of *Agathias De Rebus Justiniani*, Hist. Lit. p. 416.]

## PELAGIUS the First.

**P**elagius, after he had been a long time at Constantinople, return'd into Italy with Pope Vigilius, and was Ordain'd, after the death of this Pope, by two Bishops, in the presence of a Priest of the Church of Ostia. This extraordinary Ordination, and the suspicion that went about of him, that he had been the cause of the death of his Predecessor, induc'd many to separate from his Communion, and brought upon him the hatred of the People. To purge himself he mounted into a Chair, after a solemn Procession from the Church of St. Pancratius to that of St. Peter, and swore upon the Holy Evangelists and the Cross, That he was no wise guilty of that whereof he was accus'd; the People were satisfy'd with this Oath, and with the Prohibition he made against giving Money for Ordinations.

Altho there was nothing remarkable that happen'd in the Church during the Pontificat of this Pope, which lasted almost five years, yet he has written many Letters.

The first, address'd to Vigilius, is a supposititious Piece, made up of Passages patched together, which are taken out of St. Leo, Itachius, the date whereof is false.

The second is address'd to Count Narses; He prays him to assist Peter the Priest, and the Deacon Proiectus, whom he had sent to Prosecute two Bishops of Italy, who disturb'd the Order of the Churches, and would appropriate to themselves all the Ecclesiastical Revenues.

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In the third he exhorts the same Count to employ the Authority which his Office gave him, for correcting and punishing the Bishops of Istria, Liguria, and the Country of Venice, who had separated from the other Churches, for the Affair of the three Chapters. He remarks, That if they had any Complaints to make against the Decision of the Council of Constantinople, they should send Deputies to the Holy See, and not rend in pieces the Body of Christ by their Separation.

In the fourth Letter he inveighs vehemently against the same Bishops for their boldness in excommunicating Narses. He exhorts him to employ his Authority for punishing Euphrasius, who was guilty of Murder, and an Incestuous Adultery. He counsels him to drive the Obdurate out of the Province, and to send the Authors of this Schism to the Emperor, and chiefly him who was in the See of Aquileia, who being, says he, a Schismatick, ought to have neither the Name nor Dignity of a Bishop.

He recommends it also to Narses, by another Letter, to send the Bishops of Aquileia and Milan to the Emperor with a strong Guard, because the first was incapable of being Bishop by his irregular Ordination, and the second ought to be punish'd for Ordaining after such a manner.

The sixth Letter of Pelagius is address'd to the Bishops of Tuscany, who would also separate from the other Churches for the Affair of the three Chapters: He remonstrates to them what a Crime it is to break the Peace of the Church, and make a Schism. He declares to them that he professes the Faith of the four first Councils, and the Doctrine contain'd in the Letter of St. Leo; and he admonishes them, if they have yet any scruple, to come to him that they may have it resolv'd. This Letter is dated Febr. 16. 556.

The seventh Letter is this Pope's Confession of Faith address'd to the whole Church, wherein he declares, That he has a Veneration for the four first Councils, and that he will never undertake to lessen the Authority of their Decisions about the Faith, that he follows and approves the Canons which were receiv'd by the Church of Rome: That he is ready to Vindicate the Letters which his Predecessors, beginning at Celestine, and ending at Agapetus, had written in Defence of the Faith and the Authority of the four first Councils; That he Condemns those whom they have condemn'd, and Receives those whom they have receiv'd, even Theodoret and Ibas, whom he believes to be Orthodox.

The nine following Letters are written to Sabandus Bishop of Arles, or to Childebert King of France: In these Letters he sends to Childebert his Confession of Faith: He grants the Pallium and the Office of Vicar to Sapandus; he prays Childebert to maintain this Bishop in his Rights, and complains that he would have him judg'd by another Bishop. He prays that the Revenues of the Church of Rome that are in France, may be employ'd for buying Garments to the Poor, and that they may be sent to him. There are also the Fragments of some other Letters of Pelagius, written to several Persons: The first are about the Ordination of Paulinus Bishop of Aquileia, made by the Bishop of Milan: He confesses that the Bishops of these two Sees have mutually ordain'd one another; but he affirms that this Ordination was made in that City whose See was vacant. He rejects the Ordination of Paulinus, because it was at Milan, against the Will of the Holy See, and the Order of the Emperor. He remarks, That even during the Wars between the Goths and Franks, the Ordination of the Bishop of Milan had been stopped, until he receiv'd Orders from the Emperor. In the third he declares, That 'twas a year before he Ordain'd him who was chosen Bishop of Syracuse, because he was married and had Children; but because those of Syracuse would not choose another, he thought fit to pass it by, after he had promis'd to him, that he would neither directly nor indirectly take any part of the Possessions of the Church, nor leave any thing to his Children or Heirs. The other Letters concern particular Affairs, as the Foundations of Churches. He remarks, That for building a Church they should choose a Place where no Body has been buried.

## AGNELUS.

**I**T is thought that this Agnellus, who was a rich Man, and descended of a good Family, was Bishop of Ravenna from the Year 558 to the Year 566, and that he was the Author of a Letter to Armenius concerning the Faith, which is found in the Bibliothéque of the Fathers. Tribemius being the only Person who speaks of this Author and this Work, there is no full assurance whether it be so or no. However it be, this Letter is inconsiderable: The Author affirms in it, That the Holy Spirit proceeds from the Father and the Son.

LEON.



Leontius.

## LEONTIUS.

**L**eon<sup>ti</sup>us, a Native of Constantinople, was an Advocate, and afterwards a Monk in the *Laura* of St. Sabas; he liv'd till about the end of the sixth Century, for he reckons *Eulogius* amongst the Bishops of *Alexandria*, who held this See from the Year 581, to the Year 604. He is different from *Leontius Byracenus*, who is mention'd in the Life of St. Sabas, and St. Quiriacus; for this *Leontius* was an *Origenian*, and defended the Doctrines of *Theodorus of Mopsuestia*: But he on the contrary declar'd openly against *Origen* and *Theodorus*.

The first contains an Abridgment of the History of our Faith, short Remarks upon the Doctrines of *Arius*, *Sabellius*, *Nestorius*, and *Eutyches*, an Exposition of the Faith of the Church about the Trinity and Incarnation, and the distinction of Nature and Personality.

The second contains a Catalogue of the Canonical Books of the Old Testament, agreeable to that of the Jews, and of those of the New agreeable to ours, and general Proofs of the Coming of the Messias.

The third contains a List of the Fathers, who liv'd from the Birth of Jesus Christ until *Constantine*, and also of some of those who flourish'd since. He speaks also there of the Principal Heresies which arose in that space of time.

In the fourth Action he inquires into the Origine of the Heresies of *Macedonius*, *Apollinarius*, *Nestorius*, *Eutyches*, and continues this History down to the Condemnation of *Dioscorus*.

The fifth Action relates the Controversies that arose in the Church, upon occasion of the Council of *Chalcedon*, which were settled by the Authority of the Emperor, and renew'd again by the Question of the Corruptibility and Incorruptibility of Jesus Christ, to which the *Agnostes* and *Tricheites* succeeded.

The four following Actions contain Answers to the Objections which were made against the Council of *Chalcedon*: The first answers the Historical Difficulties, the second the Reasoning Part, and the third the Authorities of the Fathers. The last explains the Passages of the Council, which were alledg'd to prove that the Council favour'd the Doctrines of *Nestorius*.

The tenth Action is against the *Gaiantes*, the *Agnostes* and *Origenists*.

The same Author has also written three Books against the Error of *Nestorius* and *Eutyches*. The first is entitled, *A Confutation of the contrary Fgments of Nestorius and Eutyches, concerning the Divinity and Humanity of Jesus Christ*. He proves against *Eutyches*, that there are two Natures, and against *Nestorius*, that there is but one Hypostasis, or Person in Jesus Christ: He explains in what sense St. Cyril could say that there is but one Nature of the Word Incarnate; and proves what he affirms by Reasons and the Authorities of the Fathers.

The second Book is against the Error of those who maintain'd that the Body of Jesus Christ was incorruptible before his Resurrection: 'Tis compos'd of two Parts; the first is a Dialogue of one that is Orthodox with one engag'd in that Error; and the second is a Collection of the Authorities of the Fathers, to which he prefixes the Books ascribed to St. *Dionysius the Areopagite*.

In the third Book he discovers the Artifices which the *Nestorians* of his time made use of for disguising their Sentiments. He says, That at first they feign themselves to be no wise concern'd for the Memory of *Dioscorus* of *Tarsus*, and *Theodorus* of *Mopsuestia*, that they make a show of approving the Council of *Chalcedon*, that they cause the Books of their Authors to be read, that they entice Men with fair Promises, that they make a feint of condemning *Nestorius*, that they make no scruple to communicate with Catholics, and even to take the Communion with them, for, say they, the Bread which is offer'd to represent Jesus Christ, has always a greater Blessing then common Bread, or that which the *Philomarianites* offer in the Name of \* *Mary*. After this he is transported to Invectives against the Memory of *Theodorus*. He accuses him of being one whom St. *John Chrysostom* exhorts to do Penance for his want of Moderation, of having corrupted the Scripture by his Commentaries, of endeavouring to usurp the See of the Church of *Tarsus*, if he had not been hinder'd by *Theophilus*; of having condemn'd the Name of the Mother of God; of scoffing at the Writings of the Fathers; of giving a mean and low sense to the Scripture, altogether unworthy of the Holy Spirit; of speaking ill of *Jeb*, and rejecting the Canonical Epistles; of having interpreted the *Psalms* after a Jewish manner, by applying them all to the History of the Time, and referring but three of them to Jesus Christ; of interpreting the *Canticles* of Carnal Amours; of rejecting the Books of *Esdra* and the *Chronicles*; of making another Creed then that of *Nice*; of making a new Mess; of not believing the last Judgment; of denying Original Sin; of saying with the *Manichees*, that Darkness was a Substance; of affirming that Antichrist should be annihilated; of affirming that many Events came by Chance; and lastly to load him with Impiety, of affirming that Jesus Christ

\* This passage plainly contradicts Transubstantiation by saying that it is Bread which is offer'd, after consecration, to represent Jesus

Christ and comparing it with common Bread; and tho it be spoken by a Heretick, yet it is not censur'd neither by *Leontius* here who writes severely against all his particular Errors, nor by any other Catholick Writer, which shows that it was a Doctrine then commonly receiv'd, or at least it was not thought a dangerous Error, and much less a Heresy.

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was a mere Man, and yet that he ought to be ador'd. After this *Leontius* quotes some passages taken from the Writings of *Theodorus*, to prove that he maintain'd the same Doctrines which were taught by *Nestorius*.

The same Author wrote a Treatise to prove, That the Letters alledg'd by the *Eutychians* under the Names of *Gregory Thaumaturgus*, *Julius*, and St. *Athanasius*, were supposititious. This he endeavours to prove by showing the Agreement between some Expressions of this Heretick and his Disciples, and those that are in these Letters. This Argument is not very convincing, for the Fathers may possibly use the same Expressions with *Apollinarius* and his Disciples, tho in another sense.

There is also a Treatise of his by way of Dialogue, which contains the Objections of the *Acephali*, and the Answers which may be given them; a Collection of Propositions against those who deny that there are two Natures in Jesus Christ after the Union, and a Sermon on the Festival which is celebrated between *Easter* and *Whitsunday*. There are also in the Manuscripts some other Treatises of this Author, as a Treatise of the two Natures against the *Monophysites*, and a Disputation against an *Arian* Philosopher. The Treatise of Sects was printed in Greek at *Basle* 1570, in Octavo, and in Latin translated by *Leuvenclavius*, with the Embassy of *Alexis Comnenus*; and it has been since inserted into the first Addition to the Bibliothecque of the Fathers. The other Treatises have been publish'd in Latin by *Canisius*, and put into the last Bibliothecque of the Fathers printed at *Lyons*, the greatest and largest Collection of the Fathers that ever was made. The Sermon upon the Festival between *Easter* and *Whitsunday* was publish'd in Greek by Father *Combes*, in the first Addition to the Bibliothecque of the Fathers, with another Sermon upon the same Subject, written by another *Leontius* Bishop of *Cyprus*, which is quoted in the seventh Council, Act 4. He of whom we have now spoken, had a very subtil Wit, but not very sublime; he was moderately learned and much prejudic'd; his style is mean, and not at all pleasant.

## FORTUNATUS.

**V**enantius Honorius Fortunatus was born in Italy, and after he had studied at *Ravenna*, he settled in France. He was Ordain'd Priest of the Church of *Poitiers* towards the Year 565, and some time after Bishop of the same Church. He liv'd till the beginning of the next Age, and was an intimate Friend to *Gregory of Tours*. The principal Works of this Author are written in Verse. He wrote four Books of the Life of St. *Martinus*, address'd to *Gregory of Tours* his intimate Friend, in acknowledgment for the Cure he had receiv'd of a Distemper in his Eyes, by rubbing them with the Oyl of a Lamp lighted before the Sepulchre of this Saint, and eleven Books of different Poems.

The first contains the Description of many Churches, and the Praises of *Leontius* Bishop of *Bordeaux*.

The second the Hymns upon the Cross, and among them the *Pange lingua*, and the *Vexilla regis*, which are his, the Verses in the Praise of the Clergy of *Paris*, with a Description of the Church of that City, and Verses to the Honour of many Saints.

The third contains Letters to *Euphronius* Bishop of *Tours*, and to *Felix* Bishop of *Nantes*, a Description of the Church of *Nantes*, and Verses address'd to many Bishops.

The fourth Book is a Collection of Epitaphs; to which are joyn'd a Letter to *Avitus* Bishop of *Clermont*, and a Poem upon the Conversion of the *Jews*, a Letter to *Siagrius* Bishop of *Aulun*, which accompanies a Piece of Poetry upon the Life of Jesus Christ, wherein he is tyed up to a certain number of Words and Letters. Lastly, this Book contains many Papers of Verses.

The fifth and sixth are for the most part written upon profane Subjects.

In the seventh, among other Pieces, there is an excellent Description of the Assembly of the Saints in Heaven: There he notes the Country where each of the Apostles was in his time believ'd to dye.

That which is most remarkable in the eighth is the Pieces address'd to *Chilperic*, and the Epigrams upon the Actions of St. *Martin*.

The tenth is made up of many Papers to the Princess *Radegondes*.

The eleventh is not yet printed.

Besides these Poetical Works, *Fortunatus* wrote also in Prose the Lives of many Saints, as the Monk *Himanius* affirms. There are many of them among those which have been collected by *Surius* and *Bellandus*; and among others, the Lives of St. *Hilary* of *Poitiers*, St. *Albinus* of *Angers*, St. *Germanus* of *Paris*, St. *Medardus* of *Noyon*, St. *Radegondes*, St. *Maurilius* of *Angers*, St. *Remigius* of *Rhemes*, St. *Marcellus* of *Paris*, St. *Amandus* of *Rhodes*.

*Fortunatus* pass'd in his own time for an excellent Orator and a good Poet, and not without reason; for he did not only excel all the other Poets of his Age, but he came near to those of a better,

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not only for the Truth, but the Purity of his Expressions, nor for the Beauty of his Verse, but for the Poetical turn he gave it, and the wonderful easiness wherewith he wrote in Verse.

His Poetical Works were printed at *Meyence* in 1603, and in 1616, and inserted into the Bibliothèques of the Fathers: But these Editions were very imperfect. F. Labbee has promis'd a more large and correct Edition of them, which is said to be all ready for the Press.

## BANDONINIA.

This Maid was one brought up by St. Radegondes; she has added a second Book of the Life of this Saint, to that of *Fortunatus*: 'Tis printed by *Surius*, Tome 4. at the 13th day of *August*.

## St. GERMANUS Bishop of Paris.

WE have an excellent Letter of this Holy Bishop written to Queen *Brunechildes*, wherein he exhorts her very smartly, and withal very respectfully, to hinder King *Sigibert* from making War upon King *Chilperic*: In the Title he assumes the Name of a Preacher. It is publish'd in the fifth Tome of the Councils, p. 923.

## MARTINUS of Bracara.

*Martinus*, who was born in *Italy*, came into *Gallacia*, where he was Abbot of *Dumes*, and afterward Bishop of *Bracara*: He flourish'd in the time of *Miro*, or *Theodomirus*, King of the *Suevi*, and *Athanildes* King of the *Goths* in *Spain*. He converted many of the *Suevi*, held Councils at *Bracara* in 572, and died in 586.

The Principal Ecclesiastical Work of this Bishop, is a Collection of the Canons of the Greek Church, which he took the pains to translate himself into Latin, finding that the former Translations were not faithful. It contains 84 Canons or Chapters, whereof 68 concern Ecclesiastical Men.

The manner of living virtuously, a Treatise of the four Cardinal Vertues, attribute to *Seneca* under the Name of a Book of Manners, is this Bishops. The Version of some Sentences of the Greek Monks, collected by an unknown Author, is also attributed to him.

## PASCHASIUS.

*Paschasius* a Deacon, who liv'd in the time of *Martin* of *Bracara*, translated at his Request, the Questions and Answers of some Greek Monks. He dedicates to him his Translation, which makes the seventh Book of the Lives of the Fathers in *Resseidus*.

JOAN-

## JOANNES SCHOLASTICUS Patriarch of Constantinople.

Joannes  
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cus Patri-  
arch of  
Constanti-  
nople.

*John* surnam'd *Scholasticus*, because he had follow'd for some time the Bar, was Ordain'd Priest of the Church of *Antioch*, and had the Commission of a Surrogate to the Church of *Constantinople*. He was put in the place of *Eutychius* Patriarch of *Constantinople*, who had been turn'd out by *Justinian*, and govern'd this Church till the Year 578. After his death *Eutychius* was restor'd.

This Author made a Collection of the Canons, which were dispos'd according to the Order of the Matters, and another Collection of Ecclesiastical and Civil Laws, and Chapters. His Works are printed in the *Bibliotheca Juris* publish'd by *Justellus*.

## GREGORY of Tours.

*Georgius Florentius Gregorius* Bishop of *Tours*, was descended of an Illustrious Family of *Arvernia*, and the Son of *Florentius* Brother of *Gullus* Bishop of *Clermont*. He succeeded *Euphronius* Bishop of *Tours* in the Year 574.

Gregory of  
Tours.

The principal Work of *Gregory* is his History of *France*, divided into ten Books. In the first, having made a Confession of his Faith, and given a Scheme or Abridgment of Ecclesiastical History from the beginning of the World, he relates the Origine of Christianity among the *Gauls*, by *Photinus* Bishop of *Lyons*, and the famous Mission of seven Bishops sent in time of the Emperor *Decius*, viz. St. *Saturninus* to *Tolouse*, St. *Gatianus* to *Tours*, St. *Trophimus* to *Arles*, St. *Paul* to *Narbonna*, St. *Denis* to *Paris*, St. *Sremonius* to *Clermont*, and St. *Martial* to *Lemovicum*. He concludes this Book with the death of St. *Martin*, and in those that follow he continues the Ecclesiastical and Profane History of the *Gauls* and *Franks* until his own time, i. e. until the Year 596. *Fredegarius* has since added to it an eleventh Book, wherein he has continued the History to the Reign of *Charlemagne*.

He wrote also eight other Books, concerning the Miracles or the Lives of the Saints. In the first he relates the Miracles of Jesus Christ, the Apostles and Martyrs: In the second he recounts many Miracles of St. *Justin*, who was martyr'd in *Arvernia*. The four following Books contain many Miracles of St. *Martyn* of *Tours*; the seventh contains the Lives of some Holy Monks; entitled, *The Lives of the Fathers*, at the end whereof is a Letter concerning the History of the seven Sleepers: And the last is concerning the Glory or the Miracles of some holy Confessors. He himself mentions his Works, which were printed at *Paris* in 1640.

Besides this, he wrote a Commentary upon the *Psalms*, and compos'd a Treatise *De Curibus Ecclesiasticis*, or *The Divine Offices*: The Lives of some Saints are also attributed to him. He speaks of a Preface which he had prefix'd to a Treatise of *Messes* written by *Sidonius*. *Sigibert* says that he compos'd his History of *France* in the way of an Epitome, and made a *Chronicon*.

This Author had reason to confess himself that his style was rude and rustical; which ought not to be taken for a Figure, but a sincere Confession of the thing as it is: His style is low and mean, his words are harsh. He was credulous and simple as to the matter of Miracles, and vented boldly such Histories as are uncertain or fabulous. But notwithstanding this his History is very useful, and contains many things of great consequence. He died in the Year 596.

## GILDAS.

*Gildas*, to whom is given the Name of *Wise*, was born in *England* in the Year 520, which was fatal to the *Saxons*, for the Battel fought by *Arthur* King of the *Brittons*, near the Mountain of *Badon*; which made this Author be surnam'd *Badonicus*, to distinguish him from another *Gildas* elder then he, surnam'd the *Albanian*. He was the Disciple of *Istutus* the Abbot of *Morgan*, and was made Abbot of *Bangor*, and founded a Monastery at *Venetia* in *Brittain*.

Gildas.



**Evantius.** In the Year 564 he wrote a Lamentation for the Miseries of England, with a severe Reprimand to the Members of that Kingdom. In this Work he describes rather by weeping than declaiming, as he himself says, the former and later Miseries of poor England. He speaks freely against its Dissolution of Manners, without sparing Kings, against the Crimes from which it was deliver'd after a terrible manner. He uses the words of the Prophets to terrifie them, and afterwards addreses his Discourse particularly to the Clergy, and makes a most hideous Representation of their Manners. England, says he, has Bishops enough, but they are either Fools, or Ministers to the Passions of Great or unchaste Men: It has Clergy enough, but for the most part they are all wicked and whoremongers: They have only the Name of Pastors, and are at the bottom Wolves prepar'd to kill the Souls of their Sheep: They never think of doing good to the People, but only how to fill their Bellies; they seek for Churches, but it is only out of a greedy desire of filthy gain; they teach the People, but at the same time they give them bad Examples; they very seldom offer Sacrifice, and never go to the Altar with a clean Heart; they flatter the People in their Crimes, and seek only to satisfy their Passions; they very seldom speak the Truth, they despise the Poor, and make Court to Riches; they canvass for, and purchase Ecclesiastical Offices, &c. After he has given this frightful Pourtraiture of the Clergy of England, he proposes to them the Examples of St. Ignatius and St. Polycarp: He uses the words of the Prophets and Apostles for reproving them, and upbraiding them with their Vices. He concludes with a Prayer to God to preserve the small number of good Pastors that was left.

This is the only true Work of Gildas, for the ridiculous Predictions that are attributed to him are a pure Forgery; and there is no Probability that he compos'd the Comedy call'd *Aulularia*, altho it goes under his Name in some Manuscripts. There are found in the Manuscripts of England, some Manuscripts that go under the Name of Gildas, which may be rather his than the former. His style is pure enough for his Age. He spoke with extraordinary earnestness, and unparallel'd freedom. He died in 570.

## EVANTIUS.

**Evantius** or **Evantus**, Bishop of Vienna, whose Name is among the Subscriptions of the first Council of Mafcon in 582, of the third of Lyons in 583, of the third of Valentia in 584, and of the second of Mafcon in 585, passes for the Author of a Letter, written against those who believ'd that the Blood of Animals is impure, altho their Flesh be not so. There he maintains that we may eat of the Blood of Beasts, and that it is a Jewish Superstition to abstain from it. Nevertheless 'tis certain that the whole Church continued a long time in this Abstinence, and the Greek Church even to this day. The Letter of **Evantius** was publish'd by **Canisius**, Tom. 5. *Lect. Antiq.* and plac'd at the end of the sixth Tome of the Bibliotheque of the Fathers at Collen, and in the last Bibliotheque at Lyons.

## FERREOLUS.

**Ferreolus.** **Gregory** of Tours assures us, That this **Ferreolus** Bishop of Uccia, was a Person of great Holiness and Wit, and that he wrote some Letters in imitation of **Sidonius**. They are now lost, but in compensation for them, we have now in the Code of **Benedict** of Aniana a Rule which he compos'd for the Monks of a Monastery, whereof he was the Founder, and to which he gave his own Name. He submitted it to the Judgment of **Lucretius** Bishop of Dia.

## SEDATUS and CHRYSIPPUS.

**Sedatus** and **Chrysippus.** **Canisius** has given us a Homily of **Epiphanius**, under the Name of **Sedatus**: 'Tis thought that there was a Bishop of Biterre of this Name, who assisted at the Councils of Toledo and Narbonna, in 589. This Homily is of no great value, no more then that under the Name of **Chrysippus**, who is also believ'd to be cotemporary, concerning the Praises of the Virgin Mary: but this is so ridiculous, and full of emptiness, that it deserves not to be mention'd.

PELAGI-

## PELAGIUS the Second.

**I** Do not reckon in the number of Ecclesiastical Writers, the Popes **John** the Third, nor **Benedict** the First altho to each of them there is attributed a Letter; one concerning the Suffragans, and the other concerning the Trinity, because all the Criticks are agreed that these two Pieces are the Works of **Isidorus**. I proceed therefore to **Pelagius** the Second, who was promoted to the See of the Church of Rome in 577, and fill'd it till the beginning of the Year 590: For altho the first, second, eighth and ninth Letters ascribed to the same Pope, are also the Work of the same Impostor, yet the same cannot be said of the others.

The third is taken out of the Life of St. **Gregory**, written by **John** the Deacon; It is address'd to St. **Gregory**, who was then also Deacon, and was at Constantinople, to put him in mind to sollicite the Emperor to send Succors into Italy against the Lombards. This Letter is dated October the 4th, 584.

In the fourth to **Aunacarius** Bishop of Auxerra, he praises the Piety of the Kings of France: He declares to him, that he hopes they were so far from joyning with the Lombards, that they would send Relief to Italy and the Romans: He prays **Aunacarius** to exhort them to do it, and lends him some Reliques. He had written a former Letter to this Bishop, wherein he congratulates him upon the state of the Church of France: This Letter is the last, altho it precede that which we have now spoken of: For it is dated in the fifth Year of the Empire of **Tiberius**, which is 582, and the other is dated October the 5th, in the seventh Year of **Tiberius**, which is 584.

The fifth Letter is address'd to **Elias** Bishop of Aquileia, and to the Bishops of Istria, who had separated from the Church of Rome about the Affair of the three Chapters. 1. In it he recommends to them the Authority of the Holy See. 2. He declares that he holds the Faith and Doctrine decreed by the four General Councils, and contain'd in the Letter of St. **Leo**. 3. He reproves **Elias** and his Adherents for separating from the Church. 4. He proves to them by passages of Scripture the necessity of being united to the Church, and of living in peace with their Brethren. 5. He exhorts them earnestly to re-unite themselves to the other Churches.

The sixth Letter of **Pelagius**, address'd to the same Persons, is written upon the same Subject. He presses them yet more earnestly to reconcile themselves to the Church; But because they chiefly grounded themselves upon what the Council of Chalcedon, which was approv'd by St. **Leo**, had done, therefore he proves to them, that this Pope did not approve what the Council had decreed about the Faith, and that he was perswaded, that what concern'd the Persons ought to be re-examin'd. He alledges to them passages out of St. **Austin** and St. **Cyprian**, to convince them, that their Separation from the Church put them out of the way of Salvation. In fine, he exhorts them to send Deputies to Rome, to explain themselves, and treat of a Re-union, or to assemble at Ravenna, to enter upon a Conference there.

These Letters not prevailing with the Bishop of Aquileia, and his Brethren, to return to the Church, **Pelagius** sent to them a third Letter larger then the former: It was written by St. **Gregory**, who was yet but a Deacon. There he represents to these Bishops the Evils which cause the Schism and Division; and afterwards refutes the Reasons which induc'd them to believe that **Justinian** had violated the Authority of the Council of Chalcedon, by causing the three Chapters to be condemn'd. He maintains that St. **Leo** did only approve the Articles of Faith defin'd by this Council, and that perhaps he was deceiv'd as to Matter of Fact. He answers to the Opposition that was made by **Vigilius** of the Occidentals, That it was no wonder, if the Latins, who did not perfectly understand Greek, found it difficult to know the Errors of those Authors who were thought worthy of Condemnation. But distrusting this Answer, he brings the Example of St. **Peter** to excuse the Conduct of **Vigilius**; and says, That if this Holy Apostle chang'd his Opinion and Behaviour about the Observation of the Jewish Ceremonies, it was not so much to be blam'd in **Vigilius**, that he had chang'd his Judgment and Conduct in the Affair of the three Chapters. This Comparison is of little force, but that which follows has yet less, --- Do we not read, says he, that God himself changes his Designs? He uses afterwards the Testimony of St. **Austin**, to show that the Dead may be anathematiz'd. After this, he proceeds to the Examination of the three Chapters: He relates the passages of **Theodorus** of Mopsuestia, which appear most agreeable to the Error of **Nestorius**, and the Testimonies of the Holy Fathers who condemn it. He shows, That the Letter of **Ibas**, reproaches St. **Cyril** and the Council of Ephesus, and that it favours the Error of **Nestorius**. He adds, That the Bishops of the Council of Chalcedon did not approve it; and that tho they had done it, yet the Matters of Faith ending in the sixth Action of this Council, what was done afterwards had not the same Authority. Lastly, he says, about the third Chapter, That all the Writings of **Theodoret**, are not condemn'd, but only those which are compos'd against St. **Cyril**. In fine, in answer to the favourable Testimonies which **John** of Antioch may have given to **Theodorus**, he observes, That the Fathers oftentimes praise Hereticks, and quotes particularly those who commend **Origen**. He concludes with exhorting the Bishops of Istria, to reconcile themselves to the other Orthodox Bishops, and prays God to inspire them with the desire and love of Peace, to which he exhorts them.

These



*Eulogius.* These are the true Letters of *Pelagius*; In the three last the style of *Gregory*, who succeeded him, may be discern'd.

There are in *Ivo of Chartres*, and in *Gratian* some Decrees attributed to *Pelagius*, which are printed in the fifth Tome of the Councils, p. 954, 955, and 956. They appear to me to be ancient and genuine.

In the first he wishes that Monks may not be chosen for a Guard to the Church, because the discharge of that Office is very different from the Monkish Life. A Monk should live in quiet, and employ himself in Prayer and Working with his Hands; all which are very remote from his Employment, who is entrusted with the Affairs of the Church: And therefore it is more convenient to promote an old Monk to the Priesthood, then to make him one of the Guards.

In the second he allows, That a Man may be ordain'd Deacon, who having left his Wife, had Children by a Maid-servant without espousing her, altho it be against the Laws and the Canons; merely upon the account of the want of such as were dispos'd to be Clergy-men. He ordains also, That this Maid-servant shall be put into a Monastery to make there Profession of Continence.

The third is about the Election of a Bishop.

The fourth forbids the Bishops of *Sicily* to exact more then two shillings of the Parishes of *Sicily*.

The fifth and sixth require that Ecclesiasticks should still be judg'd by Ecclesiastical Judges, according to the Civil Laws.

## EULOGIUS.

*Eulogius*, who sat in the See of the Church of *Alexandria* from the Year 581, to the Year 608, was well vers'd in Ecclesiastical Matters, and wrote many Books. The Bibliotheque of *Photius* has preserv'd to us the Memory and Arguments of them. In Vol. 182 and 208, he speaks of six Books of this Author against *Novatus*, or rather against *Novatian*; but the Greeks always confound these two Persons; and were very little inform'd in their History. This appears by what this Author relates. He says that *Novatus* was Arch deacon of the Church of *Rome* under Pope *Cornelius*; that he was to succeed him according to the custom of that Church; that *Cornelius* having observ'd that *Novatus* was too proud, and discover'd that he had a Design upon his Life, had Ordain'd him Priest, on purpose to take from him all hopes of arriving at the Bishoprick of *Rome*: That he in revenge had taken occasion to separate from him, because *Cornelius* admitted to the Communion of the Holy Mysteries those who had fall'n into Crimes, after they had been punish'd with a Penance proportionable to the greatness of their Sin; That he accus'd him of receiving Sinners, and that he, became the Head of a Party, who were call'd *Cathari* or Puritans.

*Eulogius* opposes this Allegation of *Novatus* in the four first Books of his Work. In the fifth he defends the Veneration due to the Reliques of the Saints, which the greater part of the *Novatians* of *Alexandria* could not approve. In the last he opposes the Writings of the *Novatians*, and particularly that which was entitled, *The Dispute of Bishop Novatus*, a Work very contemptible for its manner of writing, and the Matters contain'd in it: For it relates, that under the Empire of *Decius*, the Officer *Perennius* had forc'd many Christians, by the violence of Torments, to worship Idols: That *Macedonius* Bishop of *Rome* had sacrific'd, and was follow'd in so doing by nine Priests of the Church of *Rome*; That *Novatus* was the only Person who refus'd, and upon this occasion he recites what he had answer'd to the Judge. 'Tis pretended that many Bishops joyn'd with *Novatus*, and separated from those who had fall'n into Idolatry; and lastly, that the Bishops of *Alexandria* did not acknowledge him for Bishop. *Eulogius* refutes these Fables in his third Book. *Photius* assures us, That the style of this Author is indifferently exact as to words, but altogether barbarous as to construction, but that his Work is useful; that he explains very well the passages of Scripture which fully confute the Error of his Adversaries; and lastly, that it is pleasant and persuasive.

He speaks also of some other Works of *Eulogius* in Vol. 225, and 226. The first is a Treatise divided into two Books, which contain an Apology for the Letter of *St. Leo*, and the Accusation of *Timothy* and *Severus* who had accus'd him. He shows that these Hereticks calumniate this holy Pope, and charge him with such Doctrines as he never held, by taking out some words out of the places where they were, and cutting off that which might serve to justify them. This is prov'd at large in the Extract related by *Photius*, Vol. 223.

He did undertake the Defence of *St. Leo* in another Work, against *Theodosius* and *Severus*, wherein he also explains the sense of this Expression of *St. Cyril*, That there is but one Nature of the Word incarnate.

Lastly, *Photius* speaks also of an Invective which this Author wrote against one of the Disciples of *Theodosius* and the *Gaianites*, wherein he shows that the Agreement they had made amongst them-

themselves, was false and indefensible, because it tended only to oppose the Truth. There was also in this Tome a Letter which *Eulogius* wrote, when he was yet a Priest, to *Euthymius* Archbishop of *Constantinople*, which contains an Exposition of the Orthodox Faith.

*John the Faster.*

## JOHN the Faster.

*John* of *Cappadocia*, surnam'd the Faster, upon the account of his great Abstinence, was Ordain'd Bishop of *Constantinople*, in the Year 585, and govern'd that Church until the Year 596. *St. Isidore of Sevil* assures us, That he wrote a Letter about Baptism to his Predecessor *Leander*, wherein he said nothing that was new, but only collected and repeated the Opinions of his Ancestors, about the three Dippings. He compos'd also some Homilies, which perhaps are among those of *St. Chrysostom*; That about Penance is the most famous. Father *Morinus* has publish'd two Penitential Books of this Bishop. He was not a Man of a very sublime Wit, but he was one of great Piety and Charity; and lov'd Order and Discipline. He was sharply reprov'd by *St. Gregory* for taking upon him the name of *Oecumenical* Patriarch, because this Pope look'd upon this Title as a sign of Ambition, altho in the sense of the Greeks it was innocent, and signified nothing less than *St. Gregory* thought.

The Greeks perhaps reprov'd this Bishop more justly, for contributing to the Relaxation of Discipline by moderating the Rigor of the Canons: This is objected to him by the Bishops of a Council held in the time of *Alexis Comnenus*; yet it does not appear that he fell into any Excess of Relaxation; for he only permitted the time of Penance to be shortned, in favour of those who were more fervent, and appear'd more contrite.

## JOHN of Biclarum.

*John* Abbot of *Biclarum*, originally of the Race of the *Goths* of the Province of *Portugal*, after he had studied at *Constantinople*, came to *Spain*, where he was persecuted by King *Leovigildus*, who being an *Arian*, would force him to embrace his Religion. He was banish'd to *Barcelona*, where he suffer'd very much for the space of ten years. When this was ended, he settled a Monastery, call'd *Biclarum*, situated in the Valleys of the *Pyrenees*; and afterwards he was chosen Bishop of *Gironde*. He wrote a *Chronicon* which begins at the Year 566, and ends at 590, and which serves as a Continuation to that of *Victor of Tunona*. He made also a Rule for his Monks, which is very useful for all the World, if we may believe *Isidore*.

*John of Biclarum.*

## ANASTASIUS SINAITA.

*Anastasis* a Monk of Mount *Sina*, ascended the Throne of the Church of *Antioch*, in the Year 561. He was forced from it, and banish'd in the Year 572, by the Emperor *Justinus* the Younger; but at last he was restor'd under the Emperor *Mauricius* in the Year 595. He died about the Year 599. He had another for his Successor, who went under the same Name, which gave occasion to confound them. 'Twas the first of these two who was the Author of some Treatises. The first and most assured Work of his, is a Treatise, entitled, *Omnes*, or a Guide to the True Way, written against the *Acephali*. *Anastasis* begins this Book, which was compos'd for an Instruction about the Faith, with laying down some Maxims and Rules, which the Faithful ought to follow for their good Conduct, and to prevent falling into Error. These Rules are useful and rational. Here follows the Translation of them.

*Anastasis Sinaita.*

'Tis necessary for a Man, above all things, to lead a pure and innocent Life, and to have the Holy Spirit in him: After this, he must know the Definitions that are most necessary, and have an exact Knowledge of the Doctrines of his Adversaries, and read their Writings, that he may be able to oppose them and confound them from themselves: He must not amuse himself with disputing about the Faith every moment against the first Comer, but read the whole Scripture with a Spirit of Sub-



million and Fear, with Simplicity of Heart, and without crafty Designs; he must not desire to conceive what surpasses our Understanding, or to distinguish that which is to be understood literally from that which is a Metaphor. He must be persuaded that the Church has Traditions about these things which are not in the Holy Scripture; as for instance, That one ought to be fasting when he receives the Holy Eucharist; that he should turn towards the East in the time of Prayer; that the Mother of Christ continued a Virgin, after she had brought forth a Child; that she brought forth Christ in a Cave. Besides this, he must accustom himself to two ways of Disputing against the Hereticks; one by proposing the passages of Holy Scripture, and another by making use of the Proofs drawn from the thing it self. This last way of Disputing is solid, (if we may believe him) and more effectual; for 'tis easie to corrupt the sense of the words of Scripture, and to oppose another passage of it, as the Hereticks and Jews do every day: 'Tis better therefore to make use of Internal Proofs. 'Tis necessary to be skill'd in Chronology, to know at what time the Father liv'd, and when such and such a Heretic arose. He must take good heed, lest when his Adversary is nonplust, and cannot answer, he make a transition to another Question. 'Tis convenient before the Dispute to require of his Adversary an Oath, that he will say nothing against his Conscience; and also to purge your self from all the Suspitions he may have of you, by condemning the Errors that may be charg'd upon you. He must tell the *Monophysites*, that he must not insist upon the Council of *Chalcedon*, but engage to dispute from the more ancient Fathers, whom they themselves acknowledge for Catholics. He must observe, that the *Monophysites* may be reprehended from the Oblation of the Chalice because they offer only \* Wine without any mixture of Water.

\* Here the Cup is called Wine after Consecration.

*Anastasi* the *Sinaita*, having laid down these Maxims, practises according to them in his Work: For having said that the Catholics acknowledge two Wills and two sorts of Operations in Jesus Christ, in the second Chapter he gives many Definitions of Terms which he uses for explaining the Mysteries of the Trinity and the Incarnation. In the third Chapter he describes the Dogmes which a Catholic should reject. In the fourth he explains the *Oeconomus* of the Incarnation. In the fifth he approves the five first General Councils. In the sixth he discovers the Original of the Error of *Severus*. In the seventh he refutes it by the Testimony of the Fathers; and in those that follow he opposes it with many Arguments, and relates what was said in the Conferences which were held with the *Theodosians*. He objects to himself the Testimonies upon which they founded their Doctrine, and the Arguments they made use of, which he relates in their own words. He answers them first by Reason, and then alleges the Passages of the Fathers, which may serve for an answer to them. In refuting the *Gaianites*, he makes them say, That the Eucharist is the Body, and not only a Figure of the Body of Jesus Christ. The Orthodox confesses and confirms this Proposition, and and from thence concludes that the Body of Jesus Christ was corruptible before his Passion, since the Eucharist, which is the Body of Jesus Christ, is subject to Corruption. This Work is very confus'd, 'tis a kind of Rhapsody of divers Conferences; but there is very much Scholastick Subtlety in it. 'Tis apparent that *Scholies* have been added to it, which are inserted into the Text, and 'tis no less probable, that the Work has been interpolated in some places.

The eleven Books of Anagogical Considerations about the Creation of the World, are more coherent and better written; but they are fill'd with Thoughts so mystical and remote from the Literal Sense, that it cannot but be tedious to read them. [Mr. *Alex* publish'd the twelfth Book of these Anagogical Contemplations, which had been hitherto suppress'd, in Greek and Latin at London, 1682. *Cave* p. 420.]

There are five Dogmatical Discourses of the same Author: The first is about the Trinity; the second about the Immenity of the Divine Nature, which can have no bounds; the third about the Incarnation; the fourth about the Corruptibility and Incorruptibility of Jesus Christ; and the last about his Resurrection. These Discourses contain many Scholastical Arguments.

F. *Combes* has given us six Sermons, in the first Tome of the Addition to the Bibliotheque of the Fathers. The first and second is about the Annunciation of the Virgin; the third about the Transfiguration of Jesus Christ; the fourth about the Holy Communion, where he speaks of the Dispositions that are necessary for a worthy Communicant, and for assisting him at the Holy Sacrifice, and also of the Ceremonies and Prayers of the Oblation; the fifth and sixth are upon the sixth Psalm of David. [The *Compendium Institutionis fidei* is also reckon'd to be his, which was publish'd by *Beza* of *Vezeliacum*, Gr. Lat. with five Dialogues about the Trinity, under the Name of *St. Athanasius*, 1570, and is to be found under the Name of *St. Cyril* in some Editions of the *Bibliotheca Patrum*, *Cave* p. 420.]

There remains only 154 Questions upon the Holy Scripture: There is no doubt, but these, such as they are at present, cannot be *Anastasi*'s of *Sina*, since the Author there quotes the Canons of the Council, held in the Palace of the Emperor after the sixth Council, the Works of *St. Maximus*, *St. John Climacus*, of *John Moschos*, of *Olympiodorus*, and of *Nicephorus*; besides that he reckons 700 years from *Constantine*'s time to his own. The Jesuite *Greserus* answers, That these places have been added, but 'tis much more probable that this is the Work of another Author. *Gentianus Hervey*, who publish'd them first, publish'd them under the Name of *Anastasi* of *Nice*. There were two of this Name in Antiquity, the one was present at the Council of *Chalcedon*, and the other at the fifth Council. The Remark that we have made, proves, that they can be neither the one's nor the other's. 'Tis manifest, that it is a Work of some Modern Greek, to which the Name of *Anastasi*

*fius*

*fius Sinaita* is prefix'd by mistake; for in the Greek Manuscript 'tis entitled *ἡ ὁδὸς*, or *A Guide to the True Way*. Now 'tis evident, that the Work of *Anastasi* *Sinaita* which goes under this Title, has nothing like these Questions.

The *Guide to the True Way* of *Anastasi* *Sinaita*, was publish'd in Greek and Latin by *Greserus*. The five Dogmatical Discourses, are found in Greek in the Manuscripts of *Germany*; but they have been printed only in Latin, translated by *Tilmanus*. The Author of the Version of the *Anagogical Questions* is not known: They are cited by *Gylius*. [The Book of his *De Oeconomia Christi*, is extant in the *Arundelian* Library in a Greek Manuscript at *Gresham-Colledge*, *Cave* p. 420.] The Questions upon the Scripture were publish'd in Greek and Latin by *Greserus*. There are also some other Manuscript Works, as a Sermon upon his Enthronization in the See of *Antioch*, cited by *Nicephorus*, another upon his Restauration quoted by the same Author. [These two, together with the Treatise against *Philoponus*, are reckon'd by Dr. *Cave* among his Works that are lost, *Cave* p. 421.] The Answers to the Monks of *Scythia*, a Treatise of the Rule of a Good Life, two Books of the Structure of Man, a Mystical Contemplation upon the Passion of Jesus Christ. *Nicephorus* quotes also a Treatise of the same Person against the Book of one *Severianus*, call'd *John Philoponus*, which was entituled, *The Arbitrator or Judge concerning the Union of the Natures in Jesus Christ*. *Turrianus* has taken from thence a Fragment which is publish'd by *Greserus* in the Preface. [Besides all these, there are several other Tracts of his not yet publish'd, which are said by *Labbe* to be extant in the Royal Library at *Paris*, *Nov. Biblioth. MSS.* par. 2. p. 82. and two Sermons of his which are said by *Possevinus* to be extant in the *Vatican* Library, *Cave* p. 420, 421.] The style of this Author is very indifferent; It is Scholastical, dry, barren and tedious.

## EVAGRIUS.

*Evagrius* was born at *Epiphania*, a City of the second Province of *Syria*, under the Empire of *Justinian*, about the Year 536: After he had studied, he follow'd the Bar, and was a profess'd Advocate at *Antioch*. This was the occasion of giving him the Name of *Scholasticus*, for then they were call'd so who pleaded at the Bar. He was made Treasurer and Secretary for the Province by the Emperor *Tiberius*. He compos'd six Books of Ecclesiastical History, which begin where *Theodoret*, *Socrates* and *Sozomen* end, i. e. at the Year 439, and end at the twelfth Year of *Mauricius*, which is 594, according to the Vulgar Era.

This History is very large and exact enough. He relates Matter of Fact from the Authority of the Acts and Historians of the time. The style is not unpleasant: It has an elegance and politeness in the Judgment of *Photius*, altho there be some times superfluous words in his Discourse. He does often also make Digressions and Relations which are not agreeable to his Design; and he seems to be more vers'd in Profane than Ecclesiastical History: But he has one Advantage above the Ecclesiastical Historians that went before him, that there is no occasion to upbraid him with being engag'd in some Sect, or with falling into some Error about the Faith or Discipline of the Church.

*Robert Stephens* publish'd the Original Greek of this Historian from one Manuscript only of the King's Library. *Valesius* revis'd it since by two Manuscripts, and has made a new Version of it, after those of *Musculus* and *Christopherson*. [Besides this History, he wrote two other Pieces which are lost, viz. two Books of Epistles, Orations, &c. and a Panegyric Oration to *Mauricius* the Emperor upon the Birth of *Theodosius*; both which are mention'd by himself towards the latter end of his History, *Cave* p. 433, 434.]

## St. JOHN CLIMACUS.

*St. John* surnam'd *Climacus*, because of his Work, entituled *κλίμαξ*, i. e. a Scale, was born about the Year 525. The ancient Author of his Life tells us, That he could not certainly affirm in what place it pleas'd God he should be born, nor in what Country he was educated. The Title of *Scholasticus*, which some Authors give him, would make us believe that he had sometime frequented the Bar, but having retir'd from the World at the Age of sixteen years, there is no probability that he follow'd the Profession of an Advocate. The place of his Retreat upon Mount *Sina*, is famous for the great number of Monks which dwell there: He himself entred not into a Monastery, but put himself under the Conduct of an ancient Hermit, call'd *Martyrius*: He continued nineteen years

St. John Climacus.



St. John  
Climacus.

With this holy old Man in an humble and faithful Obedience to him. After his death St. John retir'd into the Solitude of *Thola*, about five Miles from the Church which was upon Mount *Sina*, whither he came on *Sundays* and *Saturdays* to assist at Divine Service, and to receive the Communion. There was a Solitary who put himself under his Conduct. Towards the end of the sixth Age he was chosen Abbot of the Monks of Mount *Sina*, and govern'd this Monastery for some years; but finding himself near his End, he quitted the Government of this Monastery, and retir'd into the Solitude, leaving his Brother *Georgius* in his room. He died of a great Age at the beginning of the next Century. While he was Abbot, he compos'd his Scale of the Cloyster, at the desire of *John* Abbot of *Raithu*. This Book was very famous among the Greeks; but the Latines had no knowledge of it, for the space of 600 years.

This Scale contains 30 Degrees, which are so many Christian and Religious Vertues, which the Author explains by holy Maxims, and teaches the Practice of them by wise Counsels.

The first is of Renouncing the World; the second of Abstracting from the Things of the World; the third of Pilgrimage, or a Retreat out of the World. To these three Degrees he subjoyns some Reflexions, to show that we must not give credit to Dreams, affirming that the Devil makes use of them to deceive the Solitary.

The fourth Degree is of Obedience. He thinks that it is one of the Effects of this Vertue, that a Monk should confess his sins to his Superior, who is the true and proper Judge, and to him only: He would also have a Monk ready to Confess them to all the World, if his Superior does order him. Upon this Occasion he relates the publick Penance of a Robber, who publickly confess'd most enormous sins, by the Order of an Abbot of a Monastery near the City of *Alexandria*, whither he had retir'd. From hence he takes occasion to describe the admirable Vertues of the Monks of this Monastery, and the Penance of one nam'd *Isidore*, whom this Abbot had oblig'd to kneel down before all those who should enter into the Monastery, and to continue this Practice for the space of seven whole years. He relates also many other Examples of the Patience, Humility, and Obedience practis'd by the Monks of this Monastery, whom this Abbot humbled either by sharp Rebukes, or rude Treatment, altho they had not deserv'd them. But nothing is more horrible then the Examples of Penance which our Saint relates in this Degree, and the next which is of Penance, and the Representation he makes of the Monastery of Penitents, which was but one mile distant from that of which we have now spoken, and govern'd by the same Abbot; it was call'd *The Prison*, and it did really resemble a Prison for its darkness, its stench and filthiness. In it were shut up many Monks, who having fall'n into some Crimes, desir'd to be shut up there, that they might expiate their Crimes by voluntary Torments, which exceeded all that can be imagin'd. Some pass'd Nights and Days standing expos'd to the Injuries of the Weather, others were bound and manac'd, others had their Feet in Fetters, others were lying upon Ashes; Some were beating their Breast with their Fist, others were tearing their Face: They had all a sadness visible in their Countenance; some made dreadful Lamentations, others shed abundance of Tears, the greatness of Grief hindered others from speaking, and they are almost nothing at all. Lastly, having practis'd all these kind of Austerities during their Life, they desir'd that after their Death the honour of Burial should be deny'd them.

The sixth Degree is of the Meditation of Death. After he has made some Reflexions upon the Usefulness of this Practice, he proposes some Examples of the wonderful Effects it has had upon the Minds of some Hermits.

The seventh is of the Grief of Penance, and the Necessity of Tears. There he relates as a great wonder, the History of a Solitary, who on the Eve of his death, had a Rapture, wherein he imagin'd, that he saw Men who demanded an Account of his Life; to whom he answer'd with a loud voice, telling them what he had done, and what he had not done.

The eighth Degree is of Meekness which should overcome Anger. There he describes the deadly Effects of this Poison, and prescribes Means for subduing it.

The ninth teaches the Solitaries to forget Reproaches.

The tenth condemns Evil-speaking and rash Judging.

The eleventh recommends Silence.

The twelfth is against Lying.

The thirteenth blames Envy and Sloth, and chiefly that which a Man is guilty of in the time of Prayer.

The fourteenth dissuades from Intemperance.

The fifteenth contains the Praises of Chastity. There he shows the Consequence of this Vertue, and the Enormity of the Crime which is opposite to it. He observes that it is more punish'd in the Church then Here it self; he condemns it even to the Motions of Lust which happen in the time of sleep. He prescribes for a Remedy, that they should clothe themselves with Sackcloth, and cover themselves with Ashes, that they should pass the night standing, that they should suffer hunger and thirst, that they should lodge in the Tombs, and be humble and charitable.

The sixteenth Degree opposes Covetousness, which is there call'd a Monster with many Heads, the Tyrant of our Souls, the Daughter of Infidelity, &c. Voluntary Poverty is taught in the second part of this Degree.

The seventeenth Degree is the Insensibility of Holy and Religious Things, into which Religious Persons often fall.

The

St. John  
Climacus.

The eighteenth Degree exhorts Christians to take heed of sleep, which creeps upon them chiefly in the time of Prayer. There he speaks of the usefulness of Common Prayers.

The nineteenth is of Corporal and Spiritual Vigilance.

The twentieth is against deceitful Vanities.

The one and twentieth discovers the Disorders which Vain-glory produces.

The two and twentieth makes a particular Enumeration of the deadly Effects of Pride.

The three and twentieth teaches to oppose blasphemous and impious Thoughts which the Devil suggests, in the time of Holy Actions, to the Monks.

The four and twentieth teaches Mildness and Simplicity.

The five and twentieth unfolds the Advantages of Humility.

The six and twentieth gives Instructions for discerning between Good and Evil, Vertue and Vice, between good and evil Thoughts, and gives Rules for a good Conduct in the Spiritual Life.

The seven and twentieth is of the Sacred Repose of Body and Soul which the Solitary enjoy. This Degree contains many Mystical Thoughts. St. John Climacus observes at the beginning, that the Solitary and Hermetical Life, altho it be more perfect, yet it is not suitable to all the World. He defines the Repose of the Body, a state of Tranquility and Peace, wherein all Motions, and all the Corporeal Senses are subject to Reason; and the Repose of the Soul a Serenity of Mind, and calm Meditation, which is exempted from all distraction, and inviolable by Spiritual Thieves who are the Devils. He that is arriv'd at this state, rejects all evil Thoughts which are presented to his Mind; he has no need to be instructed by Discourse, since he is taught by his own Actions; he is not only free from disturbance by the Commotion of his Passions, but he does not so much as know it. He knows the true depth of our Mysteries, without diving into them by Human reasoning. He never ceases to pray and sing praises to God: He has no Care or Anxiety about his Temporal Subsistence; he feels no Emotion by any sensible Object. Lastly, he is possess'd with the Love of the most Holy God, which entirely employs him.

The rest of this Degree contains the Praise of an Hermitical Life, which St. John Climacus believ'd to be more excellent then any other, and Precepts for Living well in Solitude.

The eight and twentieth is of the Necessity of Prayer, and the Dispositions we ought to bring to it.

The nine and twentieth is of the perfect Tranquility of a Soul emancipated from Passions, and adorn'd with all sorts of Vertues.

The thirtieth is of Faith, Hope and Charity, which are the Foundation and Bond of all Christian Vertues.

St. John Climacus joyns to this Book which is for all Monks, a particular Letter to the Abbot of *Raithu*, about the Qualifications and Dispositions of a Pastor, or rather of a Superior and Abbot, and about the manner wherein he should behave himself towards his Monks.

The Thoughts of St. John Climacus are more sublime, more solid, and more just then those of the greater part of Ascetical Authors; His style is close and elegant: He writes with much brevity, and includes many Thoughts in a few words: He speaks by Sentences and Aphorisms. He proposes his Thoughts in a figurative way, and inserts many Allusions, many Passages of Scripture, divers Allegories of the History of the Old Testament, some rare Examples, some Parables and Histories, into his Discourse. This kind of writing renders it obscure, inasmuch that his Work stands in need of an Explication. John Abbot of *Raithu* was the first who compos'd and publish'd Explications upon this Author, which are collected together in the Bibliotheque of the Fathers. Afterward *Elias* the Metropolitan of *Crete*, wrote Commentaries upon St. John Climacus, as he had done upon St. Gregory Nazienzen: The Manuscripts are found in many Libraries. *Dionysius* of *Chartres* did also make Commentaries upon the Scale; in which there is an old Version of the Scale of St. John Climacus before that of *Ambrosius* of *Camaldulum*. This was printed at *Venice* in 1591, and 1569. A Doctor of *Flanders* caus'd it to be reprinted at *Colen* in 1583, together with new Explications at the end of every Degree. Lastly, *Matthew Raderus*, the Jesuit, made a new Version of the Works of St. John Climacus, which was printed with the Greek at *Paris* in 1633. There are besides this many Manuscripts of this Author in Libraries, which may be useful for making a more correct Edition. It has been often translated into the Vulgar Tongue: There is a Translation of it into Italian, printed at *Venice* in 1585, another in the Vulgar Greek by *Margunius*, printed at *Venice* in 1590. In our time Mr. *Arnaud d'Andilly* has made a French Translation of it, which he has reform'd and rectified by many Manuscripts in a second Edition. There are added to it considerable Explications, into which he has inserted a good part of the Commentaries of *Elias* of *Crete*, and the Life of St. John Climacus, taken out of two ancient Authors who had written it in Greek, whereof the one was a Monk of his Time, and the other an Abbot of the Monastery of *Raithu*, call'd *Daniel*.

JOHN



## JOHN of Raihu.

John Abbot of the Monastery of Raihu, a Contemporary to St. John Climacus, wrote a Letter to this Father, a Commendation of, and Commentary upon his Scale. These Works are found in the Bibliothèques of the Fathers.

## St. GREGORY.

St. Gregory

St. Gregory was of an illustrious Family of Rome: His Father was Grandchild to Pope Felix the Second, the Son of Gordianus and Sylvia: He studied at Rome with very good Success; his quality and merit procured him to be quickly preferred to the Office of Governor of the City of Rome. After the death of his Father, he consecrated himself to the Service of God, and gave all his Possessions for building and maintaining Monasteries. He caused six to be built in Sicily, and one at Rome, whither he himself retir'd. Pelagius the Second ordain'd him Deacon in 582, and drew him forth from his Retreat to send him to Constantinople, in the quality of a Sarrogate, to the Court of the Emperor Tiberius. He had not much business, neither did he stay long there: There is only a Conference mentioned which he had with the Patriarch Eusebius, wherein he maintains against him, That the Bodies of the Blessed after the Resurrection, shall not be of the Nature of Air or Wind, but shall be palpable and solid by their Nature, altho miraculously subtil.

He return'd to Rome after the death of Tiberius in 586, where he was employ'd as Secretary to Pope Pelagius. This Pope dying, the Clergy and People chose St. Gregory to fill his place. The Emperors were greatly concern'd, that none should be promoted to the Holy See who was contrary to them; and therefore they permitted no man who was chosen to be Ordain'd, till they had approv'd the Election. St. Gregory who shunn'd this Dignity as much as others seek it, wrote a Letter to the Emperor Mauricius, wherein he earnestly prays him not to consent to his Election, and to order that they quickly proceed to make another. The Governor of Rome detain'd this Letter, and secur'd the Person of St. Gregory, for fear lest he should fly away, and send to the Emperor the Act, wherein he had been chosen Bishop of Rome. Mauricius who knew St. Gregory particularly well, was very glad at this Election, and order'd that he should be quickly consecrated.

Rome was then afflicted with a Contagious Disease, whereof Pelagius died, and which kill'd so great a number of People, that the City was almost turn'd into a Desert. During the Vacancy of the See, St. Gregory exhorted the People to make Litanies, &c. Publick Processions of all the Inhabitants divided into seven Choirs. Sometime after St. Gregory got out of Rome by concealing himself in a Basket, to deceive the Guards that were set at the Gates for hindering his Escape, and went and hid himself in a Cave in the middle of a Woods; but being discover'd he was consecrated and Promoted to the See of Rome, on the third of September 590.

He immediately after his Promotion, he made a Publick Profession of his Faith, and wrote Synodical Letters to the Eastern Patriarchs: In them he assumes the Title of the Servant of the Servants of God, in opposition to the proud Titles which the other Patriarchs assumed. He regulated the singing and the Service of the Church of Rome, reform'd his Clergy, and put the City in very good order. Altho he was of a very weak Constitution, and subject to many Diseases, yet he endur'd with Courage the Fatigues and Labours of the Bishoprick, and discharg'd all the Duties of his Function: He took care of the Temporal and Spiritual Welfare of his Sheep. He concern'd himself in the Defence of the City of Rome against the Lombards, and reliev'd the People with his great Alms, for which he employ'd all the Revenue of St. Peter's Patrimony.

But he took particular care of the Clergy and Bishops of Italy and Sicily, who depended more immediately upon the Bishop of Rome than others. Altho as he understood that any Church was vacant, he sent a Deputy to it, and caus'd a Bishop to be immediately chosen, and himself Ordain'd, or caus'd him who was chosen to be Ordain'd. He quickly applied a Remedy to the Disorders which happen'd in the Churches, and suffer'd not any Disorder in them. Besides the particular Care which St. Gregory had of his own Church, and of those that more nearly concern'd him, he applied himself also to the Affairs of the Universal Church. On the one side he us'd all his Endeavours for quenching that Flame which was kindled about the Affair of the three Chapters in the Church: On the other side he labour'd to deliver Africa from the Schism of the Donatists, and to re-establish there the

the Regulations of the Canons. He did often vigorously oppose the \* Title of Universal Patriarch, which the Patriarchs of Constantinople assum'd to themselves: His Care extended to the most distant places, and even to the most barbarous Nations. He sent the Monk Austin and his Companions to the English to Convert that People. He suffer'd not even the Jews to live in quiet, but solicited the Superior Powers against them: But he had a particular Consideration of the Bishops his Collegues, he comforted them in their Afflictions, congratulated them and exhorted them upon occasion, and rebuk'd them also freely and briskly for their Faults. He honour'd their Merit with the Ornament of the Pallium, which he sent to them Gratis and freely, and delighted to relieve and protect them in all kind of Rencounters. He watch'd continually for the maintenance of Discipline every where; he persecuted Vices and Disorders wheresoever they happen'd, and would not suffer any Simony in the Church of Jesus Christ. In a word, he us'd his utmost endeavours to have the Canons inviolably observ'd in all the Churches of the World, being perswaded, that in this consisted all the Power and Authority which the Primacy of his See gave him.

far the Pope of Rome was then from assuming an Universal Supremacy over the

All these different Employments did not hinder him from writing many Books. When he was at Constantinople he begun the Morals upon Job, at the desire of Leander Bishop of Sevil, who was then there, and with whom he contracted an intimate Friendship. The Pastoral was the first Book which he wrote after his Ordination, in Answer to the Calumny which John Bishop of Ravenna had rais'd against him, because he refus'd the Bishoprick with so much stiffness. His Pastoral Office oblig'd him to make many Homilies; we have those which he compos'd upon Ezekiel, and forty upon the Gospels. The Dialogues were the Product of the Retirements which he made from time to time.

But before we enter upon a particular Enumeration of these Works, we must give an Abridgment of his Letters, which contain an infinite number of important Points concerning the Discipline of the Church. These are commonly rank'd according to the order of their Dates, and distributed into the Method of fourteen Indictions, which answers to the years of St. Gregory's Pontificate, beginning at the Month of September in the Year 590, which is the ninth Indiction, and ending at the Month of March of the seventh Indiction of the Cycle, according to the Indictions of the Year 604, of the Vulgar Era, which is the time of St. Gregory's death. These Letters have been since divided into twelve Books, each of which contain an Indiction, except the second and seventh, which comprehends two of them. The number of Letters amounts to 840, or thereabouts. Since there are many of these Letters which concern the same Points of Discipline, we shall not follow the order of Time, but give an account of them under certain principal Heads.

## Concerning Baptism.

St. Gregory proves, That Baptism does truly and perfectly pardon sins; that it does not only in appearance expiate them, as some think, but it really remits them, altho it leave the Man subject to Passions, Book 9. Epistle 39. He approves the Opinion of Leander Bishop of Sevil, who remark'd, that it was indifferent to use three Dippings in Baptism, or one only. He adds, that we must follow the Custom of the Church where we are, Lib. 1. Ep. 41.

He would have no Body forc'd to receive Baptism. Ibid. Ep. 45.

He permits Baptism to be given to the Jews, on Sunday or a Festival, if they cannot conveniently wait till Easter, after they have been made to observe a Fast of forty days: But if they be willing to wait till Easter, his Opinion is that they should not be baptiz'd before, Lib. 7. Ep. 24.

As to the Validity of the Baptism of Hereticks, and the manner of receiving them into the Church, he says as it follows here, when he was consulted by Quirinus and the Catholics of Iberia, That according to the Tradition of the Church, those who have been baptiz'd by Hereticks in the Name of the Trinity, are receiv'd into the Church, either by Unction with Chrysm, or by Imposition of Hands, or by a bare Profession of the Faith: That in the West the Arians are receiv'd into the Church by laying Hands upon them; that in the East this is done by Unction with Chrysm; that the Manichyites and other Hereticks are receiv'd there by making only a sincere Profession of the Catholick Faith: That the Bonians, who did not believe in Jesus Christ, and the Cataphrygians who did not believe as they should in the Holy Ghost, but thought Montanus to be him, and the Hereticks like them, are baptiz'd when they re-enter into the Church, the Baptism which they have receiv'd not being true, since it was not given in the Name of the Trinity, Book 9. Ep. 61.

The Monks must not be Sponsors, B. 3. Ep. 40.

When it is uncertain whether a Person has been baptiz'd or confirm'd, we must baptize or confirm them, rather than suffer them to perish in this doubt, B. 12. Ep. 32.



## Of the Unction, that is used at Baptism, or Confirmation.

HE writes to the Bishop of Calaris, that Priests are forbidden to use the Unction of Chrysm on the Front of the Baptiz'd, but they may use it upon the Breast, leaving it to the Bishops afterwards to use it upon the Front. *Book 3. Ep. 9.* Afterwards speaking of this Prohibition, he says, That it was made because such is the Custom of his Church; but if this be troublesome to those that have another Custom, he does not find fault with the Priests that shall use this Unction in the absence of the Bishop. We have already related another place concerning the Unction which is us'd in the East for receiving Hereticks, *B. 9. Ep. 61.*

## Of the Consecration of the Eucharist.

*Januarius* Bishop of Calaris, being very aged and infirm, was subject to be indispos'd by saying Mass; and after he returned he knew not the place of the Canon where he had left off: And many Persons doubred, whether they should receive the Communion of the Hosts thus Consecrated. St. Gregory declares, That they ought not to make any scruple of it, and that they may receive it with assurance, because the infirmity of him that Consecrates, does not change, nor divert the Benediction; but he says, that this Bishop should be admonished not to do the Office, when he finds himself in this Condition, *B. 11. Ep. 59.*

## About Penance.

ST. Gregory has written a Letter expressly against those who believ'd, that after a Penance of three years, one might take his ease, and commit the same Crimes with impunity. There he lays down this excellent Maxim, That true Penance does not only consist in bewailing sins past, but in abstaining from them for the future. *Penitentia est commissa flere, & iterum plangenda declinare.*

The Clergy who had committed any Crimes, were put under Penance, and shut up in Monasteries, to receive there Corporal Punishment, *B. 1. Ep. 18. B. 2. Ind. 11. Ep. 28. B. 3. Ep. 9.*

A Clergy-man, who being depos'd, did perform the Duties of his Function, was to be put under Penance all the rest of his Life: yet it was lawful for the Bishop to receive him to Lay-Communion after a long Penance, *B. 4. Ep. 5.*

A Clergy-man falling into sin, and being put under Penance, can never hope to enter again into the Clergy, *B. 1. Ep. 18, & 43. B. 3. Ep. 26.*

There is not the same reason of an Abbot who is a Priest, who after his Penance, may be restor'd to his Dignity of Abbot, but not to that of Priest, *B. 4. Ep. 4.* One who is only an Abbot, and not a Priest, shall continue depos'd for ever, *ib. Ep. 16.* A Priest depos'd may be made an Abbot, and have the Care of Monasteries, *ib. Ep. 17.*

## About the Indissolubleness of Marriage.

ST. Gregory proves in the 39th Epistle of the 9th Book, that Marriages are not dissolv'd by the Entrance of one of the married Persons into a Religious House, altho Human Laws permit the Man to part from his Wife, or the Woman from her Husband, for that end that they may go into a Monastery. He adds in the 44th Letter of the same Book, where he handles also the same Question, That the Law of God does not allow a Man to forsake his Wife for any Cause but that of Adultery. Nevertheless he permits married Persons to part from one another, that they may enter into a Religious House, when this is done with the consent of both Parties, *B. 5. Ep. 49. B. 9. Ep. 39.*

In the 32 Letter of Book 8. he determines a particular Case about this Subject. A married Woman had parted from her Husband, and was become a Nun, because she suspected him of Adultery; but she could not convict him of it, and the married Man purg'd himself by Oath, affirming that he was not guilty. Hereupon the Woman return'd to him, which mov'd her Bishop to Excommunicate

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justify her and all her Family. St. Gregory wrote to this Bishop, That he must immediately restore her Family to Communion; and as to the Woman, he must not suffer her to continue a long time Excommunicate, if it were notorious, that she had no Proofs that her Husband had committed Adultery, and if the Suspicion she had of him was remov'd by his Oath.

## Of the Vacancy of an Episcopal See.

WHEN a See is vacant, it must be fill'd quickly with a worthy Person, *Book 1. Ep. 18, 76, & 79. B. 6. Ep. 1.* 'Tis forbidden to leave it vacant more than three Months, *B. 6. Ep. 39.* During the Vacancy, the Custom of the Church of Rome, as to the Suffragan Bishops of her Metropolis, was to name a Deputy: And St. Gregory gives us many Forms of commissioning these Deputies, *B. 1. Ep. 15, 31, 75, 76. B. 2. Ep. B. 19. & 20, 26, 27. 5. Ep. 21. B. 3. Ep. 39. B. 11. Ep. 16, 17, 18, 19.* These Deputies made an Inventory of the Goods of the Church, chiefly of the Moveables, *B. 3. Ep. 11. B. 2. Ind. 11. Ep. 22.* They cannot appropriate to themselves any of the Possessions and Revenues of the vacant Church, but they should keep them, *B. 2. Ep. 27, & 38.* Yet a Recompence may be given to any for their trouble, *B. 3. Ep. 11.* The Deputy should be present at the Election, *B. 12. Ep. 19.* Prayers were made for the Future Election of a Bishop, *B. 1. Ep. 56.* A Church is not to be look'd upon as vacant, when the Bishop is seiz'd with a Disease which hinders him from performing his Office: In such a case he must not be depos'd, but have one given him for his Assistance, *Dispensatorem:* He must continue in his station, and enjoy his Revenue, *B. 2. Ep. 5.* If he desires to Retire, yet they ought not to proceed to the Election of another Bishop, until he has given his Demission in Writing, *ibid.*

## Concerning the Elections and Ordinations of Bishops.

ST. Gregory does not meddle with choosing the Bishops of the Churches depending upon his Metropolis, but leaves the Clergy and People the Liberty of Election; and when they have chosen one, if he be found worthy, he Ordains him: But if he be found incapable, he orders them to choose another, *B. 8. Ep. 18. B. 3. Ep. 2. B. 6. Ep. 38. B. 1. Ep. 56, 57. B. 2. Ind. 10. Ep. 18. B. 8. Ep. 18, 34. B. 12. Ep. 6.*

He does not assume to himself the Ordinations of the Bishops which were not his Suffragans, but he would have them Ordain'd by those to whom it belongs, *B. 2. Ind. 11. Ep. 29, 30, 31. B. 11. Ep. 57.* When there are no fit Persons found upon the place, he allows the Clergy and People to send Deputies to Rome, to choose one of the Clergy of Italy, *B. 2. Ind. 11. Ep. 15. B. 11. Ep. 14.* When Persons cannot be found that are every way fit, he allows of such as are indifferently good, *B. 4. Ep. 19.* When there is a Contest between the Clergy and the People, as happen'd at the Election of a Bishop of Syracuse, when the People chose one Person, and the Clergy chose another, he orders, That they should both come to Rome, and that he shall be prefer'd, who best deserves this Dignity, *B. 4. Ep. 47.* He would have the Opinion of those who are absent ask'd, if they be of the Nobility, *B. 2. Ind. 11. Ep. 29, 30, 31.* Tho he does not meddle with Elections, yet he sometimes excludes those who are chosen, as he did *Maximus* out of the Bishoprick of Salona, *B. 3. Ep. 15.* and sometimes he proposes Persons whom he thinks well qualified, *B. 3. Ep. 15.* He describes to the Electors the Qualifications he ought to have whom they choose, *B. 2. Ind. 11. Ep. 29. & B. 4. Ep. 47.* He approves of the Elections made by way of Compromise, *B. 2. Ind. 11. Ep. 35.*

These following are the excellent Rules which St. Gregory prescribes about the Choice of Bishops. The Electors should examin his Life whom they are about to choose, as far as by Law they can: They should not be partial, either for Favour, Solicitation, or Money, *B. 7. Ind. 2. Ep. 26. B. 11. Ep. 19.* They should not consider their own particular Profit, but only the Glory of God and the Good of his Church, *B. 2. Ind. 11. Ep. 29. B. 4. Ep. 47.* They must deny the Bishoprick to those who seek after it, and give it to those that shun it, *B. 6. Ep. 4.* They must prefer those that are of the Clergy of the Church before others, *B. 1. Ep. 56. B. 2. Ind. 10. Ep. 19. B. 7. Ind. 2. Ep. 25.*

They must not choose a Lay-man, *B. 2. Ind. 10. Ep. 19. ibid. Ind. 2. Ep. 111, 114, 115. B. 3. Ep. 39. B. 7. Ind. 2. Ep. 112, 115. B. 11. Ep. 16.* They must reject those who solicit for a Bishoprick, *B. 11. Ep. 19.* They must not choose a Person too old, *B. 12. Ep. 6.* nor one of the younger sort, *B. 2. Ind. 11. Ep. 47, & 48.*

They must not choose, nor Ordain Bigamists, nor those who have espoused Widows, nor those who are ignorant of Learning, nor those who have any notable defect in their Body, nor those who have done publick Penance, nor those who have any Personal Obligation to another Office, nor Strangers that are unknown, *B. 2. Ep. 25.*



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He that is Ordain'd Priest should know the *Psalter*, Book 4. *Epistle* 45.  
St. Gregory declares, That Re-ordination is forbidden as much as Re-baptization, B. 2. Ep. 32. They must not Ordain an Arch-deacon or Deacon of another Church, without the leave of his Bishop, B. 4. Ep. 19. B. 12. Ep. 16.

### Of the Authority and Usefulness of Councils.

ST. Gregory had a very particular Veneration for the Decrees and Canons of General Councils, that are received in the Church, and seems to be perswaded that he could not meddle with them. He was no sooner promoted to the Pontificat, but he solemnly declar'd in his Letter to the Patriarchs, That he revered the four first General Councils, as he did the four Gospels; and that he had also a great respect for the fifth General Council, B. Ep. 24. He repeats the same thing in Book 2. Ind. 11. Ep. 10.

He acknowledges the Necessity of Provincial Councils for maintaining Discipline and Judging of Bishops, B. 1. Ep. 1. 33. 16. 72. 82. B. 2. Ind. 11. Ep. 47. B. 3. Ep. 9. Ep. 8. B. 7. Ind. 11. Ep. 70, 111, 112. B. 12. Ep. 32. The Metropolitan ought to assemble them, B. 2. Ind. 11. Ep. 47 & 48. The Roman Church does not receive the Canons of the Council of Constantinople, B. 6. Ep. 31. He wrote to the Bishops of France to Call a Council for Regulating their Discipline, B. 7. Ind. 112. Ep. 111.

### Of the Primacy and Rights of the Bishop of Rome.

THE Holy See, according to St. Gregory, does not use its Authority, but only to punish Vice: Thus all the Bishops are subject to it, from the very moment that they commit any Fault; but Humility makes all the Bishops equal, when there is no Fault which obliges the Holy See to exercise its Authority, B. 7. Ind. 11. Ep. 65.

The Primacy of the Pope gives him no Right to reverse the ancient Canons, nor the Privileges and Rights of other Bishops, B. 2. Ep. 37. These following are his own words; *Absit ut Statuta Majorum, & Consacerdotibus meis in qualibet Ecclesia infringam, quia mihi injuriam facio, si fratrum meorum jura perturbabo. De Ecclesiasticis vero Privilegiis, hoc vestra fraternitas, post habita dubitatione, teneat, quia sicut nostra defendimus, ita singulis quibusque Ecclesiis, sua jura servamus: i. e. God forbid that I should infringe the Decrees of our Ancestors made by our Fellow-Bishops in any Church, for I do my self-an Injury if I disturb the Rights of my Brethren: And as to Ecclesiastical Privileges you may firmly believe, Brother, without the least doubt, that as we defend our own, so we reserve to every Church their own Rights.*

The Bishops of Rome refus'd to take upon them the Title of Universal Patriarch of the Church, which was given them by the Council of Chalcedon, lest they should seem to encroach upon the Rights of other Bishops, B. 4. Ep. 32. B. 7. Ind. 1. Ep. 30.

St. Gregory wrote to Eulogius the Patriarch of Alexandria, who had acquainted him with what he had commanded him; that he should not any more use this term of Commanding, for he knew (says Gregory to him) what it meant, and what was meant by his Brethren, that they were his Brethren by their Dignity, and his Fathers by their merit, B. 7. Ind. 1. Ep. 30.

### Of the Apostolick Sees.

Eulogius Patriarch of Alexandria, had written many things to St. Gregory in favour of the See of St. Peter; St. Gregory observes to him in his Answer, that they were the more grateful to him, because they were written by one, who sits also in the Chair of St. Peter himself, and that he had done an Honour to himself, by endeavouring to do one to the See of Rome: That he should know, that the Church was solidly founded upon the Firmness of the Prince of the Apostles, from whence he had his Name of Peter, and that to him, the Truth it self said, *I will give thee the Keys of the Kingdom of Heaven*; to whom he also said, *when you are Converted, strengthen your Brethren*: without forgetting these other words, *Simon, Son of Jona, lovest thou me? feed my sheep*: That upon this account, though there were many Apostles, yet there was but one See of the Prince of the Apostles, which was rais'd in Authority above the rest, because of the Primacy which he founded: That this See is in three places, at Rome, the place where he finish'd his Course; at Alexandria, whether he sent his Evangelist St. Mark to supply the place; and at Antioch, where he continued seven years; but that these three Sees are but one See, which belongs to St.

St. Peter, on which three Bishops now sit, which are in effect but one, in him who pray'd, *That they may be one, as I am in the Father, and the Father in me*, B. 6. Ep. 37.

St. Gregory

### The Form of Ecclesiastical Decisions.

HERE follow the principal Rules observ'd by St. Gregory in Ecclesiastical Decisions:

He Judg'd in the first place the Bishops of Italy, Sicily, and the Neighbouring Isles, which immediately depended upon Rome as their Metropolis; as for Example, he cites Januarius Bishop of Calaris, to Rome, to come and purge himself of the Accusation charged upon him, B. 2. Ind. 11. Ep. 36.

He causes the Bishop of Syracuse to come to Rome, B. 2. Ind. 11. Ep. 12.

He cites Maximus Bishop of Salona, B. 5. Ep. 3. & 25.

Having depos'd the Bishop of Naples, he writes to the Clergy and People of that City to choose another Bishop in his room, B. 2. Ind. 11. Ep. 3.

He requires his \* Warden in Sicily to send to Rome the Bishop of Messina, and his Accusers, B. 11. Ep. 32 & 33.

\* The Defenders of St. Peter's Patrimony were certain Officers ap-

pointed by Popes in the Provinces, for maintaining and taking care of the Patrimony of the Roman Church; which Officers were afterwards appointed for Parochial Churches, and are now call'd Churchwardens, Spilm. Gloss.

The Bishops of the Vicariate of Rome were oblig'd to come every year to his Synod: As to those of Sicily, they came thither once in three years, and St. Gregory assures them, that he will be satisfied if they come but once in five years, B. 6. Ep. 19.

Yet to facilitate the dispatch of Affairs, he makes Maximian Bishop of Syracuse, his Legat into Sicily, to whom he gives Power to judge of smaller Affairs, on condition that he should reserve to him such as were of greater Consequence. He commissions the Bishop of Syracuse, and four other Bishops, to judge the Cause of Mellitus Bishop of the Isle of Malta, B. 7. Ind. 2. Ep. 63. As to the other Bishops of the West, who did not depend upon his Metropolis, he would have them judged by a Synod of the Province, without an Appeal to the Holy See. He affirms, that a Bishop of Africa should be judg'd by a Synod held in Africa, B. 1. Ep. 82. He remits Paulinus of Tegesta, to the Judgment of Columbus, B. 10. Ep. 32.

He affirms, That a Bishop ought never to be Depos'd till his Cause has been first heard in a Synod, B. 2. Ind. 11. Ep. 8 & 9. In case of an Appeal, or where recourse is had to the Holy See, he commonly commissions Judges upon the place: whereof here follow some Instances.

Florentius Bishop of Epidaurus, which is now Ragouza, had been condemn'd by his Metropolitan, without being judg'd or convicted in any Synod; but St. Gregory declares that his Deposition ought not to take place, but the Cause ought to be re-heard and decided in a Council. He commissions Antonius to be present at this Decision, B. 1. Ind. 4. Ep. 8 & 9.

He remits to Columbus Bishop of Numidia, the Judgment of two Bishops of Africa, B. 5. Ep. 36. B. 10. Ep. 32.

He commissions one of his Wardens at Rome, to draw up a Process and Judge the Bishop of Malaga, B. 11. Ep. 52 & 53.

The Judgment of this Deacon is related in the Letter 55, wherein he declares by virtue of his Commission, that Januarius Bishop of Malaga was unjustly forc'd away: He nulls all that had been done against him, altho it was null in it self: He ordains, that the other Bishops who were guilty of this bold Invasion of another's Right, shall be shut up in a Monastery, to do Penance there; that he who was Ordain'd in the room of Januarius, shall remain depriv'd of the Priesthood, and all Ecclesiastical Orders, and that Januarius shall re-enter upon the Possession of his Bishoprick. This Deacon pronounc'd the Sentence, in the presence of the four Gospels, and according to the Memorial of the Imperial Laws, about the Decisions of Bishops.

St. Gregory remits to the Bishop of Vienna the Judgment of an Abbot of Cefena, who was forsaken by his Bishop, B. 12. Ep. 1.

He commissions Sigibert Bishop of Autun, to determine the Differences between the Bishop of Turin and Tarentasia about the Parishes of their Diocese, B. 7. Ind. 2. Ep. 120 & 121.

He pretends also to have a Right of Reviewing the Causes which were decided in the East, even after an Appeal.

The Affair of Hadrian Bishop of Thebes in Theffaly is too remarkable to be pass'd over here in silence. This Bishop had been condemn'd by the Bishop of Larissa, upon a Civil Affair, and he had brought his Appeal; but having recourse to the Emperors, he was sent back to be judg'd before the Bishop of Corinth; yet he was afterward forc'd to acquiesce in the Judgment of the Bishop of Larissa. Some time after, two Deacons who had been depos'd, one for his Uncleanness, and the other for Embezzelling the Revenues of the Church, accus'd Hadrian of suffering a Deacon of an ill Life, altho he knew of his Disorders, and of suffering Infants to die without Baptism. The Bishop



of *Larissa* condemn'd him now for a Criminal Affair; he had done before for a Civil Matter; he appealed from this Sentence; the Emperors caused the Informations to be communicated to *Honoratus* a Deacon, who found none of these things true which they charged upon *Hadrian*. Yet his Cause was remitted to the Metropolitan of the first *Justiniana*, Primate of *Illyria*, and Vicar of the Holy See. This Bishop, without examining the Cause judicially, confirm'd the Sentence of the Bishop of *Larissa* upon the Deposition of some Witnesses, who declar'd that they had heard from the Deacon *Demetrius* the things which were charg'd upon *Hadrian*, altho this Deacon deny'd it so stiffly that he could not be made to confess it by putting him to the Torture. *Hadrian* had recourse to St. Gregory, who null'd the Proceedings at *Larissa* and those of the Bishop of the first *Justiniana*, as contrary to the Laws and the Canons, and as null in themselves, even tho there had not been any Appeal. He cuts off the Bishop of *Justiniana* from Communion for thirty days, threatens to excommunicate him of *Larissa*, takes from him all his Jurisdiction over the Bishop of *Thebes*, orders him to restore the Effects of the Church of *Thebes*, and remits the Cause in his own right only to his Residents at *Constantinople*, B. 2. Ind. 11. Ep. 6 & 7.

He believed also that the Holy See could call Causes of great Consequence to Rome, and judge them. Thus he judg'd and acquit at Rome *John* a Priest of *Chalcedon* who was accused of Heresie, and condemn'd by the Bishop of *Constantinople*, B. 5. Ep. 15 & 16. And he alleges this Example to prove to the Bishop of *Ravenna* that he could examine and judge at Rome the Cause of *Claudius* the Abbot, who had a Difference with the Church of *Ravenna*, B. 5. Ep. 24. He acquits also a Priest of *Isauria*, who was accused of Heresie, B. 5. Ep. 64. But he rarely made use of his Jurisdiction. And the Metropolitans were not at all with him. *Paul* a Bishop of *Afric* came to Rome to purge himself: Witnesses are sent thither who are found insufficient. *Paul* desires to be sent back to *Constantinople*, the Pope allows him to go thither with two Bishops, B. 6. Ep. 2.

As to the ordinary Causes between the inferior Clergy of the Bishopricks depending upon the Metropolis of Rome, he left them to the Decision of the Bishops, and would not have his Wardens to meddle in them, nor to diminish the Jurisdiction of the Ordinary. For, says he, if we do not preserve the Jurisdiction of each Bishop, we overturn the Order of the Church which we should maintain. *Nam si unicuique Episcopo sui jurisdictio non servetur, quid aliud agitur, nisi ut per nos, per quas Ecclesiasticus ordo custodiri debuit, confundatur*, B. 7. Ep. 32. Yet he punish'd a Priest of a Parish in the Diocese of another Bishop, B. 2. Ep. 46.

As to the Informations about the Disorders committed in the Person of a Bishop, he observes that they should be made by a Clergy-man together with the Judge, B. 2. Ind. 11. Ep. 1. He would not have a Bishop detain'd a long time in Prison. He says that he must be Deposed if he be guilty, or set at Liberty if he be innocent, B. 1. Ep. 32. The Custom for a Man to purge himself by Oath when there was no Conviction of him, was in use in the time of St. Gregory, which he approves and makes use of, B. 2. Ep. 23. B. 9. Ep. 12.

### Against the Title of Universal Patriarch.

ST. Gregory does not only oppose this Title in the Patriarch of *Constantinople*, but he maintains also that it cannot agree to any other Bishop, and that the Bishop of Rome neither ought, nor can assume it. *John* the younger Patriarch of *Constantinople*, had taken upon him this Title in a Council held in 586, in the time of Pope *Pelagius*, which oblig'd this Pope to null the Acts of this Council. St. Gregory wrote of it also to this Patriarch; but this made no impression on him, and *John* would not abandon this fine Title, B. 4. Ep. 36. St. Gregory address'd himself to the Emperor *Mauritius*, and exhorted him earnestly to employ his Authority for redressing this Abuse, and to force him who assumed this Title to quit it. He remonstrates to him in his Letter, That although Jesus Christ had committed to St. Peter the Care of all his Church, yet he was not called *Universal Apostle*; That the Title of *Universal Bishop* is against the Rules of the Gospel, and the Appointment of the Canons; that there cannot be an Universal Bishop, but the Authority of all the other will be destroy'd or diminish'd; That if the Bishop of *Constantinople* were Universal Bishop, and it should happen that he should fall into Heresie, it might be said, that the Universal Church was fall'n into destruction; That the Council of *Chalcedon* had offer'd this Title to St. Leo, but neither he nor his Successors would accept it, lest by giving something peculiar to one Bishop only, they should take away the Rights which belong to all the Bishops; That it belongs to the Emperor, to reduce by his Authority him who despises the Canons, and does injury to the Universal Church by assuming this singular Name, B. 4. Ep. 32. These Remonstrances had no effect; for the Emperor would not meddle in this Affair, and had even authorized *John* the younger, and therefore the Pope complain'd of it to the Emperess, Ep. 34. of the same Book. He wrote also, to other Patriarchs, who were, it seems, concern'd to oppose this new Title: But they did not take the Matter so heinously as St. Gregory, and suffer'd the Patriarch of *Constantinople* to enjoy this Title, which did them no prejudice. Nay, *Anastasius* the Patriarch of *Antioch*, had the boldness to remonstrate to St. Gregory, that he must not be angry for a Matter of so little consequence: But St. Gregory gave him to understand, that

that he did not take the Matter to be so. *Cyriacus* succeeding to *John* in the See of *Constantinople*, continued to assume the same Title, yet he wrote to St. Gregory, immediately after his Promotion. This Pope would not refuse his Letter; but he gave him notice that he should quit that Ambitious Title of Universal Patriarch, if he would prevent a Rupture between them, and wrote to the Emperor, that his Legat should not Communicate with *Cyriacus* till he had parted with this vain Title, B. 6. Ep. 4. & 5. 23, 24, 25, 28, 30, & 31. He exhorts the Bishop of *Thessalonica* not to approve this Title, B. 7. Ind. 2. Ep. 70. Yet *Cyriacus* would not quit it, and St. Gregory was also oblig'd to write to him about the end of his Pontificat, B. 11. Ep. 43.

### Of the Rights and Authority of the Metropolitans.

ST. Gregory desires, that in *Afric* a Primate should be chosen, rather with respect to his Merit than the Dignity of the See, and that he should reside in a City, B. 1. Ep. 72. Yet he permits the Bishops of *Numidia* to observe their ancient Customs, even as to the appointing of Primates, provided notwithstanding, that they suffer none who have been *Donatists* to ascend to that Dignity, B. 11. Ep. 75.

St. Gregory in naming his Deputies, preserves the Rights of Metropolitans: *Singulis quibusque Metropolitans, secundum priscam consuetudinem, proprio honore servato*, B. 4. Ep. 50. i. e. Saving to each Metropolitan, his peculiar honour, according to ancient Custom.

### About the Pallium.

ST. Gregory sent the Pallium to many Bishops.

- To *Anastasius* of *Antioch*, B. 1. Ep. 27.
- To him of *Ravenna*, B. 7. Ind. 2. Ep. 77. B. 4. Ep. 54.
- To him of *Salona*, B. 7. Ind. 2. Ep. 130. He threatens to deprive him of it, B. 2. Ep. 14.
- To *Laander* Bishop of *Sevil*, B. 7. Ind. 2. Ep. 126.
- To *Siagrius* of *Autun*, B. 7. Ind. 1. Ep. 5. Ind. 2. Ep. 113.
- To the Bishop of *Milan*, B. 3. Ep. 1.
- To the Bishop of *Messina*, B. 5. Ep. 8.
- To the Bishop of *Arles*, B. 4. Ep. 50.
- To the Bishop of *Corinth*, B. 4. Ep. 55.
- The Form of sending the Pallium, B. 5. Ep. 8.

He had a Difference with the Bishop of *Ravenna*, about the time wherein he should wear it: This Bishop pretended that he ought to put it on in the Vestry, in the presence of all the Clergy, and wear it in Procession; but the Pope would not have him to put it on till after the Clergy were gone forth, and that he should wear it in other places besides in the Church and at the Altar, B. 2. Ind. 11. Ep. 53 & 55. Yet he permits him to wear it in some Processions, B. 4. Ep. 11 & 15. But he being not satisfied with this, had a mind to wear it whenever he pleas'd at the Ceremonies; and therefore St. Gregory informs him by his Notary *Carlottus*, after what manner it should be us'd, B. 5. Ep. 33.

He gives it to the Bishop of *Arles*, on Condition that he should wear it only at the Altar, B. 3. He would not give it to *Desiderius*, because he could not prove, as he had affirm'd, that his Church had formerly enjoy'd Apostolical Priviledges, B. 7. Ind. 2. Ep. 117.

He would not give it to the Bishop of *Autun*, until it had been desir'd for him in the Queen's Name, and the Bishops and the Emperor had consented to it, B. 7. Ind. 1. Ep. 5. There he observes, That the Custom is to give it only to Bishops of noted Merit, who desire it importunately.

### About the Title of Cardinal.

THE Title and Name of Cardinal with St. Gregory, signifies nothing but what is Titular. As for instance, He permits the People of *Naples* to make Bishop *Paul*, who was their Deputy, Cardinal of their Church, if they thought fit, B. 2. Ep. 6 & 7. Ib. Ep. 9. He speaks of a Presbyter Cardinal in an Oratory. He recommends the Church of *Calabria*, to the Bishop of *Urbino*, during the absence and sickness of its Bishop, and prays him to take care of it, as he was the proper and Cardinal Bishop, *Cardinalis & proprius*, B. 2. Ind. 11. Ep. 24 & 25. He makes the Bishops of ruin'd Churches, Cardinal Bishops of other Churches, B. 1. Ep. 77. B. 2. Ind. 10. Ep. 25 & 26. B. 2. Ind. 11. Ep. 13 & 14. A Deacon who had not been made Cardinal, ought to come after those who had been Ordain'd Cardinals,



**St. Gregory** Cardinals, altho they were younger then he, B. 1. Ep. 79. i. e. A Deacon Ordain'd without a Title, has not the place, until the day whereon he is made Titular. A Presbyter Cardinal of a Church of *Populonia* in *Tuscany* is a Trinitarian Priest of that Church, B. 1. Ep. 15.

### Of the Pope's Deputies.

**St. Gregory** grants to *Vigilius* Bishop of *Arles*, by making him his Vicar in *Gaul*, the Right of giving Letters to Bishops who have a Journey to make out of their own Country, to Judge of difficult Causes with twelve Bishops, to Call together the Bishops of the Country wherein he is Vicar, B. 4. Ep. 50 & 52.

### The Pope's Legats.

The Holy See sent only two Deacons to the Emperor, B. 11. Ep. 43. **St. Gregory** made choice of such as might be most acceptable to him, B. 1. Ep. 2. B. 9. Ep. 64. He recommends them by his Letters, B. 5. Ep. 5 & 6. B. 11. Ep. 43. He would have them frequently converse with pious Persons, to abolish the Impressions which Secular Affairs might make upon them.

### Of the Functions of Arch-deacons, Deacons, Sub-deacons, and other Clergy-men.

The Officers of Bishops ought to be Clergy-men, B. 4. Ep. 4. An Arch-deacon is answerable for the Moveables of the Church, B. 1. Ep. 10. The Title of Arch-deacon was so considerable, that a Bishop having a design to be reveng'd upon an Arch-deacon, would Ordain a Priest against his Mind, on purpose to turn him out of his place. **St. Gregory** concern'd himself against this Bishop, and threatned to deprive him of the *Pallium*, and depose him, if he did not restore the Arch-deacon, B. 1. Ep. 19. B. 2. Ep. 14, 15, 17, 37.

**St. Gregory** grants to an Arch-deacon of *Gap* the use of the \* *Dalmatica*, B. 7. Ind. 2. Ep. 112. **St. Gregory** in a Synod forbids to put the Deacons upon singing in the Church: They should be employ'd in the Service of the Altar, and the Distribution of *Alms*: The Sub-deacons should sing the *Psalms* and read the Lessons, and the Inferior Orders should not be employ'd in these Functions but in case of necessity, B. 4. Ep. 44.

The *Vidame* was an Officer who took care of the Revenues of the Bishop of *Rome*, B. 1. Ep. 11. There is frequent mention in the Epistles of **St. Gregory**, of the *Defensores*, i. e. Wardens, who were the Clerks that took care of the Patrimony of the *Roman* Church.

### Of the Use of Ecclesiastical Revenues.

The Revenues of Churches ought to be divided into four Parts, whereof one is for the Clergy, and another for the Poor; and the two other parts ought to be subdivided into three, whereof one shall be for the maintenance of the Church, the other for the Bishop, and the last for the wants of particular Persons, B. 4. Ep. 42.

That part which is for the Poor ought to be taken out of the new Purchases, as well as out of the old Possessions, B. 3. Ep. 11. B. 7. Ind. 1. Ep. 8. B. 11. Ep. 49. That part which is for the Clergy ought to be distributed indifferently among them, B. 7. Ind. 10. Ep. 8.

The Letter 51. of B. 8. contains many Articles of an Agreement made between the Clergy of *Panormum* and their Bishop, which the Pope confirms, and in consequence thereof, order'd the Bishop, first, To distribute a full fourth part of the Revenues of his Church among all the Clergy, proportionable to their Merit, Office, and the Labour of each. Secondly, To give them the fourth part of the Offerings of the Faithful, whether they be in Money, or other Presents. Thirdly, To detain only the Remainder of the Moveables for himself, and to unite all the unmoveable Purchases to the Possessions of the Church. Fourthly, To Commission a Receiver of the Revenues with the Consent of the Elders and the Clergy, *Seniorum & Cleri*, who shall give an Account every year, that all occa-

tion

sion of suspicion may be cut off. Fifthly, To permit the Clergy to take up their Provision of Wine at a reasonable price upon the Credit of the Church. Sixthly, To take care to remove ill-gotten Goods, and to use only honest ways of getting. Lastly, He exhorts him not to believe lightly what shall be told him against his Clergy, not to proceed against them with Passion, but only by Canonical ways.

The Bishop cannot by Testament dispose of the Possessions of the Church, nor of the Purchases made while he was Bishop, B. 5. Ep. 1.

The Revenues of the Church ought to be employ'd for the Assistance of the Poor, without reserving any thing for the future by a dangerous Precaution, B. 8. Ep. 20.

In the extream necessity of the Poor, the sacred Vessels, and that which serves for Ministering in holy Things, ought to be sold, but all the ready Money must be first disburs'd, B. 6. Ep. 13, 35, 66.

The Rights of the Church must be maintain'd, the Possessions which belong to it must be defend-ed and recover'd; but this must not be done with all the Rigor that's possible: 'Twere even better to lose something, and abandon a part of the Revenues of the Church, then to be the Cause of Ruin to the Poor, B. 7. Ind. 2. Ep. 23. when there is room for doubting, whether the Goods belong to the Church, or no, 'tis best to yield.

The Governors of Hospitals give an account of their Revenues to the Bishop, B. 3. Ep. 24.

It belongs to the Bishop to take care of these Revenues, B. 3. Ep. 24. B. 8. Ep. 20. When he cannot do it by himself he must appoint a Steward for it, B. 11. Ep. 57.

### Of the Patrimony of St. Peter.

In the time of **St. Gregory** the Church of *Rome* had many Possessions in Lands, not only in *Italy* and *Sicily*, but also in *France*, in *Dalmatia*, in *Illyricum*, &c. These Possessions were call'd The Patrimony of *St. Peter*: they were managed and administr'd by the Persons call'd *Defensores*, i. e. Wardens, who gave an account of them. **St. Gregory** employ'd the Revenues of these Patrimones in Works of Piety: he desir'd that his Rights might not be exacted with Rigor, nor any new Taxes impos'd. His Wardens had their Prerogatives and Jurisdctions. In *Gaul* they inspected the Chappels and Abbies. These things may be prov'd by many Letters. See B. 1. Ep. 1, 2, 23, 37, 38, 39, 42, 44, 58. B. 2. Ep. 1. Ind. 10, 17. Ind. 11. Ep. 17, 33. B. 5. Ep. 5, 6, 10. B. 9. Ep. 65. In this last he speaks of the Right of inspecting Chappels and Abbies.

### Of the Celibacy of Clergy-men.

**St. Gregory** took it ill that the Sub-deacons of *Sicily* were oblig'd to abstain from their Wives, according to the Custom of the Church of *Rome*. This Law appear'd to him harsh and unreasonable, because they found not Continence establish'd by any Law for them, and they were not oblig'd to keep it before they were Ordain'd, he fear'd lest something worse should happen if this yoke were impos'd upon them. He orders that none shall be Ordain'd for the future who do not promise to live in Continence. He declares that those who have observ'd the Prohibitions made three years ago deserve to be commended; but he would not have those Deposed who had broken them, altho he forbids to promote them to Holy Orders.

He declares in Letter 34 of Book 3. That he will put in Execution the Order of the Pope his Predecessor, about the Continence of the Sub-deacons, and that those who are married shall be oblig'd to abstain from it, or else to forsake the Service of the Altar. He would not have the Wives punish'd, of those who desir'd rather to quit the Service then renounce them, nor the Women hindred from marrying again after their death. He orders that for the future no Sub-deacon shall be made who is not oblig'd before hand to observe Celibacy.

He enjoyns the Bishop of *Tarentum* who had a Concubine, voluntarily to resign the Bishoprick, and to do a reasonable Penance, if he had kept Company with her since he was a Bishop, B. 2. Ind. 11. Ep. 4.

He forbade Clergy-men very severely to keep strange Women in their Houses, and also exhorted them not to keep those which are excepted by the Canons, B. 1. Ep. 50. B. 7. Ind. 2. Ep. 39. B. 3. Ep. 26. B. 11. Ep. 42 & 43.

He implors the Authority of the Prince against disorderly Clergy-men who kept Women in their Houses, B. 9. Ep. 64.

He forbids to Ordain a Deacon Bishop who had a very young Daughter, by whose Age it manifestly appeared that he had not long observ'd Continence, B. 8. Ep. 11.

Y

Against



## Against Simony.

ST. Gregory forbids to take any thing for Ordinations, for Marriages, and for admission into a Religious House, or for any Ecclesiastical Office, B. 3. Ep. 24. B. 4. Ep. 44, 55, 56. B. 7. Ind. 2. Ep. 110. Or even for Burial, B. 7. Ind. 1. Ep. 4. except what the Kinsmen or Heirs offer voluntarily for the Light, B. 7. Ind. 2. Ep. 56.

He forbids the Bishops of Sicily to take any thing above the usual Rate for the Confirmation of Infants, *pro confirmandis Infantibus*, B. 11. Ep. 22. nor for the Funeral, B. 7. Ind. 1. Ep. 4.

He was so afraid lest it should be thought that he exacted any thing from the Suffragan Bishops, that he would not suffer the Churches to send him the Annual Presents according to Custom, B. 1. Ep. 64.

Simony was very common in his time in the East and in Greece, B. 5. Ep. 11. B. 4. Ep. 55. B. 9. Ep. 40. B. 11. Ep. 48. In Sicily, B. 7. Ind. 1. Ep. 4, 56. In Africa, B. 10. Ep. 32. But chiefly in the Gauls, B. 7. Ind. 2. Ep. 111, 114, 115. B. 9. Ep. 49, 50, 51. and the following Letters. He wrote earnestly to Bishops and Kings, that they would put a stop to this Disorder, by forbidding it, *Ibid.*

## Of the Submission due to Princes.

ST. Gregory gives proof of his Submission to the Orders of the Emperor, in Ep. 62. of Ind. 11. B. 2. *Mauritius* had directed to him a Law which contain'd three Articles. By the first it was forbidden to receive those into the Clergy who were engaged in any Publick Administration. St. Gregory found no fault with this Article. But as to the second, wherein they were forbidden to enter into a Monastery, he finds it unreasonable, because the Monastery may discharge the Debts of these Persons and make up their Accounts; besides that it's to be presum'd that one who desires sincerely to be converted, will take order with his Affairs. Neither does he approve the third Head which forbids those which had been design'd for the Militia, to enter into a Monastery. He makes his Remonstrance with a great deal of respect, and declares to the Emperor that he did not suffer this Law to be publish'd, and that herein he had done his duty as a Subject and as a Bishop; as a Subject in obeying his Prince, as a Bishop in making his most humble Remonstrance. *Utrobique quod debui exolvere, & Imperatori obedientiam praeberi, & pro Deo, quod sensi minime tacui.*

When *Phocas* invaded the Empire, St. Gregory did not oppose his Exaltation; but on the contrary he acknowledg'd and even commended him, B. 11. Ep. 45. See also the Memorial which is at the beginning of the same Book.

In Ep. 127. of Ind. 2. B. 7. \* He commends the King *Recaredus* for bringing back his Arian Subjects to the Church, and represents to him the Reward he was to expect for presenting so many Souls to God. He declares to him that he looks upon him in this respect as much above himself; he praises him also for not recalling the Order he had made against the *Jews*. After he has given him these Commendations, he exhorts him to be circumspect in his behaviour, and recommends to him Humility, Purity, and Moderation.

\* This was his submission to Princes that he basely fawn'd upon *Phocas* a Parricide and Usurper, and bitterly reproach'd the Memory of his Liege Lord *Mauritius*, *Cave*, p. 431.

Notwithstanding this he did not forbear to write to Princes with boldness, and to make Christian Remonstrances unto them. He exhorts *Phocas* to relieve the People, B. 11. Ep. 38. He admonishes Kings to remember that they are Men like others, B. 2. Ind. 11. Ep. 62. He represents to them that it was not enough to be a King, but the chief business was to be Pious, B. 5. Ep. 5 & 6. He declares to them that they were oblig'd to protect the Church and the Faith, B. 2. Ind. 2. Ep. 126. B. 3. Ep. 7, 23. B. 4. Ep. 54. B. 5. Ep. 63. B. 9. Ep. 57, 64. He terrified them by representing to them that the day of Judgment was near at hand, B. 9. Ep. 60. B. 2. Ind. 11. Ep. 61. and by threatening them with the Plagues of God, B. 2. Ind. 11. Ep. 65.

Of

## Of Ecclesiastical Moderation.

ST. Gregory declares in Letter 1. of Book 7. That he always abhor'd the ways of Cruelty that were us'd for planting Religion; that, if he had pleas'd, he could have destroy'd the whole Nation of the *Lombards*, but that it was not the Spirit of the Church.

He desires that Justice and Equity may be observ'd towards the *Jews*, as well as among Christians, and that no injury may be done unto them. Here follow the Examples of his Moderation. He wrote to *Vigilius* of *Arles*, and *Theodorus* Bishop of *Marfeilles*, That the *Jews* ought not to be compell'd to be baptiz'd, lest the sacred Fonts of Regeneration to a Divine Life by Baptism, should be to them the occasion of a second Death more deadly then the first, B. 1. Ep. 45. He would have them allur'd by Moderation, B. 1. Ep. 11. He does not approve the Zeal of a *Jew* newly baptiz'd, who on the next day after his Baptism, thought fit to carry an Image of the Virgin, a Cross, and a white Garment in the Synagogue, to endeavour the Conversion of the *Jews*, and to take from them the Place of their Assembly. He desires that these things may be remov'd out of the Synagogue, and that it may be restor'd to the *Jews*, B. 7. Ind. 2. Ep. 5.

He blames the Bishop of *Terracina*, who had hindred the *Jews* from celebrating their Festivals in the City, and had driven them out of it, appointing them another Place for holding their Assemblies, B. 1. Ep. 34. He orders that the Price of their Synagogues which they had invaded should be restor'd unto them, B. 7. Ind. 2. Ep. 59.

He complains of *John* the Younger, That he had suffer'd the Priests of *Constantinople* to be abus'd, without concerning himself in their Defence: and he adds, that 'tis a thing unheard of to force People by beating them with a stick to receive the Faith: *Inaudita est predicatio, quae verberibus exigit fidem.*

He would have Hereticks easily receiv'd, B. 1. Ep. 14. And the better to entice such Idolaters as were lately converted, he permits that the Festival days which were wont to be kept near the Churches, should be observ'd in that Place where they had been accustomed to make their Feasts of Meats offer'd unto Idols, B. 9. Ep. 71.

## Of the Duties to which Bishops are obliged.

Bishops are call'd *Pastors* upon no other account, but because they ought to labour for the good of their Flocks, B. 3. Ep. 35. B. 4. Ep. 8, 35. A Bishop ought to instruct his People by his Discourse and by his Example, B. 4. Ep. 52, 55. B. 7. Ind. 1. Ep. 12, 113. B. 12. Ep. 32. B. 10. Ep. 17. B. 11. Ep. 10. He ought to shun the Poms and Vanities of this World, and not to place his Honour in External Magnificence, but in the Excellency of his Office. He ought to be candid, modest, meek, sincere, patient, &c. B. 4. Ep. 15. He ought to make himself belov'd and fear'd, B. 3. Ep. 1. He must not only be Pious and Spiritual, but he must also be Active and Charitable, B. 5. Ep. 29. He must not apply himself to the gaining of Riches, but of Souls, B. 5. Ep. 29. B. 7. Ind. 2. Ep. 2.

Bishops are oblig'd to make Visitations in their Diocesses, to confirm the Children that are baptiz'd, B. 8. Ep. 46. They ought to entertain their Brethren, when they are driven away or banish'd, B. 1. Ep. 43.

The Bishop's Officers ought all to be Clergy-men, B. 4. Ep. 44. The Laws of the Emperors about the Immunities of the Clergy, B. 11. Ep. 56.

St. Gregory would not have Bishops teach Human Learning, because then they must praise *Jupiter* with the same Mouth wherewith they sing the Praises of Jesus Christ. He says also, That this is not suitable for a pious Lay-man, B. 9. Ep. 48.

The Bishops who go to Court, ought to have Letters of Leave from the Metropolitan, B. 7. Ind. 2. Ep. 62.

Bishops ought to be sober. St. Gregory refutes the Bishop *Honoratus*, who excus'd the good Cheer that he made by the Examples of the Feasts of the Patriarchs, and the Love-Feasts of the first Christians, B. 2. Ep. 14 & 37.

The Bishops are oblig'd to Residence, B. 1. Ep. 64. B. 5. Ep. 23. B. 8. Ep. 11. They ought not to go out of their Diocese, for any Business without the leave of the Metropolitans, B. 7. Ep. 8 62. They ought to dwell within the Bounds of their Diocese, and not to invade the Parishes of another Diocese, upon any pretence whatsoever, B. 12. Ep. 2 & 3. They ought not to abandon their Church in the time of Pestilence, B. 8. Ep. 4. B. 4. Ep. 2.

Of



St. Gregory

## Of the Penance of Clergy-men.

ST. Gregory was of the mind, That a Clergy-man being Deposed, who had perform'd the Duties of his Function, ought to be depriv'd of the Communion, and put under Penance all the rest of his Life. Yet he leaves the Bishop at Liberty to grant him Lay-Communion, if he finds him worthy of it after he has finish'd his Penance, B. 4. Ep. 5. Examples of Clergy-men Depos'd and put under Penance in Monasteries, are to be seen, B. 1. Ep. 18, 43. B. 3. Ep. 9. B. 2. Ind. 11. Ep. 28, 40. He threatens a Bishop with it, B. 5. Ep. 23. Clergy-men that are fall'n into Carnal Sin, can never be restor'd, B. 1. Ep. 43. B. 3. Ep. 26.

A Deacon for his Calumnies was condemn'd to be Depos'd, whipped and banish'd, B. 9. Ep. 66. Another that had deflow'd a Maid was shut up in a Monastery, was sentenc'd to Corporal Punishment, B. 2. Ind. 2. Ep. 40.

## Of Excommunication.

AGAINST those who say that we ought not to fear Excommunications, nor have any regard to them, B. 9. Ep. 39.

St. Gregory declares that Excommunication null, which was pronounced by *Laurentius* Bishop of Milan against *Magnus* the Priest, and assures him that he may receive the Communion if he be not guilty of some secret Fault, B. 2. Ind. 11. Ep. 26.

A Bishop who had pronounc'd a hasty Sentence of Excommunication against an Abbot, is reprov'd by St. Gregory, B. 12. Ep. 26, 30. We must not Excommunicate any for slight Causes, or in Passion, B. 2. Ind. 10. Ep. 34. B. 12. Ep. 26.

There ought to be three Admonitions before Excommunication, B. 2. Ind. 11. Ep. 54.

He who is Excommunicated by his Superior, ought not to be admitted to the Communion, until he is absolv'd, B. 7. Ind. 2. Ep. 36.

## Rules concerning the Monks.

ST. Gregory having been a Monk himself, 'tis no wonder that he took a particular care of the Monks during his Pontificate.

He would have no Person receiv'd into the Monasteries before the Age of Eighteen, B. 1. Ep. 41.

Before any one becomes a Profess'd Monk, by taking upon him the Monastical Habit, he must first be try'd in a Lay-habit, and serve as a Probationer for two years, B. 4. Ep. 44. B. 8. Ep. 23.

A Monk who abandons his Habit and Profession, should be shut up. St. Gregory would grant no Dispensation in this Case, B. 12. Ep. 20. B. 1. Ep. 33, 40.

Vagabond Monks ought not to be suffer'd, B. 1. Ep. 4. B. 6. Ep. 32. B. 7. Ind. 2. Ep. 36.

Lay-men ought not to be admitted to stay in Monasteries, B. 4. Ep. 1.

The Clergy who have taken upon them the Monastical Habit, cannot have a place among the Clergy, if they quit the Monastical Life, at least unless they be Ordain'd Priests by their Bishops, B. 1. Ep. 40.

St. Gregory would not have those chosen for Abbots, who are Priests, Deacons, or Clerks of Churches. Neither would he have those who are of the Clergy made Monks, because the Ecclesiastical Order is perfectly different from the Monastical Life, B. 3. Ep. 11. B. 4. Ep. 8.

But notwithstanding this, some Abbots and Monks were Priests; for St. Gregory writes to many Abbots that were Priests, but they were Ordain'd in their Convention. As for example, St. Gregory enjoys the Bishop of *Panormum* to Ordain him Priest whom the Monks should choose to say Mass in their House, B. 5. Ep. 41. Sometimes also in a case of Necessity the Bishop could take the Monks in the Monastery of his Diocese, and advance them to the Priesthood; that he might employ them in his own Church, B. 5. Ep. 27. But the design of the Church was, that those who were of the Clergy, and destined for the Service of the Church, should not be Monks, and that the Monks should not be of the Clergy, because the Monks are oblig'd to Retirement, which is disturbed by the Service which the Clergy are bound to do to the Church. For this reason St. Gregory would not have the Bishops come to celebrate Publick Messes in the Monasteries, B. 5. Ep. 46. But thinks it sufficient that

St. Gregory

that they send thither a Priest, if they would have Messes said there, *Ibid.* B. 3. Ep. 18.

The Monks had not power to make a Will. St. Gregory allows it to one whom he had made an Abbot against his will. This Concession is in B. 9. Ep. 22. The date of the years of Jesus Christ which might make the Truth of it questionable, is not found in the ancient Manuscripts.

A Monk who cannot labour, ought to be maintained at the expence of his Family, B. 7. Ind. 1. Ep. 1.

A Monk ought not to go forth alone, because it is to be presum'd that he who walketh without a Witness lives not well: *Qui sine teste ambulat non recte vivit*, B. 10. Ep. 22.

A Monk ought to have nothing which may be call'd his own Propriety, B. 1. Ep. 40. B. 5. Ep. 12. B. 10. Ep. 22.

## Of an Abbot.

HE could not be chosen for an Abbot who had offended against Chastity, or had been put under Penance: wherefore St. Gregory makes void the Election of an Abbot who confess'd that he had committed a sin of Uncleanness, B. 2. Ind. 11. Ep. 23.

The Abbot, as well as the other Monks, is forbidden to go out of the Monastery: he ought to have a Proctor for Civil Affairs, and to give himself wholly to Prayer and Reading, B. 2. Ind. 11. Ep. 3. B. 1. Ep. 47. He who being barely a Monk goes forth without a Companion, is not worthy to be chosen Abbot, B. 10. Ep. 22.

The Abbot must choose for a Superior him who is immediately next to himself if he be worthy of it, if not, he ought to take one of the Brethren who were last admitted, that so all of them may be encourag'd to do well, when they shall see that there is not so great regard had to Age as to merit, B. 6. Ep. 10.

The Disorders of a Monastery do often proceed from the bad Conduct of a Superior, who is either too mild or too passionate, B. 9. Ep. 42.

An Abbot ought to have the Qualifications which are suitable to his Dignity, B. 6. Ep. 18. He ought to reform his Monks, B. 6. Ep. 29.

Bishops ought not to support the Monks who are disobedient to their Abbots, B. 6. Ep. 32.

A Stranger ought not to be chosen for Abbot, if there be any in the Monastery fit for the Office, B. 8. Ind. 1. Ep. 18.

The Abbot ought always to have the first place in the Monastery, B. 7. Ind. 1. Ep. 18.

The Monks of one Monastery ought not to be sent to reform those of another, nor to Ordain them Clergy-men without the Consent of the Abbot; yet if he will not send some to reform neighbouring Monasteries, the Bishops may oblige him to do it, B. 7. Ind. 1. Ep. 18. It belongs to the Abbot to make an Inventory of the Goods of Monasteries, *Ibid.*

## Of the Exemption of Monasteries.

ALTHOUGH St. Gregory always subjected the Monks to the ordinary Jurisdiction of the Bishop, yet he granted them some Privileges, which neither tended to subvert the Order of the Church, nor to exempt them from Episcopal Jurisdiction, but only to procure them more Repose.

He exempted the Monastery of *Ariminum* from the Visitation of the Bishop after the Death of the Abbot, and from the Celebration of Publick Messes; but he left to the Bishop the Right of Ordaining him Abbot whom the Monks should choose, B. 4. Ep. 41 & 43. in Ep. 12. of B. 6. He grants the Abbess of the Monastery of Nuns at *Marsilles*, which is said to be consecrated in honour of St. *Cassianus*, the following Privileges; That after the Death of the Abbess, no Abbess that is a Stranger shall be set over them, but she whom the Nuns shall choose. 2. That the Abbess shall have the Administration of the Revenue of the Abby, and neither the Bishop nor any other Person shall meddle with it. 3. That the Bishop shall Celebrate Divine Service there on the day of its Dedication, and that his Chair shall not continue there the rest of the time; but on other days Divine Service shall be perform'd there by the Priest whom the Bishop shall send thither. 4. That the Bishop in Person shall take Cognizance of the Faults of the Abbess, or the other Nuns.

In B. 7. Ind. 2. Ep. 116. which is address'd to the Bishop of *Arles*, he confirms the Privileges granted by the Holy See to a Monastery of Monks at *Arles* without specifying them.

He says in Ep. 12. of B. 1. That the Bishop ought not to hinder the saying of Messes, and burying the Dead in Monasteries.

He forbids Bishops to be burdensome to Monks, or to exact any thing of them, B. 5. Ep. 28. B. 7. Ind. 1. Ep. 18, 33.





He forbids Priests and Secular Clergy-men to trouble them, B. 5. Ep. 28. B. 6. Ep. 40. B. 7. Ind. 1. Ep. 18.  
None but the Bishop has any Jurisdiction over the Monks.

### Of the Uniting of Monasteries.

ST. Gregory did often Unite a Monastery which was abandon'd, to another Monastery, or a Church which was relinquish'd to a Monastery; but always on condition that the Service should be said in the Church, or in the Monastery united, at the expence of the Monks. See B. 8. Ep. 39. B. 11. Ep. 4. B. 9. Ep. 67, 68.

### Rules for the Monasteries of Nuns.

ST. Gregory had a very particular Care of the Nuns, B. 3. Ep. 9. He would not permit any Monasteries of Nuns to be founded unless a sufficient Revenue were secured for them, B. 8. Ep. 63. B. 7. Ind. 1. Ep. 6. He forbids them to be built near the Monasteries of Men, B. 9. Ep. 20. Women ought not to lodge in the Monasteries of Men, B. 8. Ep. 21, 22. The Nuns ought not to go forth, even for their Affairs, B. 3. Ep. 9. He forbids most strictly to choose young Abbesses, B. 3. Ep. 11. An Abbess ought to be chosen out of the Nuns of the Monastery, B. 6. Ep. 12. The Bishop ought to confirm the Election of the Abbess, and install her, B. 6. Ep. 12. The Abbess has Right to Admit the Goods of the Monastery, B. 6. Ep. 12. In the Monasteries of Nuns there ought to be an Oratory; they ought to be subject to the Jurisdiction of the Bishop, they ought not to go forth. He that takes care of their Affairs ought to be ancient, and of a good Life, B. 2. Ind. 11. Ep. 59. B. 3. Ep. 9. B. 6. Ep. 12. He forbids the Seculars to enter into the Monasteries of Nuns, B. 4. Ep. 4.

St. Gregory reproves the Custom of an Abby, wherein the Abbess did not relinquish her Secular Habit, B. 7. Ep. 2. Ind. 7.

### The Consecration of Churches.

WHEN St. Gregory commission'd Bishops to Consecrate Oratories and Churches, the chief thing which he recommended to them, was, to take good heed that no dead body were buried in the place. This is to be found in very many places of his Letters. See among others B. 1. Ep. 52. B. 5. Ep. 22. B. 7. Ind. 10. 6. B. 12. Ep. 10. &c. If a Bishop consecrated an Oratory in another Diocese, he declares that what he had done was null and void, B. 11. Ep. 2. The Pagan Temples must be Consecrated with Holy Water, after the Idols are destroy'd, B. 9. Ep. 71. He would not have a new Church consecrated, unless it were endow'd with a sufficient Revenue, for maintaining Divine Service and the Clergy, B. 2. Ind. 10. Ep. 9. B. 7. Ind. 1. Ep. 6. B. 8. Ep. 63. B. 11. Ep. 18. B. 21. Ep. 10.

### The Uniting of Bishopricks.

Bishopricks were United, either because of the small number of the Inhabitants, or because the City of one of the two Bishopricks was ruin'd, B. 1. Ep. 8. B. 2. Ind. 10. Ep. 31 & 35. B. 5. Ep. 9. B. 2. Ind. 11. Ep. 20.

The



### The Translation of Bishops.

WE have no other Examples of them in St. Gregory, but only of such Bishops whose Churches were ruin'd or possess'd by Enemies: And those he permits to be Suffragans, and even Titular Bishops of other Churches, but on Condition, that if their Churches were restor'd, or rebuilt, they should return unto them. See under the Title of Cardinal, and chiefly B. 1. Ep. 77, 79. B. 2. Ind. 10. Ep. 22 & 25. Ind. 11. Ep. 13 & 14. A Translation from the See of a Bishop, B. 2. Ind. 1. Ep. 7.

He gives the Care of a Church to another Bishop, B. 2. Ind. 10. Ep. 13, 38. Ind. 11. Ep. 13.

He invites the Bishops who had no Bishopricks, to fill those Sees which were vacant, B. 4. Ep. 35.

### Rules concerning Christian Slaves.

Jews must not be suffer'd to keep Christian Slaves, altho Christians are oblig'd to pay them the Rents of the Lands which they hire from them, B. 3. Ep. 21. The Law which grants freedom to Jewish Slaves who become Christians, ought to be extended to Pagan Slaves also who are bought by Jews when they become Christians. The Jews have three Months allow'd them, after they are bought, to sell them to a Christian, but after this time, if they continue still with them, they shall be set at Liberty, because 'tis to be presum'd, since they do not sell them in three Months time, that they have a design to keep them for their own Service, B. 5. Ep. 31. This time is also restrain'd to the term of forty days after they shall arrive, B. 7. Ind. 2. Ep. 35. St. Gregory prays the Queen Brunehild to cause forbid the Jews in her Kingdom to keep Christian Slaves, B. 7. Ind. 2. Ep. 115. A Form of Enfranchising them, B. 5. Ep. 12. The Slaves of Jews who take Sanctuary in the Churches, ought not to be restor'd unto them, B. 3. Ep. 9.

### Of the Veneration due to Reliques.

ST. Gregory had a great Veneration for Reliques, particularly for those of St. Peter and St. Paul. He refus'd to send some of them to the Empress Constantina, assuring her, that they were not to be approach'd without Terror; that his Predecessor desiring to have some of the Plates touch'd that were near them, was troubled with Visions, and endeavouring to change something at the Sepulchre of St. Laurence, the Monks and Churchwarden who search'd for discovering it, died in ten days time; that the Reliques of the Holy Apostles are never given, but only a piece of Stuff or Linen, which has come near their Bodies, is put into a Box, which is sufficient, and has the same effect. Upon this occasion he relates many Stories: He promises her some of the Filings of the Chain of St. Peter, if the Priest who is appointed for filing them could have any, for this File will not take hold, when those who desire them do not deserve to receive them, B. 3. Ep. 30.

He sent every where some of these Filings encas'd in Keys. See B. 1. Ep. 25, 29, & 30. B. 2. Ind. 11. Ep. 33, 47. B. 5. Ep. 6. B. 6. Ep. 20, 23, 25. B. 7. Ind. 1. Ep. 34. Ind. 2. Ep. 54. 126. 111. B. 10. Ep. 7. B. 11. Ep. 45. He desires the Reliques of other Saints, B. 2. Ind. 11. Ep. 9. He makes use of Reliques for Consecrating of Churches, B. 5. Ep. 45, 50. B. 7. Ind. 2. Ep. 73, 74, 85. B. 9. Ep. 26.

### Of the Use of Images.

Serenus Bishop of Marseilles, having broken and thrown down the Images of his Church, because he observ'd that the People ador'd them, the Pope commends his Zeal that he had hindred him from worshipping them; but he does not take it well that he had broken them, because they serve for Books to those who cannot read, who learn by looking upon them with their eyes, what they cannot discover by reading of Books. He thinks that he should have let them stand, and only have instructed the People that they should not worship them, B. 7. Ind. 2. Ep. 110.

Serenus receiving this Letter, doubted whether it was St. Gregory's or no. This first assures him that it was his, and speaks to him of this Action in these very words: *We praise you*, says he to him, for



for hindring the People from worshipping of Images, but we rebuke you for breaking of them: Tell me, my Brother, where is the Bishop that ever did the like? If nothing else could hinder you from doing it, yet ought you not to have refrain'd for the very singularity of the thing? Should you not have been afraid to make People believe that you thought your self the only wise and prudent person? There is a great deal of difference between worshipping an Image, and learning whom we ought to worship, by the historical Representation of a Picture; for what the Scripture teaches those who can read, the Picture informs such as have eyes to look upon it. The unlearned see in it what they ought to follow, it is a Book to them who know not a Letter; and therefore it is very useful for Barbarians, for whom you ought to have a particular regard who live amongst them, and not give them offence by an indiscreet Zeal. You ought not to break that which is plac'd in the Churches, not to be worshipp'd, but to give Instruction to the Ignorant. Ancient Custom permitted the Pictures of Sacred Histories to be set up in Churches, and your Zeal, if it had been attended with discretion, would never have tore them, nor have occasion'd such a Scandal as has driven away a part of your People from your Communion. You ought therefore to call them back again, and declare unto them, that Images ought not to be worshipp'd, that you would not have broken them, but that you saw the People adore them, and that you will permit them to continue for the future, provided they be made use of only for \* Instruction. Do not forbid Images, but hinder them from being worshipp'd in any manner whatsoever, and stir up your People to Compunction, and the Adoration of the Holy Trinity, by looking upon the Pictures of Holy Histories. B. 9. Ep. 9.

[\* This is expressly contrary to the Council of Trent, Sess. 25. which declares that Images are to be plac'd in Churches, and to be worshipp'd there; and to the common Doctrine of Romish Writers now, who allow at least of Relative Worship to be given them.]

### Of divers Ceremonies of the Church of Rome.

ST. Gregory having appointed certain new Rites in the Church of Rome, was reprov'd for it by some of his Friends, who were disgusted with him for following the Customs of the Church of Constantinople, which he design'd to humble in every thing. They blam'd him chiefly for four things: 1. For saying *Hallelujah* at Mass on other days besides *Whitsunday*. 2. That the Sub-deacons were not in their Habit when they perform'd their Office. 3. For singing *Kyrie Eleison*, Lord have mercy upon us. 4. For ordering the Lord's Prayer to be repeated, immediately after the Canon of the Mass. St. Gregory answers in general, That in none of these Heads he had follow'd the Custom of any other particular Church: That as to the *Hallelujah*, it came from the Church of Jerusalem, from which St. Jerom took it, and introduc'd it into the Church of Rome in the time of Pope Damasus: That in obliging the Sub-deacons to minister without their Habit, he had renew'd an ancient Custom, that had been abrogated by a Pope, whose name he knew not; That the Sub-deacons do only wear Linen Albes in the Church of Syracuse, which has receiv'd the Customs of the Roman Church its Mother, and not in the Greek Church; That formerly, *Kyrie Eleison*, was not wont to be said, and at present it is not said after the manner of the Greeks, who repeat it altogether, whereas at Rome the Clergy begin it, and the People respond to it, and as often as they do, *Christe eleison* is said; which Practice is not us'd among the Greeks: That in the daily Masses something is omitted of what us'd to be said at Mass, but then *Kyrie eleison*, and *Christe eleison*, is sung for a much longer time. As to what concerns the Lord's Prayer, he adds, That it is us'd immediately after the Canon, (*post Preceem*) because the Apostles had a custom of Consecrating the Sacrifice of Oblation with this Prayer only, (*ad ipsam solummodo Oracionem*) and that it did not appear to him proper, to repeat over the Oblation, a Prayer which had been made by a Civil Lawyer, and not to repeat over the Body and Blood of Jesus Christ, that Prayer which himself compos'd: And besides, that among the Greeks the Lord's Prayer is pronounc'd by all the People, but at Rome the Priest only says it, B. 7. Ind. 2. Ep. 64.

The Clergy of Rome would not have the Clergy-men of the Church of Ravenna to wear the *Mapula*: St. Gregory grants the use of them to the Deacons only, while they are administering their Office. The Bishop of Ravenna maintains, that all the Clergy-men ought to wear them, B. 2. Ind. 11. Ep. 55.

A Song was sung in the Church of Ravenna on the Easter Wax-Candle, B. 9. Ep. 28.

St. Gregory ordains Processions or Litanies in the time of War, B. 9. Ep. 45.

He permits Masses to be said in Houses, B. 5. Ep. 42 & 43. The Roman Church had not in his time any other History of the Martyrs but what is in *Eusebius*. She us'd only a Catalogue of the holy Martyrs for every day of the year, which noted barely the time and place of their Martyrdom, B. 7. Ind. 1. Ep. 3.

He forbids to travel on Sunday, but he does not think it unlawful to bathe on that day, when it is done for health, and not for pleasure, B. 11. Ep. 3.

Of

### Of the last Judgment.

WHENsoever there happen'd any great Revolutions in the World, the Christians were easily persuaded, that the end of the World was approaching: Now St. Gregory had seen some very considerable in his time, and fore-seeing the Ruin of the Roman Empire to be very near at hand, which some thought should never be till the end of the World, he became of that Opinion, that the last Judgment was drawing near. This he affirms in many places of his Letters, and chiefly B. 2. Ind. 11. Ep. 62. B. 3. Ep. 44. B. 7. Ind. 2. Ep. 128. &c.

Jesus Christ preach'd only to those Souls departed who had believed in him, and led a good Life, B. 6. Ep. 15.

### The Letters of St. Gregory against the Defenders of the three Chapters.

ALTHO the Church of Rome approv'd the Condemnation of the three Chapters, yet its example was not follow'd by all the Bishops of Italy. Many did not only persist in their Resolution not to Condemn them, but also separated from the Church of Rome and the other Bishops who had receiv'd this Condemnation, or who communicated with the Bishops that had sign'd it. St. Gregory being concern'd to see so many Bishops separate from the Church for a Question of so little Importance, us'd all his Endeavours to bring them back again by ways of Meekness and Civility. For this end he invited at the beginning of his Pontificate, Severus Bishop of Aquileia, and the other Bishops of Istria who were more obstinate, to come to Rome, there to treat amicably of this Controversie, and promis'd to remove the Scruples they might have about it. But these Bishops refus'd to admit of this Accommodation, and maintain'd their Principle with so much stiffness, that they attributed the Calamities wherewith Italy was then afflicted, to the Condemnation of the three Chapters. The City of Aquileia being afterwards taken by the Lombards, Severus was forc'd to retire to Gradus, from whence he was carried by the Emperor's Order to Ravenna, where he condemn'd the three Chapters: But finding a way to obtain Letters from the Emperor, which forbid to disturb those who defended the three Chapters in the West, he declar'd himself anew for the defence of them, and so agreed the matter with the Lombards, that he was restor'd to Aquileia, where he died. After his death, Agilulphus King of the Lombards, caus'd John to be chosen in his room, who was a Defender of the three Chapters; and the Pope being supported by the Exarch, sent Candidian to Gradus for opposing John.

Many other Bishops of Italy submitted to the Dominion of the Lombards, who would not approve the Condemnation of the three Chapters; Nay, they had so great an Aversion to those who condemn'd them, that they separated from the Communion of Constantius Bishop of Milan, whom they suspected to have sign'd this Condemnation; and Theodolinda Queen of the Lombards follow'd their Example. St. Gregory advis'd this Bishop to hold his peace, and say nothing upon this subject, and told him, that he ought not to affirm that he had not sign'd them. He wrote also to Theodolinda many Letters, to persuade her that those who condemn'd the three Chapters, receiv'd the Council of Chalcedon. He speaks every where as one that was not too much convinc'd, either of the Justice, or Necessity of Condemning the three Chapters, but he would not have any to separate from their Communion who did condemn them.

### Against the Donatists.

ST. Gregory stood up against the Donatists of Afric with the same boldness. He hindred a Donatist Bishop from being Primate of Numidia; and chose in his room one Columbus, whom he made his Delegate and Agent in Afric. He order'd him afterwards to hold an Assembly of the Bishops of Numidia, to judge a Bishop who was accus'd of taking money to suffer a Donatist Bishop in his City; and desires that he may be Depos'd if he was convicted of this Crime: For it is very just, says he, that one who hath sold Jesus Christ for money to a Heretick, should henceforth be disabled to dispense the holy Mysteries, B. 2. Ep. 33. On the other hand he exhorted Pantaleon, Governor of Afric, to put a stop to the progress of this Schism, B. 3. Ep. 32, 35. He made an Order, forbidding to admit the Donatists, who were converted, into the Clergy.

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## The Affair of Maximus of Salonæ.

**N**atalis Bishop of Salonæ dying, who had led a very dissipated Life, St. Gregory would have Honoratus chosen in his room, and excluded Maximus. B. 3. Ep. 15. Nevertheless this last was chosen; and tho the Emperor at first scrupled to consent to his Election, yet afterwards he approv'd it. Maximus having received Orders from Court, got himself Ordain'd, and put in Possession of the See of Salonæ. St. Gregory understanding this, wrote to Maximus, forbidding him, and all those who had Consecrated him, to perform any part of the Sacerdotal Function, until he was inform'd of the Truth in this case. Whether the Letters of the Emperor upon which he was Ordain'd were true or forg'd. At the same time he cited him to Rome, to give an Account of his Ordination there. Maximus did not much value this Letter, but caus'd it to be torn in pieces; and asserted that there was nothing to be blam'd in his Ordination, and that he ought to be judg'd upon the place: The Emperor also acquainted St. Gregory, That he would not have the Ordination of Maximus medled with. But this Order did not shake the Constancy of St. Gregory, who, as himself said upon this occasion, was resolv'd rather to die then suffer the Church of St. Peter to lose its Authority and Right by his Negligence. Yet he declar'd that he would willingly Sacrifice his own Interest, and admit the Ordination of Maximus, altho it was done against his will: But then he inform'd the Empress, that as to what concern'd the Simony, Sacrilege, and the other Crimes whereof Maximus was accused, he could not dispense with using all the Severity of the Laws against him, if he did not come to Rome in a short time to justify himself. At last, seeing that Maximus continued to Discharge the Sacerdotal Function, and refus'd to come to Rome, he Excommunicated him, and all the Bishops who had Ordain'd him, or were engag'd on his side, and even those who should Communicate with them for the future. The Emperor being desirous to put an end to this Contest, order'd Callistus the Exarch to accommodate the difference between Maximus and St. Gregory. By his Mediation it was agreed, that Maximus should transport himself to Ravenna, and there perform what the Archbishop Marinianus should enjoin him. He did so, and having publickly asked Pardon for his Fault, and purg'd himself by Oath before the Sepulchre of St. Apollinaris, he receiv'd Absolution from Marinianus by the order of St. Gregory, and in the presence of Castorius his Envoy, who presented to Maximus a Letter from the Pope, wherein he receiv'd him into his Communion, and engag'd to send him quickly the Pallium. See the following Letters, B. 2. Ind. 11. Ep. 20. B. 3. Ep. 15, 20, 25, 33. B. 4. Ep. 4, 20, 34. B. 5. Ep. 3, 4, 8. B. 6. Ep. 17. B. 7. Ind. 1. Ep. 1, 12. Ind. 2. 60, 81, 82. This Contest continued from the Year 592, to the Year 600.

## The Mission of Austin the Monk and his Collegues into England.

**T**He English having testified their desire to be instructed in the Christian Religion, and the ancient Inhabitants of that Country having them with so violent a hatred that they would have no Commerce with them, St. Gregory chose some Monks, of his own Monastery to be sent into England under the Conduct of Austin their Abbot. These Monks having travell'd into Provence, were at first so terrified with the difficulties which they found in this Enterprize, that St. Austin took upon him to return to Rome, to represent them to St. Gregory. This Pope encourag'd him, and sent him back with Letters of Recommendation address'd to Theodoricus King of Burgundy, Theodebert King of Austrasia, to Queen Brunehaud their Aunt, to Aurigius a Nobleman, and to the Bishops of Vienna, Arles, Aix, and Autun, in which he exhorted them to favour this laudable Undertaking, B. 5. Ep. 52 &c.

Austin being return'd into France was ordain'd by the Bishops of (a) France, and afterwards pass'd

(a) St Gregory in Letter 30 of Book 9 Ind. 1. written to Eulogius, says, That he was ordain'd by the Bishops of Germany to whom he had given leave: *Data à me licentia à Germaniarum Episcopis, Episcopus factus.* Bede assures us that he was ordain'd by Æthelricus Bp. of Arles; he should have said Virgilius Bp. of Arles, or Æthelricus Bp. of Lyons; for at this time the B. of Arles was called Virgilius, and of Lyons Æthelricus. The Authority of Bede made Baronius believe, that there was a fault in the Letter of St. Gregory, and that it should be read *Galliarum* instead of *Germaniarum*; Others think that Bede was mistaken, and that according to St. Gregory, Austin was ordain'd by the B. shops of the Provinces of Germany upon the Rhine;

But 'tis more probable that he intended the Provinces upon the Roan, to which the Name of Germany was sometimes given; because they were inhabited by the Burgundians, who were originally Germans. We have Examples of this in Sidonius Apollinaris, who calls the Kingdom of Chlperic, whereof the Capital City was Lyons, *Lugdunensem Germaniam*, B. 5. Ep. 7. And writing to Siagrius who dwelt at Lyons, he praises him for understanding the Language of the Germans, i. e. of the Burgundians, who remain'd at Lyons. St. Austin therefore being ordain'd by Æthelricus Bishop of Lyons, St. Gregory might say that he was ordain'd by the Bishops of Germany.

over into England with forty Missionaries, whereof some were French Priests as well as others Italian Monks. They made a stop at a little Isle, where King Ethelred came to meet them, and after some Conference with them, he permitted them to enter into his Kingdom and his Capital City. After they had learn'd the Language of the Country, they preach'd the Faith of Jesus Christ, and Converted in a little time a very great number of these Infidels; insomuch that in one day of Christmas they baptiz'd more then one thousand Persons. St. Gregory having heard this News, communicated it to Eulogius Bishop of Alexandria by Letter 30, of Book 7. Ind. 2. And that these auspicious beginnings might be attended also with happy Consequences, he recommended these Missionaries to the Bishops and Kings of France, by the Letters 48, 49, 51, 52, 53, 54, 56 63. of B. 9. He informs St. Austin what he ought to do by Letter 58. He thanks the Queen of England, who was a Christian, and the Daughter of Charibert King of the French, for the Protection she had given to Austin, and exhorts her to finish this Work, B. 9. Ep. 5. \* He wrote to the King to congratulate his Conversion, and exhorts him to destroy entirely the Remains of Paganism in his Kingdom, B. 9. Ep. 59. And lastly, to give the greater credit to Austin, he sent him the Pallium, B. 12. Ep. 15.

was not owing to Austin and the Monks sent by Pope Gregory, for many years before their coming, this Queen call'd *bertha*, was married to King Ethelbert upon Condition that he would suffer her to enjoy the Christian Religion, and to have a Bishop to attend her, whose name was Luidhardus, Bede Hist. Eccles. l. 1. c. 25. *Malmshur. de Gestis Reg. Angl. l. 1. c. 1.*

[\* This shows that the first conversion England

## Of some Letters attributed to St. Gregory, which are either uncertain or supposititious.

**H**AVING made Extracts out of the Letters of St. Gregory, we must here make some remarks upon those Letters which are either to be rejected as supposititious, or whereof there may be some cause to doubt.

The 54th Letter of the second Ind. of B. 7. address'd to Secundinus a recluse Monk, is either wholly forged, or very much corrupted, although Paul the Deacon has put it in the number of the 54 Letters of St. Gregory which he had collected. For 1. the Discipline which is establish'd in that Letter concerning the Clergy who fell into sins of Uncleanness, is perfectly opposite to that of St. Gregory. We have observed that St. Gregory did not leave them any hope of being restor'd, nor of discharging the Duties of their Office, and that he affirms it as a thing undoubted, that this was never permitted, and that he cannot allow it, and if he should it would wholly subvert the order of Canonical Discipline. On the contrary, the Author of this Letter undertakes to prove that the Priests and Clergy-men, who were fall'n into these sins, ought to be restored. 2. The style of one part of this Letter is very different from that of St. Gregory. There it is said that Secundinus asked him, *De Sacerdotali Officio post lapsum auctoritates resurgendi.* And a little after, *Dicit sanctitas tua se diversas sententias invenisse, alias resurgendi alias nequaquam posse.* &c. Gregory never spoke after such a barbarous manner. 3. There is no coherence nor connexion in the different parts of this Letter, contrary to the custom of St. Gregory. 4. The Manuscripts are very different; of thirty Manuscripts there are but two in which that place is to be found which concerns the Restauration of Clergy-men fall'n into the sins of Uncleanness; that which concerns Images, and is at the end of the same Letter, is in very few Manuscripts; which proves that these two places at least have been added, neither have they any connexion with the other parts of the Letter.

The Epistle 31. of Book 10. appears also to me to be very doubtful: It's not a Letter of St. Gregory, but a Declaration of a Schismatical Bishop, sign'd by him and his Clergy, wherein he promises never to relapse into his Schism, under the Pain of Deprivation and Excommunication. In the Title he speaks of Heresie, and in the body of the Writing he speaks, only of Schism. 2. 'Tis nowhere noted to whom this Declaration was made. 3. He promises to St. Peter the Prince of the Apostles, and his Vicar the blessed Gregory; which Form does not appear to be so ancient. 4. He swears by the Holy Gospels, and by the Genius of the Emperors. But the Christians would never swear by the Genius of the Emperors under Pagan Emperors; how then should this Form be authorized under a Christian Emperor in an Oath made by a Bishop for an Affair purely Ecclesiastical? 5. 'Tis said in this Declaration, that it was made under the Consuls; but there had not been any Consuls for a long time before. 6. Lastly, This Form is not found in many Manuscripts.

The Memorial concerning the Proclamation of the Emperor Phocas, which is at the beginning of B. 11. is a very uncertain Piece, which ought not to be rank'd among the Letters of St. Gregory, no more then the following Sermon concerning the Processions which St. Gregory caus'd to be made in the time of Mortality, which ought to be plac'd at the beginning of St. Gregory's Pontificat; 'tis found in some Manuscripts before all the Letters.

The Priviledge which is suppos'd to have been granted to a Hospital of the Church of Autun, founded by Queen Brunehaud, and by Siagrius Bishop of that City, has been plac'd among the Letters



Letters of St. Gregory in B. 11. Num. 10. and it must be confest that 'tis found in all the Manuscripts: Yet there are strong Reasons for rejecting it; for, 1. *John the Deacon* makes no mention of it in the Life of St. Gregory. 2. All the Clauses of this pretended Privilege are so many Proofs of its Forgery. By the first it forbids Kings and Bishops to touch the Goods given to this Monastery, or those which shall be given to it for the future, and leaves the whole Administration of them to the Abbot. By the second he gives the Nomination of the Abbot to the King, and leaves the Approbation of him only to the Monks. By the third he Ordains that this Abbot shall not be Deposed but for a Crime; and if he is accused of it, the Bishop of *Aulun* cannot make Process against him, but with six other Bishops. By the fourth 'tis forbidden to make a Bishop Abbot here. By the fifth the Bishop of *Aulun* is disabled to draw out the Monks of this Hospital, and place them among his Clergy. All these Clauses are exorbitant, contrary to common Right, and to the Discipline established by St. Gregory, who never granted the like Exemptions in the Privileges which he gave. 3. The Penalty that those who shall violate some of the Articles of this Privilege is contrary both to the spirit of St. Gregory, and the practice of his time. There it is declared, that if any King, Bishop, Judge, or Secular Person violate the Rights of this Privilege, he shall be deprived and degraded from his Dignity, Power, and Honour. St. Gregory never us'd these terms, and was more cautious then to do it, who did so much recommend Ecclesiastical Moderation, and shewed so great Veneration to Princes. 4. The Style of this Privilege is very different from that of St. Gregory's Letters.

The two following Letters are Copies of the same Privilege which is supposed in the first to be granted to *Thalassia* the Abbess of the Monastery of St. Mary in the City of *Aulun*; and in the second to *Lupinus* Priest of a Church of St. Martin in the Suburbs of *Aulun*: which proves also the Forgery of this Action; for what probability is there that St. Gregory should grant three Privileges so extraordinary to three different Communities of one and the same City.

There is in B. 11. an Answer of St. Gregory to many Articles about which he had been consulted by *Austin* the Monk. This Piece is not found in many Manuscripts of the Register of St. Gregory's Epistles, and in the eighth Century it was not in the Archives of the Church of Rome, where *Boniface*, Archbishop of *Magence*, caus'd search for it; which forc'd him to make an Address to *Notelmus* Archbishop of *Canterbury* to get a Copy of it. This gave occasion to some to think that this Piece is supposititious; and it must be confest that some of the Answers are extraordinary enough. Nevertheless it seems that the Authority of *Paterius*, a Disciple of St. Gregory, leaves no room to doubt whether this Writing be truly his, who relates two passages of it in the Extracts which he made out of the Works of St. Gregory; for it's no ways probable that he should quote a forged Piece, who had been Secretary to St. Gregory. 'Tis no wonder that a Copy of it could not be found at Rome in the time of *Boniface*; for being written for the English, and sent into England, the Copies of it ought rather to be found in that Kingdom then at Rome: and in effect, this Writing was there very common. *Beda* transcribes it in his Ecclesiastical History of England, B. 1. c. 27. It's also cited by *Egbert* Bishop of *Tork*, and by *Haliegarius* a Bishop of *Wales*; Neither is it true that there was no Copy of it at Rome, since Pope *Zachary* quotes it in the Roman Council held in the Year 743, c. 15. Since the time of St. *Anselm*, *Isidore*, *Ivo* of *Chartres*, *Gratian* and all the Compilers of Canons and Decretals, have inserted these Answers of St. Gregory into their Collections. I do not believe that this Letter was written by St. Gregory in the Year 598, a little after *Austin* was Ordain'd, but rather in the Year 601, when he sent many Letters into England.

Here follows an Abridgment of the Questions of St. *Austin*, and the Answers of St. *Gregory*.

Question 1. What use should the Bishops make of the Revenues of the Church?

Answer. They ought to divide them into four parts. The first is for the Bishop and his Family, that he may exercise Hospitality and entertain Strangers. The second is for the Clergy. The third for the Poor; and the fourth for repairing Churches. He recommends it to St. *Austin*, to live in common with his Clergy.

Quest. 2. Whether the Ecclesiasticks, who have not the Gift of Continence, may marry, and if they do, whether they may return to Secular Affairs?

Answer. They may marry if they be not engag'd in Holy Orders, and such ought not to want subsistence; but they shall be obliged to lead a Life agreeable to the Ecclesiastical State, and to sing the Psalms.

Quest. 3. Since there is but one and the same Faith, why have Churches different Customs? As for instance, Why is Mass celebrated after one manner in the French Church, and after another in the Church of Rome?

Answer. Altho *Austin* knows perfectly the Customs of the Church of Rome, yet he shall have liberty to choose in other Churches such Practices as he shall think most pleasing to God, that he may bring them into use in the Church of England.

Quest. 4. What should the Punishment be of him who robs the Church?

Answer. This ought to be regulated by the Quality of the Person who commits the Robbery, viz. Whether he has whereupon to subsist, or whether he did it thro necessity? Some ought to be punished by pecuniary Mulcts, by making them pay the Damage sustain'd, and the Interest of it: Others ought to be punish'd in their Bodies; some ought to be punish'd more severely, others more slightly. But the Church must always use Charity in punishing and design nothing else but the Reformation

mation of him whom it corrects. It ought not to be too rigorous in its Chastisements, nor to make advantage by the Robbery, by exacting more then it has lost.

Quest. 5. Can two Brothers, having the same Father and Mother, marry two Sisters which are a-kin to them in a very remote degree?

Answer. They may, since it is not forbidden in Scripture.

Quest. 6. To what Degree may the Faithful marry together? May one marry his Step-mother, or the Widow of his Brother?

Answer. A Roman Law, viz. that of *Arcadius* and *Honorius*, Cod. B. 5. T. 4. Leg. 19. permitted Marriages between Cousin-Germans: But St. Gregory did not think these Marriages convenient for two Reasons; 1. Because Experience shows, that no Children are born of them. 2. Because the Divine Law forbids them. But 'tis certain that those who are a-kin to the third or fourth Degree may marry together. 'Tis a great Crime for one to marry his Step-mother; neither is it lawful to marry his Sister-in-law.

Quest. 7. Must those be parted who have made an unlawful Marriage? Must they be depriv'd of the Communion?

Answer. Since there are many English who have contracted this kind of Marriages before their Conversion; therefore when they are converted you must make them understand that this is not lawful, and excite them by the fear of God's Judgment to refrain from it; but you must upon this account interdict them Communion. As to those who are already converted, they must be admonish'd not to engage in any of this kind of Marriages, and if they do, they must be excluded from the Communion.

Quest. 8. When there are no neighbouring Bishops who can assemble together, may one Bishop only Ordain another?

Answer. *Austin* being at first the only Bishop in England, there was a great necessity that he alone should Ordain Bishops. If any went over to him from Gaul, he was to take them for Witnesses of his Ordination; and when he had Ordain'd many Bishops in England, he was to call three or four of them to be present at his Ordination.

Quest. 9. of *Austin*. After what manner he should deal with the Bishops of the Gauls, and of the ancient Britains?

Answer. of St. Gregory. He must know that he has no Authority over the Bishops of the Gauls, and the Bishop of *Arles* ought to enjoy the Privileges which he had receiv'd from his Predecessors; that he ought to confer with him if there be any Disorders to be reform'd; that he may also excite him to do his Duty, if he were negligent or inconstant, but that he cannot challenge to himself any Authority among the Gauls. As to the Bishops of *Britany*, he speaks at another rate: For St. Gregory gives him full Jurisdiction over them, to teach the Ignorant, confirm the Weak, and correct the Disorderly.\*

he had no power to grant, like some of his Successors in that Sec, who very liberally bestow'd the Kingdom of England and Ireland upon the King of Spain, and therefore this pretended Jurisdiction of the Pope was vigorously oppos'd by the British Bishops and Monks in *Austin's* time, who refus'd to receive any Romish Customs different from those of their own Church, as appear'd by the famous Controversie between them about the time of keeping Easter; and the right of imposing them has been sufficiently disprov'd by our Writers. Vide Dr. *Baſire* of the Exemption of the British Patriarchate.]

There is also a Request of *Austin*, wherein he desires the Reliques of St. *Sixtus*. The Pope tells him that he had sent them unto him, but he did not look upon them as certain. This Article is not found in the Copies of *Beda*, nor in many other Manuscripts, and probably it is supposititious.

Quest. 10. contains many Heads: Whether a Woman big with Child may be baptiz'd? How long it must be after her lying in, before she enter into the Church, and have Carnal dealing with her Husband? Whether it be lawful for a Woman, *quæ tenetur menstrua consuetudine*, to enter into the Church? Whether a married Man may enter into the Church, after the use of marriage, without washing?

The Answers to these Heads of Questions are as follow. A Woman big with Child may be baptiz'd. A woman that has newly layn in, ought not to be deny'd Entrance into the Church. A Woman who has newly layn in may be baptiz'd, and her Infant at the very moment of its Birth, if there be danger of death. A Husband ought not to come near his Wife after her lying in, until the Infant be wean'd; and if, by an abuse, she do not suckle it her self, he must wait till the time of her Purgation be over. A Woman who has her ordinary Infirmities, ought not to be forbidden to enter into the Church, nor to receive the Communion; but it were better for her to abstain. A Man who has had Carnal Knowledge of his Wife, must wash himself before he enter into the Church, and Communicate.

Quest. 11. Whether it be lawful to receive the Communion the next day after natural Pollutions.

Answer. When these Pollutions proceed from the Infirmary of Nature, there is no fear; but when they proceed from eating or drinking too much, they are not altogether innocent; but this fault ought not to hinder any from receiving the Communion, nor from celebrating Mass, when it is a Festival at which they must communicate, or when there is no other Priest to celebrate. But if there be other Priests, he who is in this condition ought in humility to abstain from celebrating, and especially



St. Gregory if this Pollution was attended with unclean Imaginations. Other Pollutions, which proceed from the Thoughts which a Man had while he was waking, are yet more Criminal, because these Thoughts are the cause of them; And in unchaste Thoughts we must distinguish three things, the Desire, the Pleasure, and the Consent. When there is only a Desire, there is not as yet any Sin, but when we take Pleasure in such Thoughts, then the Sin begins, and when we consent to them, then the Sin is finish'd.

The Letter which is attributed to *Felix of Messina*, is certainly a supposititious Piece. The Title does not well agree with the Custom of that time; *Domino beatissimo, & honorabili Sancto Patri Gregorio Papæ, Felix vestre salutis amator*. The style of the Letter is affected, and has nothing natural in it. The Author affirms, That Marriages were always forbidden to any within the seventh Degree of Consanguinity, and that the Council of Nice ordain'd thus; which is manifestly false. Lastly, He speaks of one *Benedict* Bishop of *Syracuse*; but he who was at that time in this See, was call'd *John*, and there never was a Bishop of *Syracuse* call'd *Benedict*.

The Authority of the Letter of *St. Gregory to Felix*, seems to be better founded. For, 1. *John* the Deacon recites a part of it in the Life of *St. Gregory*, B. 2. c. 37. *Hincmarus*, *Regino*, and the Canonists relates some Passages of it, and it is found in many Manuscripts. Yet there is great probability that it is either altogether forged, or very much corrupted. For, 1. It is plac'd in *Indiction* the seventh; but *Felix* was not at that time Bishop of *Messina*, for *Donus* succeeded him in the Year 598. 2. It is made up of Scraps taken out of several places of *St. Gregory*, and other Authors. The beginning of it is taken from Letter 111, B. 7. Ind. 2. There are also in it some passages taken out of the fifth Letter of the fourth Book, and out of the Letters 394. 114. 120. of the seventh Book. There is a passage in it copied out of the second Letter falsely attributed to *Pope Cornelius*, the fifth Canon of the eleventh Council of *Toledo*; the sixth of the Council of *Agda*, a passage of the fifth Council of *Rome* under *Symmachus*, one Sentence of *Isidore of Sevil*. The Letter concludes in the same words with Letter 50 of B. 4. So that this Letter must be look'd upon as a Rhapsody taken out of many Pieces.

Lastly, The pretended Privilege of *St. Medardus* of the *Suessions*, which is at the end of the Letters, has been so often overthrown, and by such convincing reasons, that I do not think any Man now dare maintain it. The chief Reasons which overthrow it, are these following; 1. It is not found in any Manuscript of *St. Gregory*, except one of *St. Victor*, which is not above four hundred years old; and *Cardinal Bona* attests, that this Privilege is not found in the Archives of the Church of *Rome*. At first it was printed at the end of *St. Gregory's* Works, after that it was plac'd among his Letters in the Edition at *Rome*, and lastly, it was printed after the Letters. 2. The style (a) of this Privilege smells of the Barbarism of Modern Writers, and the Impertinence of an Impos-

The Clauses of this Privilege are not only exorbitant and extraordinary, but also in defensible (b).

It contains many things false and contrary to History (c).

The Subscriptions discover plainly the Forgery of it. There is found in it the Subscription of *King Theodoricus*, who was not yet upon the Throne: The Bishops of *Carthage* are made to sign it, and even those Bishops that were dead. There are found in it two Bishops of one and the same See at the same time; and the Names of Bishops which are different from those, who are known to have been Bishops of these Churches at that time. Lastly, It is a thing unheard, that a Privilege should be sign'd by so great a number of Bishops (d).

(a) The style The Inscription of it is harsh and unusual: It is address'd; *pretiosissimis lapidibus merito venientibus, omnibusque sanctæ Dei Ecclesiæ membris*. Did ever one see the like Address? There, the Title of *Servus Servorum Dei*, is given to *St. Gregory*: But then the Addition to it is affected, *Libri sanctæ Romanæ sedis Pontificis sublimetur*. In the body of the Privilege, there is an infinite number of barbarous and new Expressions; as *Suissorum civitatis, vite venerabilis Gairaldus, Dominus Papa Joannis, nostræ filie jugalis, Dominus Medardus*. Can there be any thing more impertinent than what they make *St. Gregory* there say? *Consensu omnium Romanorum Pontificum, & voluntate totius Senatus Romanæ discernimus*. Is this capable of any good sense? The Rents and Lands of the Church are call'd there *Manu, fisci regii*. A man must see down this whole Privilege, to make one well understand the Forgery of it; for as many words as there are in it, so many proofs there are of its being supposititious.

(b) Indisensible There the Monks are empower'd to ordain their Abbot, and the Abbot to consecrate the holy Chrism, the Chalice and the Altars: The Monastery is exempted from all Jurisdiction Secular and

Ecclesiastical, except the King's Protection, and the Direction of the Holy See; and that it might more easily hold correspondence with *Rome*, 'tis said, that *Queen Brunhild* gave to the Monastery twenty Manors, and as many Farms along the Alps. 'Tis order'd that all those who shall come to dwell upon the Lands of *St. Medardus*, shall be deliver'd from all subjection, and become Slaves to the Virgin; that those who shall take Sanctuary there, shall be reputed Slaves of the Church. Lastly, exorbitant Privileges are given to the Abbot.

(c) Contrary to History That the Church of *St. Medardus*, was call'd formerly the Church of the Virgin, of *St. Peter*, and *St. Stephen*; that it was a Monastery in the time of *St. Gregory*.

(d) By so great a number of Bishops There *St. Gregory* signs first: But it was not the custom of Popes then to sign their own Letters; neither is there any Example of it in *St. Gregory*: The second is *Eutharius* of *Arles*: But there was never a Bishop of *Arles* of that name, and *Virgilius* was then Bishop: *Eutharius* was Bishop of *Lyons*: The third is, *Gregory* Bishop of *Portus*: And there is another Bishop of *Portus*, call'd *Felix*. The fourth is *Adrian* of *Alba-*

but in 595 it was *Hombonus*, who sign'd in the Council of *Rome* held this year: And there was one *Adrian* Bishop of this place under *Gregory* the second. The fifth is *Austin* Bishop of *Canterbury*; but he was not yet Bishop, for this Privilege is dated in the year 594. Afterwards there is *Sergius* Bishop of *Praneste*; but at the *Roman* Council in 595, *Proculus* was Bishop of this City. In the same year the Bishop of *Anania* was call'd *Pelagius*, and not *Peter*, as he is here call'd. *Agnellus* Bishop of *Sutrium* govern'd this See under *Gregory* the second. *Melitus* was not yet Bishop of *London*, for he was not Ordain'd till 604. The other Names are taken from the Titles of *St. Gregory's* Letters, or the Subscriptions of the *Roman* Council in 595, or from the Council held under *Gregory* the second. *Eulogius* of *Alexandria* is among the Bishops that sign'd: But he ne-

ver came to *Rome*, and 'tis no way probable that this Instrument should be carried to him to sign it, which no ways concern'd him, no more then it did *Dominicus* Bishop of *Carthage*. Among the Bishops of *France* there is found a Bishop of *Bordeaux* call'd *Sutellius*: But the Bishop then was *Gondigilas*, as appears by *St. Gregory of Tours*: B. 8. Hist. 2. c. 22. The Archbishop of *Rhemes* was call'd *Romulpus*, and not *Flavius*, as he is here set down. The Bishop of *Soissons* was call'd *Droctegilas* in 592. *Greg. Tur.* B. 9. c. 37. *Ansericus* was in the time of the Synod of *Rhemes* under *Sonnatus* in 630. Lastly, *King Theodoricus*, whose Subscription is here, was then, but two years old, and his Father *Childebert* was yet alive. There is one *Peter* who sign'd, and is said to have seal'd this Instrument, whereas at that time no sealing was in use.

In fine, the Year 594 is us'd for the date of this Letter; but we do not see that *St. Gregory* ever us'd this date; and that which renders it suspicious is, that the Jurisdiction which is subjoin'd, answers to the Year 593, and not to 594. All these Reasons prove invincibly the Forgery of this Instrument, which deserv'd not to be plac'd among the Works of *St. Gregory*.

The Letter which is at the beginning of *St. Gregory's* Morals on the Book of *Job*, informs us of his Design in composing this Work, of the method in which he manag'd it, and how he put it in execution. It is address'd to *St. Leander* Bishop of *Sevil*, with whom he had contracted a very close Friendship at *Constantinople*, when he was there about the Affairs of the Holy See, and when *St. Leander* was sent thither as Ambassador by the King of the *Visigoths*. *St. Gregory* puts such Confidence in him, that he acquaints him with the disposition of his heart, and the troubles of mind he had endur'd, and discovers to him, that tho' God had inspir'd him with the desire of Heaven, and he was perswaded, that it was more advantageous to forsake the World, yet he had delay'd his Conversion for many years: That nevertheless he was at last deliver'd from the Entanglements of the World, and retir'd into the happy Harbour of a Monastery; but he was quickly drawn from thence to enter into Orders, which engaged him anew in Secular Affairs, and oblig'd him to go to the Court of the Emperor at *Constantinople*: That nevertheless, he had the comfort to be attended thither by many Monks, with whom he had daily Spiritual Conferences. Then it was that they urg'd him with much importunity, and *St. Leander* did even force him to explain to them the Book of *Job*, after such a manner as they desir'd, i. e. by subjoining to the Allegorical Explication of the History a Morality supported by many other Testimonies of Holy Scripture. This was the occasion which mov'd *St. Gregory* to undertake this Work. He repeated the beginning of it in the presence of his Monks, and dictated the rest in divers Treatises. Afterwards having more leisure, he added to it many things, cut off some, reduc'd the whole Work into better Order, and made it uniform, by changing the Discourses and Treatises to the same style. He divid'd this Work into 35 Books, which were distributed into six Tomes. He confesses that he sometimes neglected the Order and Coherence of the Exposition which he undertook, and apply'd himself wholly to Contemplation and Morality: But he excuses himself by saying, that whosoever speaks of God, ought necessarily to enlarge upon that which is most instructive and edifying for the Lives of those that hear him, and that he thought it the best method he could observe in his Work, to make a Digression sometimes from its principal subject, when an occasion presented it self of procuring the welfare and advantage of his Neighbour. He adds, that there are some things which he handles in a few words according to the truth of History; other things whose allegorical and figurative senses he enquires after, and others from which he only draws Morality; and lastly, others which he explains with great care in all these three ways. He affirms also, that there are some places which cannot be explain'd literally, because if they should be taken precisely according to the sense of the words, instead of instructing those who read them, they would mislead them into Error, or confirm things that are contradictory. Lastly, he excuses the defects of his Work from his continual Sickness, and declares that he did not hunt after the Ornaments of Rhetoric, to which the Interpreters of Scripture are never oblig'd. At the conclusion of this Letter, he remarks, that he ordinarily follows the late Version of the Scripture; but yet he takes the liberty, when he thinks it necessary to quote passages, sometimes according to the Old, and sometimes according to the New Version; and that since the Holy See, over which he presid'd, us'd both the one and the other, he also employ'd them both indifferently, to authorize and confirm what he asserted in his Work.

In the Preface of this Work having said, that some thought *Moses* to be the Author of the Book of *Job*, and others attributed it to the Prophets, he looks upon it as a thing very needless to enquire in what time *Job* liv'd, and who wrote his History, since 'tis certain that the Holy Spirit dictated it, altho' 'tis very probable, that *Job* himself wrote it. After these few Historical Remarks, he enters upon General Reflexions of a Moral Nature, about the Patience of *Job*, the Afflictions of the Righteous, the Pride of *Job's* Friends, the Conformity of *Job* to Jesus Christ. This is what the Preface contains.



*St. Gregory* The Body of the Commentary is agreeable to the Idea which he gives of it, i. e. that he does not insist upon the literal Exposition but upon the Allegories and Moralities which he applies to the Text of *Job*, whereof a great part may be applied to every other place of Holy Scripture. But he does not so much labour to explain the Book of *Job*, as to amass together in one Work an infinite number of Moral Thoughts. And indeed it must be confess'd, that altho these Books are not a very good Commentary upon the Book of *Job*, yet they are a great Magazine of Morality. 'Tis incredible, how many Principles, Rules and proper Instructions are to be found there for all sorts of Persons, Ecclesiastical as well as Secular; for those who converse with the World, as well as for those who live in Retirement, for the Great and for the Small; in a word, for all sorts of States, Ages and Conditions. We shall not here undertake to give a particular account of them, for if we should make Extracts from such kind of Allegorical and Moral Commentaries, our Work would grow infinitely big. This is written with much simplicity and clearness, but it is not so very brisk and sublime: yet it was very much esteem'd in the Life-time of *St. Gregory*, and admir'd after his Death. We learn from himself, that the Bishops caus'd it to be read in the Church, or at their Table, altho he would not suffer it to be done in modesty, and all those who have spoken of it since his death, have commended it as a most excellent Work. There is a Relation which says, That sometime after his Death, the Original which he had given to *St. Leander*, being lost in Spain, *Tagion* Bishop of *Saragosa*, was deputed in a Council held at *Toledo* under King *Cyndesides*, to be sent to *Rome* to enquire for a Copy of it: That this Bishop being arriv'd there, and finding no satisfaction from the Pope, who put him off from day to day, pretending it was very difficult to find these Books of *St. Gregory*, because of the multitude of Volumes that were in the Archives of *Rome*; at last this good Bishop went to Prayers in the Church of *St. Peter*, and there appeared unto him the Apostles *St. Peter*, *St. Paul*, and their Successors, and among the rest *St. Gregory*, who drew near to him, and show'd him the Study where the Books were which he enquir'd after. This Relation which appear'd not till about 400 years ago, appears to me of little credit (a).

The Pastoral of *St. Gregory*, or his Book about the Care which Pastors ought to take of their Flocks, was as well receiv'd as his Morals. It was no sooner gone out of the hands of *St. Gregory*, but it was sought for and valued by all those who had a love for Episcopacy. The great Reputation it had got, mov'd the Emperor *Mauritius* to desire it of *Anatolius* a Deacon of the Church of *Rome*, who was at *Constantinople*. As soon as he had a Copy of it, he gave it to *Anastasius* the Patriarch of *Antioch*, who translated it into Greek. *St. Leander* desir'd it of *St. Gregory*. In fine, this Book quickly spread over all the Churches, and the Bishops look'd upon it as their Rule: But chiefly those of *France* judg'd it necessary, that they ordain'd in many Synods held in the ninth Age, that the Bishops should be oblig'd to understand it, and to live according to the Rules prescribed in it: And to the end that this Obligation might the more readily be remembred, it was put into their hand at the time of their Ordination (b).

'Tis not without reason that this Book is so highly valued in *France*, for indeed it contains Instructions of great Importance, and very good Rules about the Pastoral Office. 'Tis divided into four Parts. After a Letter to *John* Bishop of *Ravenna*, to whom *St. Gregory* address'd this Book, because he had reprov'd him for refusing the Priesthood so obstinately; He begins with showing what rashness it was for any one to undertake the Conduct of Souls, who had neither the Capacity nor Knowledge necessary for discharging it well; which he calls the Art of Arts, and Science of Sciences. He deplores the blindness of those who are so unhappy as to seek after Ecclesiastical Offices, under pretence of promoting the Salvation of Souls by their Direction, when indeed they have no other design but to satisfy their own ambitious desire of Honour, of appearing learned and able men, and of being exalted above others. He bemoans the People who are under the Conduct of such ambitious and ignorant men, who can neither instruct them by their Example, nor by word of mouth. He adds, That this Ignorance of Pastors is often a Punishment of their disorderly Life, and that God by a just Judgment suffers their Ignorance to be an occasion of Falling to those who follow them. From those that are Ignorant, he passes to those who have acquir'd Knowledge by their Industry,

(a) Of little Credit. 'Tis said in this Relation, that *St. Leander* carried into Spain his Copy of the Books of *St. Gregory* upon *Job*: But it appears by the Letters of *St. Gregory*, that he himself sent it to him. 2. 'Tis no ways probable that the Pope would refuse *Tagion* a Copy of *St. Gregory's* Morals. 3. 'Tis also said in this Relation, that *Tagion* enquir'd of *St. Gregory* where *St. Austin* was, and that he answer'd him, That he was not among the Successors of *St. Peter* and *St. Paul*, whom he came to see, but in a higher place. This Reflexion, the Vision, and the whole History smells strong of a Fable.

(b) Ordination. The Council of *Tours* 3d. held under *Charlemagne* in the Year 813. Can. 3. *Nulli Episcopo liceat Canones, aut librum Pastoralis Cure, à B. Gregorio Papa editum, si fieri potest, ignorare, in quibus se debet unusquisque quasi in quodam speculo, assidue*

*considerare.* The Council of *Chalons* the second held under the same Emperor, ordains, *Episcopi Canones intelligent, & librum B. Gregorii De Cura Pastoralis, & secundum formam ibidem constitutam, doceant & pradicent.* Council the second of *Aix la Chapelle* under *Lewis the Debonaire*, held in the Year 836, Council. 4. *Convenit Sacerdotali Ministerio scire formam Evangelicam, & Monumenta Apostolica, Canonum Instituta, Normam Regule Pastoralis, à sanctissimo Pontifice Gregorio editam, ne juxta eundem sanctissimum virum, ab imperitiis, quod absit Pastoralis Magisterium aliqua temeritate usurpetur, aut vilescat.* They us'd it for Re-forming Discipline, at the Council of *Mayence*, in the Year 813, and in the second Council of *Rhemes*, Can. 10. In the sixth Council of *Paris* held in 829, 'tis ordain'd that the Advices which *St. Gregory* has given in this Pastoral should be exactly follow'd.

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*St. Gregory* but never reduc'd it into Practice; and on the contrary have defil'd their feet by walking in a way unbecoming the Truths which they have learned. He cannot endure those Men who are very forward to teach others that which they never practise, and who are a Scandal to the Church; by a Life perfectly contrary to the Truths which they teach. He would have Pastors to be of such a Disposition as to despise the Glory, the Dignities, and the Prosperity of this World, to fear neither the Terrors nor Threatnings of it, to be ready to suffer for the Defence of the Truth, and to shut the Pleasures of this Life.

Altho he was perswaded that the Duties of the Pastoral Office wearied the Mind, yet he would not have those Persons, who are fit to conduct Souls, and may be useful to others by their Doctrine and Example, to prefer their own Ease before the Care of Souls. Upon this Principle he does equally reprove those, whose Humility makes them shun Ecclesiastical Offices, so as obstinately to oppose the Order of Providence, and those who desire them passionately and importunately seek after them. He would have him who has the Qualifications necessary for being a Guide of Souls, to yield when he is urg'd to accept that Office; and on the contrary, he advises him who is not qualified, never to engage himself, tho he were never so much urg'd to accept the Office. After he has laid down this Maxim, he enlarges upon the particular Qualifications which belong to those who should accept of a Bishoprick, and the Defects which should make others decline it.

In the second Part *St. Gregory* treats of the Duties of the Pastoral Office, when one is promoted to this Dignity by lawful and canonical ways. He shows that there ought to be a great difference between the Vertue of a Pastor and his People; and that a Pastor ought to have the following Qualifications. That all his Thoughts must be pure, that in Vertue he ought to excel others, that Prudence and Discretion should govern his silence, that his Speech should be useful and edifying, that he should be tender and compassionate to all the World, that he should be sublime in Contemplation, and lowly in Humility, preferring all others above himself, that his Zeal for Justice should prompt him to oppose the Vices of bad Men, that his Employment in external things should diminish nothing of the Care he ought to take of those which are internal, and that the Application he ought to use to such things as concern the Soul, ought not to take him off from the due care of regulating external matters. These are the Qualifications of a true Pastor, on which *St. Gregory* enlarges in the second Part.

In the third he treats of the Instructions which Pastors ought to give their Flocks, and applies himself particularly to show, after what manner they ought to be varied, according to the different Qualities and Dispositions of those whom they instruct, whereof some are to be admonish'd, and others to be instructed. As for example, they must prescribe to Men things more excellent and more difficult to exercise their Vertue, whereas nothing must be enjoy'd to Women but what is soft and easy: Younger People must be treated more mildly than those that are old; the Poor must be comforted, the Rich must be humbled: The Sorrows of Hell must be represented to those who are meritorily disposed, and to those who are sad, the Joys of another Life: Those who are Inferiors must be admonish'd to be subject, and those who are in high Places, not to be proud: Obedience must be recommended to Servants, and Meekness to Masters: Those who think themselves learned, must be moved to despise their Learning, and the Ignorant must be instructed in true Knowledge. 'Tis good to use sharp Reproofs to those who are impudent, whereas we must seek for mild ways to reclaim those that are modest. The Presumptuous must be abash'd and humbled, whereas the Timorous must be exhorted and encouraged. The sick need other Instructions than those that are in health. In a word, a Pastor must proportion his Instructions, Advices, Reproofs and Exhortations, to the Constitution, the State, the Temper, Inclinations and Customs, to the Vertues and Vices of those to whom he speaks. In this second Part of *St. Gregory's* Pastoral you may find a wonderful diversity of particular Advices, which will be of great use for Confessors, and for all those who are engag'd by their Ministry to guide others. After *St. Gregory* has given these private Instructions, he proceeds to those which concern publick Offices, and admonishes Preachers to take good heed, lest they so commend Vertues to their Auditors, as to give them occasion to fall into the contrary Vices. He would have Humility so preach'd to the Proud, as not to encrease the Fear of timorous Persons; the slothful so excited to diligence, as those who are too active may not take occasion to be too eager in business. The Impatient must be so rebuk'd, as not to inspire negligence into the Slothful. The Covetous must be so exhorted to give liberally, as not to authorize Prodigality. Virginity and a state of Continence must be so praised, as not to give occasion to blame Marriage, nor despise the fruitfulness of married Persons. In fine, his Hearers on the one side are to be excited in such a manner to do good, that on the other side they may not be perswaded to that which is evil. What is more perfect is so to be praised before them, that they take no occasion to despise a lesser Perfection: And they must be so exhorted to be faithful in little things, that they may not imagine these to be sufficient and by this conceit neglect to labour after those that are higher and more sublime. The last thing whereof *St. Gregory* admonishes Preachers, is, That they should say nothing in their Instructions which is above the Capacity of those who hear them, lest their Mind being too intent, grow weary and disrelish it: But above all he recommends to them, that they instruct the People more by their Example than their Discourses.

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The fourth Part is nothing but a Reflection upon the Obligation which all Pastors have to retire within themselves, and to humble themselves before God, for fear lest they take occasion to grow proud for discharging the Duties of their Office. He ends this Work with this humble Conclusion. *You see, my dear Friend, what your childing has oblig'd me to write unto you: But while I thus labour to show what manner of Man a True Pastor should be, I do just like a very filthy and ugly Painter, who should represent upon Canvas the figure of a very comely and well-shap'd Man: I intrude into the Office of Conducting others to the Port of Perfection, while I myself am toss'd with the Floods of my own Passions and Vices. I conjure you therefore to endeavour to support me by the merit of your Prayers, as by a Plank, in the shipwreck of this present Life, that so feeling my self sink in the Waters of the Tempestuous Sea of this World, by the weight of my own Inclinations, your charitable hand may relieve me, and raise me up above the Water.*

The Homilies upon *Ezekiel* are of the number of those which St. Gregory preach'd to his People. Nevertheless he review'd them that he might make them publick, about eight years after they were preach'd. They are address'd to *Marinianus* Bishop of *Ravenna*, and divided into two Books. The first contains twelve Homilies upon the three first Chapters of *Ezekiel*, and upon a part of the fourth. St. Gregory was forc'd by his urgent Affairs to break off the Course of this Exposition, and therefore he did only explain the Vision of an House built upon a Mountain, which is related in the fortieth Chapter of this Prophet. This afforded him a Subject for ten Homilies, which make the second Book of the Homilies upon *Ezekiel*. He handles things in these Homilies much after the same manner as he does in his Morals upon *Job*, altho he does not enlarge so much upon them.

He was also oblig'd to revise his Homilies upon the Gospels, which he had caus'd to be read to the People, or had preach'd himself in the Church, because Copies of them had been distributed as they were either dictated or spoken. The Collection of them is also divided into two Books. The first contains the twenty first Homilies which he dictated to his Secretaries; and the second the twenty last which he preach'd himself.

Altho there can be no doubt but the Dialogues which go under the name of St. Gregory, are indeed this Pope's, since he himself owns them (a), and his Disciples (b), and the Authors who wrote within a little while after him, do attribute them to him, yet this Work does not appear worthy of the gravity and discretion of this holy Pope, 'tis so full of extraordinary Miracles and Histories almost incredible. 'Tis true he reports them upon the Credit of others, but then he should not so easily believe them, and vent them afterwards for things that are certain. This Work is divided into four Books, written by way of Dialogue between St. Gregory, who relates what he had learn'd, and Peter the Deacon, who puts Questions to him from time to time about these Histories. The style is no ways sublime, the Histories are there related after a very simple and plain manner, without any art or pleasantness. The Interruptions of Peter are often impertinent, and always insipid. The Histories related in it are many times grounded only upon the Relations of ignorant old Men, or common Reports. Miracles there are, so frequent, so extraordinary and often times for matters of small consequence, that 'tis very difficult to believe them all. There are stories in it which can very hardly be reconcil'd with the Life of those of whom he speaks, as the voluntary imprisonment of *Paulinus* in *Africa*, under the King of the *Vandals*. Visions, Apparitions, Dreams, are there in greater numbers than in any other Author: And therefore St. Gregory confesses, towards the latter end, that the things of another World had been more discover'd in his time, than in all the Ages preceding. But I do not believe that any Man will warrant all these Relations. Leaving others therefore to their liberty of judging as they please, I shall say no more about them, but only subjoin here an Abridgment of the greater part of them.

*Honoratus* Abbot of a Monastery of *Fundi*, being present at a Feast, where there was nothing but Meat, made a scruple to eat of it; and while the Guests rallied him, because he was in a place where nothing else was to be had, a Servant went out to draw some water, and brought in a great fish in a Pitcher. The same Abbot by his Prayers stop'd a Rock which was ready to fall with great force upon his Monastery. *Leontius* his Disciple hindred the Horses of the *Goths* from passing the River, to make his own Horse come to him: He rais'd also a dead Infant. A Gardiner of this Monastery plac'd a Serpent in ambuscade against a Robber. The Abbot *Equicius*, a Founder of many Monasteries, was miraculously deliver'd from the Temptations of the Flesh, in a Vision, wherein he thought that he was made an Eunuch. A Bishop having brought before him a Monk who was a Magician, he judg'd him; and after he had watch'd him for some time, he caus'd him to be turn'd out of his Monastery. This Monk confess'd that he had many times lifted up into the Air the Cell of St. *Equicius*, without being able to do him any hurt. A Nun having greedily taken a Lettuce

(a) He himself owns them. In Letter 50 of B. 2. and 11. he desires of *Maximian* a History of the Abbot *Nonnosus*, that he may insert them into his Book of the Miracles of the Fathers. In Ch. 9. of B. 1. of his Dialogues, he relates the History of *Nonnosus*, and says that he learn'd it from *Maximian*: And in many of his Homilies you may find the same Histories, which are related in these Dialogues in the same words.

(b) His Disciples. *Paterius* Secretary to St. Gregory, in the Collection which he made out of this Fa-

ther's Works, recites a great number of passages taken out of the Dialogues: Some of them also may be seen in the Collection of *Talus* Bishop of *Savagosa*, who liv'd in 836. *Aldefonsus* of *Toledo* ranks this Work amongst St. Gregory's. *Hilary* of *Toledo*, *Bede*, *Paul* the Deacon, *John* the Deacon, *Hadrian* the first, *Anastasi* the Library-keeper, *Alcuinus*, *Hincmarus*, *Paschasius*, and *Prudentius* quote it; *Photius* speaks of it. I say nothing of an infinite number of later Authors.

in a Garden, without making the sign of the Cross, was possess'd with a Devil. St. *Equicius* dispos'd her, after he had made the Devil confess that he was upon this Lettuce: The Pope having sent to hinder him from Preaching, was admonish'd in a Dream to permit him. Peter asks upon this occasion, how so great a Pope could be mistaken as to a Person of so eminent Vertue. St. Gregory answers him, That this was not to be wondred at, since all men are liable to mistakes, *Fallitur, quia homines sumus*, Popes as well as others. *Constantinus* Churchwarden of the Church of St. Stephen at *Ancona*, having no Oyl to light the Lamps, fill'd them with Water, and after he had kindled the Wicks, they maintain'd the flame as if the Lamps had been full of Oyl. *Marcellinus* Bishop of that City, expos'd himself to the flames of a fire, and by that means stop'd it. *Nonnosus* a Monk of Mount *Sina*, remov'd by his Prayers a part of a Rock, to make room for a Garden belonging to his Monastery. A Glass-Lamp being broken, he gather'd the little pieces of it together before the Altar, and after he had pray'd he found the Lamp entire. The Abbot *Anastasi* was admonish'd of his own death, and the death of seven of his Monks, by a Voice which call'd them one after another. *Boniface* Bishop of *Ferentinum*, multiplied Wine, foretold the death of a Beggar, miraculously receiv'd pieces of Gold, that he might restore them to his Kinsman, from whom he had taken them to give Alms to the Poor. *Fortunatus* Bishop of *Tudentinum*, chas'd the Devil out of those who were possess'd, restor'd sight to the Blind, cur'd a mad Horse, heal'd a broken Bone, and rais'd the Dead. A Priest call'd *Severus*, rais'd one from the Dead, that he might have time to do Penance. These are a part of the Miracles contain'd in the first Book.

The second Book contains the Life and Miracles of St. *Benedict*. There he relates after what manner this Saint going out of *Rome*, was detain'd some time at *Ausidena*, where by a Miracle he made a Sieve whole which his Nurse had broken. Afterwards he speaks of his Retirement to *Subiactum*. He describes the voluntary Punishment which he inflict'd upon himself, by rowling himself stark naked for a considerable time upon Thorns, to conquer the Temptations of the Flesh. He does not forget to observe, that he being invited into a Monastery, whose Monks had a mind to poison him, broke the Glass wherein the Poison was presented to him, by making the sign of the Cross. He relates many other Miracles of the same nature. A Monk was cur'd of his Distractions by blows with a stick; a Spring was found upon the top of a Mountain. The Iron of a Spade being cast into a Lake, came up again above the Water, and join'd it self to the haft. A Monk of St. *Maur* walk'd upon the Water to fetch out brother *Placidus* who was drown'd. A Stone which the Devil had made unmoveable, was easily remov'd by his Prayers. The seeming flames which were caus'd by an Idol, were extinguish'd. A young Monk crush'd by the fall of a Wall, was rais'd to life again. The knowledge of things hidden, and the prediction of things future did never fail him. An Ecclesiastical Person was deliver'd from a Devil, and afterwards possess'd a new, for aspiring to Holy Orders which this Saint had forbidden him. Two hundred Measures of Corn were found at the Gate of a Monastery, at a time when there was great need of it. The Nuns threaten'd with Excommunication by St. *Benedict*, who died a little while after, did visibly go out of the Church, when the Deacon order'd those who were Excommunicated to retire; But he took off this Excommunication, and after the Offering was presented for them which he bless'd, they were never more seen to go put as before. A young Hermit, who was gone out of a Monastery without leave, dying in his own House was buried, and the next day after his Body was found above ground. His Kinsfolk had recourse to St. *Benedict*, who gave them the Communion of the Body of our Saviour, and order'd them to put it upon the Breast of the deceased, and then to bury him with it; which being done, he continued after that under ground. A Leper was cur'd by his Prayers: A Bottle of Oyl thrown down from a high place was preserv'd whole: Sometimes he got Money, and sometimes Oyl. He cur'd an Hermit possess'd of a Devil. He loos'd a Country-man who was bound fast, only by his own looks. He rais'd a dead Infant. His Sister, St. *Scholastica*, rais'd a furious storm, to force him to lye at her House. He saw his own Soul ascend to Heaven in the shape of a Dove. He had also another Vision wherein he perceiv'd the Soul of *Germanus* Bishop of *Capua*, which the Angels carried up to Heaven. He foretold his own Death, which was follow'd with Miracles.

The third Book contains the Vertues and Miracles of many Saints of Italy. There it is related that *Paulinus* Bishop of *Nola* went into *Africa*, to render himself a Prisoner to the King of the *Vandals*, that he might deliver the only Son of a Widow of his own Country; and that he being discover'd by a miraculous Vision, did not only obtain his own Deliverance, but also the Deliverance of all the Prisoners of War: That a Horse on which Pope *John* mounted, would never after carry a Woman; and that this Pope cur'd a blind Man at *Constantinople*. That Pope *Agapetus* heal'd a lame Man; That *Dacius* Bishop of *Milan* deliver'd a House from Spectres which the Devil made to appear there; That *Sabinus* Bishop of *Lanusa*, being blind, knew every thing that pass'd, and one day his Arch-deacon having presented to him Poyson by a Servant, he would not drink it, but order'd the Servant to drink it; and afterwards having hindred him from doing it, he drunk it off himself, after he had made the sign of the Cross, without receiving any hurt, and order'd the Boy to go and tell him who had given him this Poyson, that he should not be Bishop; and indeed the Arch-deacon died immediately. 'Tis also reported in the same Book, that *Andrew* Bishop of *Fundi*, being tempted by a Nun who dwelt in his House, was restrain'd by an Adventure pleasant enough. A Jew having stop'd near the place where formerly the Temple of *Apollo* at *Fundi* stood, heard there the Devils give an account to their Prince of what they had done; and among them there was one who



who boasted, that he had inspir'd this Temptation into *Andrew*. This Jew having found out, this Bishop discover'd to him, what he had heard; which mov'd this Bishop to turn out of his Houle, not only this Nun, but also all the other Women, that there might be no occasion for a Temptation. A Bishop of *Lucia* chang'd the Course of a River, by his own word only: Another stop'd the Inundation of the Po by a Letter. Others are preserv'd from their Enemies, from Serpents, and from Savage Beasts. A Hermit rais'd one from the dead. A new Nun chas'd away the Devil. A Robber was seiz'd at the Sepulchre of a holy Priest. In short, there are many other Miracles of this Nature in this Book: And there he speaks also of some Christians who suffer'd for the Faith under the *Lombards*.

In the fourth Book he undertakes to treat of the state of the Soul after death, and to refute the Opinion of some, who without separating from the Church, doubted whether the Soul liv'd after its separation from the Body. There he observes, that 'tis not to be wondred, that Man being born Carnal, and not being able to feel invisible things, should be hardly brought to believe them; that notwithstanding Men must of necessity believe such things as they do not feel: That there are three sorts of Spirits; Spirits which are never united to any Flesh, and Spirits which are united to it, but do not dye with it, and Spirits which are united to Flesh, and die with the Body. The Angels are the first sort, the Souls of Men are the second, and the Souls of Beasts are the third. He answers a passage of *Ecclesiastes*, where 'tis said that Beasts and Men die alike, by affirming that it is a Question propos'd by the Author, and not his Decision of it. He adds, that we must not wonder that we do not see the Soul go out of the Body, since it is not seen even in the Body, and that as it discovers it self when it is in the Body by its Motions, so it does also when it is out of the Body by the Miracles of the Saints; that moreover the Eyes of the Body cannot perceive the Soul, since it is invisible, but the Just do purifie the Eyes of their Mind. To prove this, he brings the Examples of many, whose Souls have been seen after their death; or of Saints, who have seen at the time of their death, either Jesus Christ, or the Virgin, or some of the Saints. As to the state of Souls after death, he says, that those of the Just, who are perfect, are receiv'd into Heaven; that those of them who are not so perfect, are detain'd in certain Receptacles; and that those of the wicked are thrown into Hell-fire, which torments them, altho' it be Corporeal. He thinks it no more difficult to explain the manner, whereby it causes pain in the other Life then in this. He believes that the Damned know the Happiness of the Just, and the Blessed the Misery of the Damned. He maintains expressly that there is a Purgatory, for expiating the slight faults of those who have deserv'd this Grace, by the good Actions which they did in this Life\*. He observes that many things have been discover'd a little while ago which were unknown in Antiquity, concerning the state of Souls after death: The Reason which he gives for it is this, that the end of the World drawing near, the Transactions of the other begin to be discover'd. He thinks it probable enough, that Hell is under ground, and that there is but one Fire in it, which burns some more and some less, according to the proportion of the number and heinousness of their Crimes. He proves that the Fire of Hell shall never end. He would not have Credit given to all sorts of Dreams, tho' he does not doubt but by some of them God reveals things to come. He believes that it is profitable for the dead, who are not accus'd of Crimes, to be inter'd in holy Places, because their Sepulchres put the Living in mind to pray to God for them; that among the Prayers which relieve the dead, the Oblation of the holy Sacrifice is the most profitable†; but that it is more safe for one to expiate his own Faults by his own Sacrifices and Prayers, while he is in this Life, then to expect the Relief of others after his death: That he must offer up himself while the Host is offer'd, bewail his sins, and never commit them any more; and lastly, he must pardon others, that he may obtain pardon of his own Faults.

[\* But this being only a Purgation of light and venial sins, is not such a Purgatory as is asserted by the Council of Trent, Sess. 6. Can. 30. which is the temporal pain of mortal sins, whose eternal punishment is remitted. And in other places of his Works, Pope Gregory does expressly deny any change of state after this life, as particularly his Morals on *Job* l. 8. c. 8. Ed. Bas. where he says, that at the time of death either the good or evil Spirit seizeth upon the Soul, and keeps it with it for ever without any change; and therefore if he be consistent with himself, the Purgation which he speaks of *Dial.* 4. c. 39. must be consistent with a state of Joy, especially since he adds in that same Chapter, Persons shall be at the day of Judgment, as they were when they went out of this world.]

[† In this also Pope Gregory contradicts the Council of Trent, which declares, Sess. 22. c. 2. That this Sacrifice is offer'd not only for the sins of the living, but also for those who are dead in Christ, not yet fully purged from their sins. But Pope Gregory supposes those to be in a state of bliss for whom the Oblation was made at the Altar, as appears by the Sacramentary IV. Kalend. Julii, where the Oblation is first mention'd, and after follows, O God, who has bestow'd the reward of eternal happiness upon the Soul of thy Servant Leo; for such a Soul being in a state of eternal bliss, was certainly fully purg'd from its sins, tho' the Sacrifice was offer'd for it at the Altar.]

These are all the Works which are certainly known to be St. Gregory's. For altho' there have been publish'd for a long time under his Name in the common Editions, the Commentaries upon the Book of *Kings*, upon the 7 *Psalms*, and upon the *Canticles*, yet the Author of the last Edition brings very strong Reasons to prove that they are none of this Fathers. 1. Having caus'd every where search to be made for the Manuscripts of St. Gregory's Works, he found not any where these Commentaries were to be met with (except the Commentary upon the *Canticles*, whereof some Manuscripts were found) either joyn'd with the Works of St. Gregory, or apart by themselves. The Commentary upon the *Canticles* was printed at Paris in 1498, by Remboldus: The Exposition of the seven Penitential

Penitential *Psalms*, was also printed by the same Person in 1512. and the Commentary upon the *Canticles* was publish'd at Venice in 1537. But it is not known from what Manuscript these Works were printed, and there has never been any one since, who has said that he saw it. 2. St. Gregory mentions in his Letters all his other Works, but he says nothing of these. 3. These Commentaries have been unknown to all those who have seen the Works of St. Gregory. Paterius a Disciple of St. Gregory, who made a Collection of Testimonies out of the Works of his Master, has not quoted so much as one which can be taken out of these three Commentaries; and 'tis not credible, but there would have been many passages in them found worthy to be quoted, if he had known them. The same Reflexion may be made upon the Work of Taus Bishop of Saragosa, who publish'd in 650 a Collection taken out of the Works of St. Gregory. Alulfus Monk of Tournay in the Year 1090, compil'd another Work out of the Books of St. Gregory, which was more large then those we have already mention'd; 'tis found in Manuscript in the Monastery of Longpont, and neither is there found in it any passage taken out of these Commentaries. To these Authors we may add those who have written since St. Gregory's time upon the *Canticles*, or the Book of *Kings*, as Bede, Angelonus a Monk of Luxovium, Rabanus, Rupertus, who have neither quoted, nor transcribed these Commentaries, altho' it be the Custom of these Authors to quote or transcribe the Writings of the Fathers. Among others, Rabanus observes in the Preface to his Commentary upon the Books of *Kings*, that he often transcribes passages out of St. Austin and St. Gregory. And indeed he recites many passages taken out of the Works of this Father; but he has not transcribed any thing out of the Commentaries upon the Books of *Kings*; and yet it was a Work which he might easily have transcribed, and out of which he should have taken many passages. Lastly, the Authors who have given us a Catalogue of the Works of St. Gregory, have said nothing of these three Commentaries. Isidore of Sevil speaks of his Pastoral, of his Morals upon *Job*, of his Epistles, and at the same time notes, that he had written other Discourses of Morality, Homilies upon all the four Gospels; that this Work was unknown to him: But he says nothing of these Commentaries. Ildefonsus of Toledo mentions all the other Works of St. Gregory, and says nothing of the Commentary upon the Book of *Kings*, nor the Exposition upon the 7 *Psalms*. He speaks of a Work upon the *Canticles*, but it is thought that it was different from that of which we have spoken. Sigebert of Gemblours believes that there were no other Works of St. Gregory, but his Morals, his Homilies upon *Ezekiel*, forty Homilies upon the Gospels, his Pastoral, his Dialogues, and the Register of his Letters. As to the other Works, he says, that the Romans had burnt them; which Trihemius also affirms of the Commentary of St. Gregory upon the Books of *Kings*. 'Tis true, St. Gregory informs us himself, B. 10. Ep. 22. that he had made Discourses upon the *Proverbs*, upon the *Canticles*, upon the *Prophets*, upon the Books of *Kings*, and upon the *Heptateuch* which the Abbot Claudius had taken in writing as well as he could; that St. Gregory, who had not health enough to write them himself, might enlarge upon these *Memoirs* when he should have health and leisure; but St. Gregory having read them, and finding that in many places he had not apprehended his sense, caus'd to bring to him all that he had written. The Author of the last Edition of St. Gregory affirms, that these Discourses of St. Gregory's, collected by the Abbot Claudius, were different from these Commentaries. But I see no reason why we may not say that the Commentaries upon the Books of *Kings* and the *Canticles*, are a remnant of this Abbot's Collection. For the Reasons which he brings, prove indeed that St. Gregory did not dictate and compose them in the form wherein they now are, but they do not prove that they are not a part of the Collection of the Abbot Claudius, who did not rye himself up to St. Gregory's manner of writing, but compos'd this Work *suo sensu & stilo*, and who also many times did not take the sense of this Father: For this being suppos'd, 'tis easie to conceive that this Abbot might Collect only a part of the Discourses of St. Gregory upon the Book of *Kings*, that he wrote them by way of Commentary, whereas they were in the form of Homilies; that he only us'd the Vulgar Version of the Scripture, tho' St. Gregory us'd St. Jerom's. It was also necessary that the style of these Commentaries should be different in some things from St. Gregory's, tho' 'tis often very like it. And lastly, we must not wonder that the Author some times addresses the Discourse to Monks, since he being an Abbot, and having made this Collection for his Monks, might apply to them what St. Gregory had said to Christians in general. And therefore though St. Gregory did not compose these two Commentaries, it may be said that they are in some sort his Works, since they were made upon what he was heard to say.

We cannot say the same of the Exposition of the seven Penitential *Psalms*, which cannot be a Work of St. Gregory's time; for the Author of this Commentary speaks there in three places, in *Psal.* 5. v. 9. 11. 26. and in *Psal.* 27. against an Emperor of his time, whom he accuses of reviving Simony in the Church, of troubling it with a dangerous Schism, of endeavouring to enslave it, of invading what belonged to it, of making himself Lord over the Church of Rome, and attempting to imploy his Power against it. It appears plainly that this can have no relation to Mauricius, nor to Phocas, to whom St. Gregory speaks after a very different manner; but that it agrees to the Controversie between the Emperor Henry the Fourth, and Gregory the Seventh, about Investitures, and to the Character of that Pope. This is therefore either his Work, or the Work of one of his Abettors. The style sufficiently discovers that 'tis neither St. Gregory's the first, nor any of his Disciples.

It cannot be affirm'd that the *Antiphonarium* and the *Sacramentarium* of St. Gregory are such now as they were in his time. John the Deacon, who liv'd 300 years after him, is the first who speaks of his *Antiphonarium* in B. 2. of his Life, Chap. 6. and he says that a Manuscript of it was preserv'd at



*Rome in the Palace of the Laterans.* But there is no proof that this Copy was very ancient, nor that the Antiphonary which we now have, was perfectly like it. However it be, this Work is of no great importance. The Sacramentary, or the Book of the Office of the Mass, would be more useful, if it were evident that we have in it the same which it was in the time of St. Gregory. But on the contrary, 'tis certain that we have it not in its purity, and that many things are added to it; for, it is now a long time since three Authors were plac'd before it, to distinguish what was St. Gregory's and what was added. The Abbot Grimbaldus, the Priest Rodolphus Monk of Tours, who liv'd about the Year 849, and Alcuin or Alcuinus took this care in the Editions which they made of the Sacramentary. But they do not agree among themselves about what is added to it, which shews that they have no certain proof of it, but that they make this distinction only by conjecture. In 1397, Pope's Sacristane publish'd it from a Manuscript at Rome very different from that of Grimbaldus, which was publish'd by Pamelius. And since that Father, Mehardus has caus'd one to be printed more large then the former, reviewed by many Manuscripts, and chiefly by an ancient Manuscript which is thought to have been the Missal of St. Eloi, altho it contains the Feasts of St. Peter and Leo the Second, who liv'd since the death of this Bishop. This great variety sufficiently discovers that we have not the Sacramentary of St. Gregory, the very same which he compos'd. The same Judgment is to be given of the Benedictionaries, which are as different as the Copies of them.

I shall not stay to refute a fabulous Story related by St. John Damascene, which is famous among the Greeks; That St. Gregory going into a publick place, and seeing a Statue of Trajan who was leaping off his Horse to hearken to a Widow, was so mov'd with the goodness of this Action, that he pray'd to God for the repose of his Soul, and obtain'd his Salvation. This Fable, which had deceiv'd the People and the Devots for a time, is now become the Object of Laughter and Contempt to all those who have the least discretion. The Fact of Trajan, upon which it is founded, is not related by any of those who wrote the Roman History. In the time of St. Gregory the ancient Statues were not erected in the publick places of Rome, as formerly, and St. Gregory was too much perswaded that damned Infidels had no hopes of Salvation; to be so daring as to ask of God a thing so contrary to his unalterable Laws. And therefore which way soever this Invention of the Modern Greeks be consider'd, 'tis equally indefensible. From whence it follows also that we ought to reject a Relation attributed to two Deacons of Rome, taken from a Manuscript of the Vatican Library, and printed at the end of St. Gregory's Letters, wherein 'tis suppos'd, that the Story of the deliverance of Trajan's Soul is true, and that St. Gregory was afflicted with continual sickness, during his Pontificate, for making this extraordinary Petition.

What we have said of the Works of St. Gregory, sufficiently discovers, that he had a Genius very proper for Morality; and that what he compos'd was an inexhaustible Fountain of Spiritual and Moral Thoughts: He expresses them after a very noble manner, and commonly includes them rather in grave Periods then witty Sentences. His words are not very choice, neither is his Composition much labour'd, but it is easie, coherent, and always uniform: He has nothing very sublime and lively, but what he says is true and solid. It is full of Common Places, and great Maxims: He is copious, and sometimes too long in the Explications of Morality; and too subtil in his Allegories.

The Collection of his Works has been printed many times, at Lyons in 1516, 1539, 1540, at Paris by John Petin and Remboldus, in 1518; by Elsevier in 1523. at Rome in 1521 by Reginaldus; at Paris by Gillartus in 1542; at Basse by Frobenius in 1564; at Antwerp by Plantin in 1572. at Venice in 1583; at Paris by Noelle in 1571, and in 1586. These Editions were follow'd by that of Rome in six Tomes, which was begun in 1588, and finish'd in 1593. From these was made the Edition at Rome in Octavo, 1613; and those of Paris in the Years 1603, and 1640.

The last Edition of the Works of St. Gregory was publish'd at Paris in 1675. It appear'd under the Name of Mr. Guffanoille a Priest; but we know that Dr. Faurer took a great deal of pains in it. They had a great number of Manuscripts by which they might review all the Works. They distributed them into three Tomes. The first contains the Morals, the Pastoral, the Homilies upon Exodus, and upon the Gospels, together with the Lives of St. Gregory, written by Paul and John the Deacons, and the Testimonials of the Ancients. The second Tome contains the Dialogues, the Letters accompanied with long and learned Notes, the Antiphonary, Sacramentary, and the Benedictionary. The third Tome contains the Commentaries upon the Kings, the seven Psalms, and the Canticles, attributed to St. Gregory, together with the Commentaries of Paterius upon the Holy Scripture, taken out of the Works of St. Gregory. The Prefaces which are prefixed at the beginning of each Work, are short, useful, and well-writen. The whole Edition is dedicated to my Lord Louis de Bassompierre then Bishop of Santones; a Prelat who perfectly imitated the Vertues of St. Gregory, who practis'd exactly according to the Rules which this great Pope prescribed to Pastors, and who had all the Qualifications which he requires in Bishops. For after he had pass'd his first years in Retirement, and lead that part of his Life free from Crimes, wherein the greater part of young People are engag'd in worldly Pleasures; he was nam'd when he thought little of it, to the Bishoprick of Santones. His design was to refuse it, but being as it were forc'd to accept of it, he thought of nothing more then to discharge his Office: For accomplishing this design, he abandon'd the Court and Secular Affairs; to retire into his Diocese, that he might apply himself wholly to

to the Government of that Flock which Providence had entrusted to him. Afterwards he had favourable opportunities of encreasing his Fortune in the World, and of advancement to Churches more beneficial and considerable, but he shun'd them with the same precipitation that others run after them. He was observ'd to fly away quickly, at a time when the Affairs of his Diocese oblig'd him to stay at Paris, because a Report went about, that some had cast an Eye upon him, to give him a place which would engage him to live at a greater distance from his Church, or to accept of another. 'Tis very well known with what prudence he govern'd his People in the most difficult times, with what Discretion he continued in his Duty of Loyalty to his Prince, with what Meekness he reclaim'd a great number of Hereticks to the Church, with whom his Diocese was fill'd when he enter'd into it. All the World did equally experience his Goodness, his Moderation and Baisness. Great Persons had always occasion to praise him for his Civility, and Inferior Persons for his Charity. He distributed his Goods to the Poor with so much Liberality, that oftentimes he reserv'd nothing to himself. He gave considerable Alms to poor Gentlemen, and to Families that were in want, without letting them know to whom they were oblig'd for the Relief. He did so industriously conceal the Good that he did; that those who came nearest to him could hardly perceive it; and if it happen'd that they did discover it, he strictly charg'd them to tell no body. Sometimes he would feign by a pious fraud, that the Alms which he gave was a Debt, that those who receiv'd it might not be ashamed to take it. He never heard any speak of a Quarrel, Difference, or Suit, against any Person in his Diocese, but he us'd his utmost endeavours to accommodate it; and as he was of a sweet and obliging Disposition, and had a brisk and sharp Wit, he did almost always succeed in them to the Content of all Parties. He lov'd Order and Discipline, yet was never severe or morose. He treated his Priests as his Brethren, and hated an imperious and domineering Spirit. He vigorously maintain'd the Dignity of Bishops, and could not endure to see it any ways diminish'd. He defended the Truth, and the Rights of Episcopacy stoutly, but humbly. He would never engage himself into any Party in the Disputes which were manag'd with so much heat in his Life-time among Divines, and behav'd himself with so much Prudence, that both Parties were satisfy'd with his Conduct. Lastly, at his death, he gave signs of a great Abstraction from the World, and left the Poor his only Heirs. There remains now an illustrious Monument of this great Prelat: 'Tis a Treatise written in the form of a Dialogue, about cutting off some Festivals, printed by his own Order in 1670. He lays down there Principles so solid, and discovers so great strength of Reason and Learning, that I doubt not but all those who read it, will have as great an Idea of his Learning, as those that knew him had of his Holiness. I know that this Digression is a little remote from my Subject; but I hope the Reader will easily pardon me, that I have taken this occasion to do Justice to the Memory of a Prelat who deserves to be famous to future Generations.

## PATERIUS.

Paterius a Disciple of St. Gregory and Notary of the Church of Rome, made a Collection of Testimonies out of St. Gregory, wherein he explains passages of Scripture, and ranks them according to the Order of the Holy Books: He compos'd three Books of Explications, two upon the Books of the Old Testament, and the third upon those of the New. This Collection was subjoin'd to the Works of St. Gregory in the Roman Edition of them, and in those which follow'd after it: But it was compos'd only of two Books, viz. of the first, which is upon the Books of the Old Testament as far as the Canticles; and of the third upon the Books of the New Testament. That which should be the second is not in these Editions, nor in the greatest part of the Manuscripts. But Father Oudin assures us, that he saw it in a Manuscript of the Library of the Celestines. This Work being only an Extract out of the Books of St. Gregory, 'tis not necessary to say any thing more of it.

## St. LEANDER Bishop of Sevil.

ST. Leander, Son of Severianus of the Province of Carthage in Spain, after he had profess'd a Monastical Life, was promoted to the Bishoprick of Sevil. He had so much Eloquence, so much Address, St. Leander Bishop of Sevil. and Wit and Learning, that he brought back into the bosom of the Church the Goths who were engag'd in the Arian Faction. He was sent to Constantinople in the quality of Ambassador from his King to the



**L**abianus and Severus Bishops of Spain. Emperor Tiberius, where he contracted, as we have already said, a friendship with St. Gregory. He compos'd many Works, of which here follows the Catalogue which Isidore has left us. He wrote, says he, in the time of his Journey two Books against Heretical Doctrines, wherein there appear'd great knowledge of the Scripture. There he discovers and confounds with great earnestness the Errors of the Arians, by showing what the Church teaches in opposition to them, and wherein it differs from them in its Doctrine and in its Mysteries. He writ also another little Work against the Arians, wherein he relates their Objections, and submits Answers to them. He compos'd also a Treatise address'd to his Sister Florentina, concerning the Instruction of Virgins and Conscription of the World. He was very industrious and careful about the Offices of the Church, for he made two Editions of the Psalms with the Prayers, and compos'd Songs suitable to the Prayers and the Psalms which are repeated at the Sacrifice. He address'd many Letters to Pope Gregory. There is one about Baptism, another address'd to his Brother, wherein he admonishes him, that he must not fear death; and many familiar Letters to his Friends, which are not written in lofty words, but are made up of spiritual Thoughts. He flourish'd and died under King Reccaredus. This is what Isidore informs us concerning the Life and Works of St. Leander.

We have now nothing remaining but his Letter to his Sister Florentina, which is in the third part of the Code of the Rules of Benedict of Aniana: 'Tis a very wise and useful Rule for Nuns. The style of it is concise and short; He affects to speak by way of Sentences, which are adorn'd with Antitheses, and words whose termination and cadence are the same at every part of a Period. There is also a Harangue of this Saint, about the Conversion of the Goths, which he spoke after the third Council of Toledo, at the end of which it is to be found.

## LICINIANUS and SEVERUS Bishops of Spain.

**T**hese are two Bishops of Spain mention'd by Isidore in these following words: Licinianus Bishop of Carthage in Spain was learned in the Holy Scripture. We have read some of his Letters; whereof there is one about the Sacrament of Baptism, and many written to Eutropius Bishop of Valentia; but the other Fruits of his Labour and Industry are not come to our hands. He flourish'd in the time of the Emperor Mauritius; and died at Constantinople, being poison'd by his Enemies.

Severus Bishop of Malaga, a Friend and Colleague of Licinianus, wrote a little Treatise against Vincentius Bishop of Saragosa, who had deserted the Catholic Faith, and was fall'n into the Error of the Arians. He wrote also a Letter of Virginity to his Sister, entituled, The Ring. We know nothing but the Title of it, therefore cannot tell how it is written. He flourish'd and died under the same Emperor.

## DINAMIVS.

**S**igibert of Gemblours places Dinamius among Ecclesiastical Writers, to whom he gives the Title of Illustrious and Noble; and he says, that he wrote the Life of St. Marius, Abbot of a Monastery in the Valley of the Vaudon. We have an Abridgment of the Life of this Abbot in the first Benedictine Age of Mr. Mabillon, p. 105. and there is also the Life of Maximus Abbot of Lerina, which is related by Surin, and attributed to Dinamius. St. Gregory has written two Letters, 33. Ind. 11. 33. Ind. 15. to Dinamius a Noble-man in Gaul, and Governor of Marseilles. We learn also from St. Gregory, that he join'd his House to a Monastery, in honour of St. Cassianus, B. 6. Ep. 12. Ind. 15. This Dinamius died in 601, as appears by Letter 70 of B. 9. of St. Gregory, written to his Brother Aurelius to comfort him upon his death. Therefore Dinamius, who under Childebert the second, plac'd two Bishops against the King's will, one at Uretia, and the other at Marseilles, as is reported in Gregory of Tours, B. 6. Hist. c. 7. was different from this Dinamius. Whether of the two is the Author of these Lives, if the same Person be the Author of them both, or if one is the Author of the Life of Marius, and the other of that of Maximus, is very difficult to divine.

EUTRO.

## EUTROPIUS.

**E**utropius Bishop of Valentia in Spain, while he was yet an Abbot of a Monastery, wrote a very useful Letter to the Bishop of Licinianus, of whom we have spoken, wherein he enquires of him, What the Union of Chrism is given to Infants who are baptiz'd. He wrote also a Letter to Peter Bishop of Iurbica, concerning the Distinction of Monks, which contains wholesome Advices, and very useful for them. These are the words of St. Isidore in his Book of Illustrious Men, Chap. 32. The last of these two Letters was publish'd by Holstenius, in the Addition to the Code of the Rules of Benedict of Aniana. It is not entituled, De Distinctione Monachorum, as is noted in the Text of Isidore, which probably is corrupted, but De Distinctione Monachorum & ruina Monasteriorum. There he shows that the Monks must be reprov'd with candor, and oblig'd to observe their Rule with exactness and rigor. This Letter is written in a very plain style.

## MAXIMUS Bishop of Saragosa.

**T**his Bishop was present at the Councils of Barcelona in 590, of Toledo in 610, and of Egara in 614. St. Isidore says, that he compos'd many Works in Prose and Verse; That he wrote a short History of the Transactions in Spain in the time of the Goths, and that he also wrote many other things which Isidore had never seen.

## EUSTRATIUS Priest of Constantinople.

**W**e shall conclude this Age with some Greek Authors, mention'd by Photius, who may be thought to have liv'd at the same time, altho Photius does not distinctly set it down. The first is Eustratius a Priest of the Church of Constantinople, who wrote a Treatise of the Souls of the Dead, of which Photius gives the following Judgment, in Code 171 of his Bibliothecque.

His style, says he, is not much to be valued, but his Thoughts are not altogether to be blam'd: He is clear in what he says. He proposes to himself three things. First to prove that Souls are Active after their separation from the Body; not only the Souls of the blessed, but generally of all Men, and that they act differently, according to the difference of their Merits: That those who appear in different Forms discover themselves in their Nature, and that 'tis not only the Divine Power which makes them appear in visible shapes, since it is not necessary to have recourse to the Figures and Representations which are fram'd by this Power, for the Souls alone can by themselves do what pleases God. After he has endeavour'd to prove these two Points by passages of Holy Scripture and the Fathers, he labours to show that the Sacrifices and Oblations, which the Priests make for those who die in the Faith of the Church, as well as the Prayers and Alms which are made for them, are profitable to the Salvation and Pardon of their Sins, for whom they are offer'd: That the Custom is to offer them at the end of three days after Death, in memory of the Resurrection of Jesus Christ, at the end of nine days, because Jesus Christ discover'd himself to his Disciples on the ninth day after his Resurrection; and lastly, at the end of forty days, because after this number of days Jesus Christ ascended into Heaven. This Work was publish'd by Allasius in his Treatise of Purgatory.

ANDR.



## ANDRONICIANUS.

*I* Have read, says Photius, in Code 45. two Books of Andronicianus against the Eunomians. He promises very much in his Prefaces, but he does not perform what he promises, particularly in the second Book. He had the Civility, the Wit and way of writing of a Philosopher, and was a Christian by Religion. There is no Work of his now remaining.

## LUCIUS CHARINUS.

*L*ucius Charinus wrote a Book, entitled, *The Travels of the Apostles*, containing the Actions of St. Peter, St. John, St. Andrew, St. Thomas, and St. Paul, whose style and relation do equally deserve contempt, in the Judgment of Photius, Code 144. His Style was unequal, his Words vulgar, and his Discourse very remote from the native candor and simplicity of Apostolical Relations. He was full of Stories stuff'd with folly and impiety. He feigns that the God of the Jews was a God of wickedness, to whom Simon the Magician was a Minister; That on the contrary, Christ is a God of Goodness. He gives him some times the Title of Father, some times that of Son. He imagines that he was not truly made Man, but only in appearance. He says that he appear'd to his Disciples under different shapes, sometimes as an old Man, sometimes as a young Man, sometimes as an Infant, sometimes great and sometimes little, sometimes as high as Heaven, and sometimes creeping upon the Earth. He vents many fooleries concerning the Cross, and affirms that another was crucified for Jesus Christ. He condemns Marriage, and looks upon Generation as the Work of the Devil. He reckons up several Resurrections of Men, of Oxen, &c. He seems to blame the use of Images, as did the Iconoclasts. In a word, says Photius, the whole Book contains nothing but things childish and prodigious, malicious Fables, Falsities, Follies, Contradictions, and Impieties, insomuch that one may say, without deviating from the Truth, that this Book is the origine and fource of all Heresies. He should rather have call'd it a Collection of the Follies and Impieties of the Ancient Hereticks.

## METRODORUS.

*M*etrodorus had made a Cycle for the Celebration of the Feast of Easter, consisting of eight years and twenty Cycles, nineteen Years apiece, beginning at Dioclesian, and continuing it for the space of five hundred thirty three years, to mark the Feasts of Easter according to the Calculation of the fourteenth Moon, altho neither the Ancient Church, nor the Modern, says Photius, did always so exactly determine it. He did not know who this Author was, and when he wrote.

## HERACLIANUS Bishop of Chalcedon.

*H*is Author compos'd twenty Books against the Manicheans. His style was concise, free from useless words, sublime, and of a neatness supported by the Majesty of the Expressions, because he mix'd the Arick Dialect with ordinary Discourse. He overthrows the Book which the Manichees call their Gospel, the *Treatise of Gyanis*, and their *Treasure*. He mentions those who had written against these Hereticks before him, viz. Egeenius, who had written the Dispute of Archelaus against Manes; Titus, who thinking to refute Manicheus, had written against Addas; George of Laodicea, who had us'd the same Arguments with Titus; Serapion Bishop of Thumis, and Diodo-

rus

rus of Tarsus, who had oppos'd the Manicheans in a Work of five and twenty Books, in the seven first whereof he thought to attack their Gospel, altho he refuted the Book of Addas, to which they gave the Title of *Measures*. Heraclianus confirm'd in a few words what seem'd to him most weak in the Works of these Authors, suppli'd what appear'd to him forgotten, and repeated the best things they had said, adding to them what came into his own mind. This Author was nervous in his Reasons which he improv'd by the help of other Sciences. He overthrew the Fables of the Manicheans, and refuted solidly their Errors. This Work was address'd to a Christian call'd Achillius by whom he was desir'd to refute in publick Writings the Heresie of the Manicheans which spread in the World. Photius has noted the Emperor under whom this Author liv'd, but he is not to be found among those that are printed. His Work is lost; we have taken what we have said out of Photius in Code 85.

## LEONTIUS Bishop of Arabissa.

*P*hotius relates in Code 172. a part of this Author's Homily, which was entitled, *Of the Creation and of Lazarus*. The Fall of Adam, and his Punishment, are there described, to show the necessity of the Incarnation; and the Resurrection of Lazarus is there compar'd to the Joy which John felt in his Mother's Womb.



under Pope  
Symmachus.

and of the Country of Venice, went to Ravenna, and enquir'd of the King, for what cause he call'd them together. He answer'd them, That it had been reported to him, that Symmachus was accus'd of many horrible Crimes, and that he thought it necessary to examin the matter, and determine in a Council, whether he was guilty of them or no. The Bishops remonstrated that he who was accus'd should have call'd a Council himself, because they were perswaded that the Merit and Primacy of St. Peter, and the Decrees of the Holy Councils had appropriated to his See a supereminent Power, and that it was never heard that the Bishop of Rome submitted to the Judgment of his Inferiors.

# COUNCILS

HELD

## In the Sixth Age.

### Of the COUNCILS at ROME under Pope Symmachus.

**T**HE Pontificat of Pope Symmachus being very much embroil'd, he was forc'd to assemble many Councils.

Immediately after his Promotion he held one the first day of March in the Year 499. to make Canons, forbidding for the future such Canvassings as were us'd after the death of Pope Anastasius. This Council was compos'd of more then sixty Italian Bishops, and as many Priests, who had all their Titles. Five Deacons of Rome were there present, and sign'd the Regulation of the Council after the Bishops and Priests. It contains, first, That for hindring such frequent Canvassings for the future, as were us'd by those who had a mind to be promoted to the Bishoprick of Rome, which caus'd a great Scandal to the Church, and Commotions among the People, the Council Orders, That if any Priest, Deacon, or any other Person of the Clergy, shall dare, during the Life of the Pope, to make any Promise in writing for the Pontificat, or give any Notes; or make any Oath about it, or promise his Suffrage by any way whatsoever, or do so much as hold Meetings, to consult about it and make Propositions, he shall be depriv'd of his Office, and of the Communion of the Church. 2. That if the Pope happen to die suddenly, without being able to look after the Election of a Successor, he shall be Consecrated who shall be chosen with a common Consent, or by the far greater number. 3. That those shall be rewarded who shall discover the Intrigues and Cabals which are us'd for the Election of a Pope, contrary to the Order of this Council; and that if he who shall discover them had a hand in them, he shall not be molested. These Canons were read by a Notary, and approv'd by the reiterated Acclamations of all the Fathers of the Council.

Anastasius, or the Author of the Pontifical which goes under the Name of Damasus, make mention of a second Council of Rome under Symmachus, in which they pretend that this Pope was acquitted by 115 Bishops, and that Peter of Altinum, who was nam'd Visitor, was Condemn'd, together with Laurentius, who had been Symmachus's Competitor. But we have no Monument of this Synod, neither is it probable that there was such a one, since there is no mention made of it in the Synod, which we are now about to speak of, nor in the Apology of this Synod compos'd by Ennodius, wherein he would never have fail'd, for the Defence of Symmachus, to alledge the first Judgment that was given in his favour.

The Synod which is now reckon'd the third, was call'd by the Authority of King Theodoric, in the Year 501, to judge of the Accusations charg'd upon Symmachus. The Bishops of Emilia, Liguria, and

### of the Sixth Century of Christianity.

and of the Country of Venice, went to Ravenna, and enquir'd of the King, for what cause he call'd them together. He answer'd them, That it had been reported to him, that Symmachus was accus'd of many horrible Crimes, and that he thought it necessary to examin the matter, and determine in a Council, whether he was guilty of them or no. The Bishops remonstrated that he who was accus'd should have call'd a Council himself, because they were perswaded that the Merit and Primacy of St. Peter, and the Decrees of the Holy Councils had appropriated to his See a supereminent Power, and that it was never heard that the Bishop of Rome submitted to the Judgment of his Inferiors.

The King said, That the Pope himself had consented to the Calling of a Council, and caus'd the Letter to be shown them, wherein he signified that he desir'd it. This Conference is, as it were, the first Session of this Synod. When the Bishops were come to Rome, the Pope came the first time to the Assembly, and having testify'd his Obligation to the King for Calling this Synod, he demand'd in the first place, that the Visitor who had been appointed for his Church, contrary to Order, should withdraw, and that all things should be restor'd to him of which he had been depriv'd. The Synod found his Demand just, but durst not decide any thing without knowing the Will of the Prince: Whereupon a Remonstrance was sent to him, but he would not look upon it, and order'd that Symmachus should first justify himself, before his Patrimony, and his Churches were restor'd to him.

The Synod being assembled a third time in the Chappel of the Palace, it was desir'd that the Libel might be receiv'd, which contain'd the Articles whereof Symmachus was accus'd; but here the Council found two Difficulties: The first was, That therein it was alledg'd, that the Crimes whereof Symmachus was accus'd, had been prov'd before the King, which could not be, since he had order'd them to judge of them. The second was, That in this Libel it was desir'd, that Symmachus should be condemn'd to give up his Slaves, that so he might be convicted by their Depositions of the Crimes wherewith he was charg'd. This Proposition appear'd contrary to the Canons of the Civil Laws, since Slaves were not permitted to accuse any Man in a Court of Judicature. These Difficulties retarded the progress of this Affair, but on the other hand the Pope press'd the Decision of it, and said, That he was set upon as he came, by a Multitude who had abus'd him, as appear'd by his Wounds, and that he should have been kill'd if the King's Officers had not reliev'd him. This Session pass'd in confusion, without being able to do any thing. 'Twas resolv'd to go again and wait upon the King, and inform him how the matter stood. The Deputies at the same time told him, That the Pope had declar'd, that hitherto he was willing to offer himself to the Judgment of the Synod, but at present it was not safe for him to come thither, after he had been in so great danger of his Life: That the King might do what he pleas'd in this Case, but the Synod could not force him to come thither according to the Canons of the Councils. The King made Answer, That it concern'd the Synod to consider what they had to do; for his part he would not interpose in Ecclesiastical Affairs, but only show all due respect to the Determinations of the Bishops; that he would leave the Bishops at their liberty to decide this Cause, or let it alone, provided they restor'd Peace to the City of Rome. The Bishops having receiv'd his Orders, thought that they had nothing more to do but exhort the Romans to Peace: And for this end they sent Deputies to the Senate which was against Symmachus, and remonstrate to them the dangerous consequences of urging Pope Symmachus to Extremities, and exhorted them to re-unite themselves unto him. After which they declar'd in a fourth and last Session, That Pope Symmachus, the Bishop of the Holy Apostolical See, against whom many Articles of Accusation had been propos'd, should be acquitted and discharg'd from these Accusations in regard of Men (for with respect to God the Judgment of them was left to him) and that he shall freely perform his Office in all the Churches of his Jurisdiction; and that in consequence of the Prince's Declaration, they exhorted all the Faithful to return to his Communion, and embrace Peace, reserving the Judgment of the Justice of this Cause to God. As to his Clergy, who had separated from him, and made a Schism, 'tis ordain'd, That upon their making satisfaction to him, he shall pardon them, and restore them to their Offices; but that those who for the future should dare to Celebrate in any place without communicating with him, should be Excommunicated and treated as Schismatics.

This is what is contain'd in the Acts of this Council, after which follow the Monuments which concern the Council. The first is a Letter of Theodoric to the Council, written after the second Session, dated the ninth of August: The second is another Letter to the same Bishops, written the 28th of the same Month: The third is the Relation of the Council after the third Session, when the Pope had declar'd that he would come no more to the Council: The fourth is the Answer of Theodoric, wherein he exhorts them to determine the Pope's Affair, but leaving them at liberty to do in it as they should think fit, provided they restor'd Peace to Rome. This Letter is dated the last of September. The last is a Memorial of Instructions given to him whom the King sent in his Name to the Council. The Dates of these Monuments serve to fix the Epocha's of the four Assemblies we have spoken of. The Council was call'd about the end of June 501. The Bishops having come by Ravenna, where they saw the King, and held their first Assembly, came to Rome in the Month of July, and held there their second Session. The third Meeting where the Pope was present the second time, was held the first of September. The last was held on the 21st of October, which is the day of the Date of the Acts, or according to another Manuscript on the 13th of the same Month. From whence you may presently



perfectly perceive why this is call'd *Synodus* parts in the Council of *Rome*, which approv'd the Discourse which *Ennodius* wrote in Defence of this Synod, since it was the fourth Assembly held about this Cause. It is also call'd *Palmaris*, perhaps because the Bishops carried in it what they had a mind to.

The Decision of this Synod was differently receiv'd: On one side the Enemies of *Symmachus* blam'd it, and wrote a Discourse on purpose to condemn it, where they call'd it *The Synod of the absurd Absolution*; on the other side, some Bishops thinking that a particular Council of *Italian* Bishops, had no Power to give a Sentence of Absolution to the Pope, blam'd them for doing it, tho in very respectful words. The Discourse of *Symmachus's* Enemies was refuted by *Ennodius*, and the Complaint of his Complices, is contain'd in a Letter which *Avitus* Bishop of *Vienna* wrote upon this Subject in his own Name, and in the Name of all the other Bishops of his Country to the Senators of *Rome*.

The next year there was held another Council at *Rome* on the sixth of *November*, wherein the Pope presided. In it was examin'd a Decree which was made in the time of the Pope *Simplicius*. By *Basil* the Pretorian Prefect, who represented also King *Odoacer*. This Decree contain'd three Canons: 1. That the Bishop of *Rome* should not be chosen without the knowledge and consent of the Sovereign. 2. That the Bishops of *Rome* should be forbidden under the Penalty of an Anathema, to alienate any part of the Ecclesiastical Revenues, and that if they should make any such Alienation, it should be null and void. 3. That the precious Moveables and superfluous Ornaments of Churches should be sold, and the price of them distributed among the Poor.

The Council blames the first of these Canons by it self; as to the others, it rejects them as an Attempt made by a Lay-man against Ecclesiastical Authority, and against the Privileges of the Holy See, whose Primacy was subverted by them: But in this Council some Canons were made which amount to the same thing. In it the Pope is forbidden to alienate for ever, or for any certain time, the Possessions of his Church; he is only permitted to lease some Houses whose Repairs were a burden to the Church; The same Prohibition is made to Priests and other Clergy-men, even with respect to things that are moveable; an Anathema also is pronounc'd against those who shall consent to these Alienations, or accept them, and all Ecclesiastical Persons are permitted to oppose them.

In the Year 503 there was also a Synod held at *Rome*, wherein that Discourse is approv'd, which *Ennodius* wrote in Defence of the Assembly which absolv'd Pope *Symmachus*. In it is confirm'd what was done in this Council, and the Sheep are forbidden to Rebel against their Pastor. There also a Canon was made, That a Bishop being depriv'd of his Possessions before he is Condemn'd cannot be delated to a Council, until that be restor'd which was taken from him, and he be restor'd to the same Condition wherein he was before his Accusation. These Canons being propos'd by the Pope, were approv'd by the Acclamations of the Council, according to the custom of that time.

The last Council held under Pope *Symmachus*, was on the last day of *September* in the Year 504. It pronounc'd many Anathemas and Curses against those who invaded the Possessions of the Church.

## Of the Council of Agatha.

This Council was held in the Year 506, on the 10th or 11th of *September*, under *Alaricus* King of the *Goths*, who at that time were Masters of *Gallia Aquitania*. *Cesarius* Bishop of *Arles* was at the beginning of this Council, together with the Archbishops of *Bordeaux*, \* of the Province of *Auch*, of *Burges* and *Tholouse*. The Bishop of *Agatha*, in whose City the Council was held, follow'd immediately with eighteen Bishops, seven Priests deputed from as many Bishops, and two Deacons also deputed from two other Bishops. These Prelates being assembled by the permission of *Alaricus* in the Church of *St. Andrew of Agatha*, after having pray'd for King *Alaricus*, made many Canons about Discipline.

The first renews the Prohibitions of the ancient Canons about the Ordinations of Bigamists, and of those who had married Widows. It permits those who are already ordain'd Priests or Deacons, tho they be Bigamists, or married to Widows, to retain the Name of their Order, but deprives them of the Exercise of their Function.

The second contains, That disobedient Clergy-men shall be punish'd by the Bishop, and that if any be found who through the pride of their Spirit despise the Communion, and neglect to assist at Church, and to do their Office there, they shall be reduc'd to the Communion of Strangers; provided nevertheless that when they shall do Penance, and be Reformed, they shall be matriculated again in the Church, and restor'd to their Dignity. This Canon is one of those which speaks of the Communion of Strangers, *Communio peregrina*. I think it was the station which was given to Strangers, who call'd themselves Clergy-men, and could not prove it by their *litera formatæ*: An honourable

\* *Augustus Auscorum.*

nourable place was allow'd them above the Laity, but under the Clergy of the Church who were of the same Rank. As for Example; If this Stranger call'd himself a Bishop, he was put below the Bishops who were known to be such, and above the Priests; If he call'd himself a Priest, he was plac'd the last of the Priests, and immediately before the Deacons. According to this Notion it will be easie to conceive what it was to reduce one to the Communion of Strangers.

In the third Canon it is ordain'd, That if the Bishops excommunicate any Innocent Persons, or those whose Faults are very slight, and will not receive them, tho they importunately desire it, they shall be admonish'd by the neighbouring Bishops to do it; and if they will not yield to this Advice, the other Bishops may grant the Communion to such Persons, until such time as a Council do meet; lest these Excommunicated Persons, happening to die, should encrease his sin who Excommunicated them. This is an Exception to the General Rule, which forbids Bishops to receive those who have been Excommunicated by their Brethren.

The fourth Canon Declares, That the Clergy or Secular Persons who shall take or retain such things, as are given by Testament, or otherwise, to Churches or Monasteries, shall be separated from the Church, and look'd upon as Murderers of the Poor, *neccatores pauperum*.

The fifth reduces also to the Communion of Strangers, a Clergy-man who shall take any thing from the Church.

The sixth declares, That such things as are given to Bishops by Strangers, ought to be look'd upon as the Goods of the Church, because it is to be presum'd that those who make these Donations, do it for the good of their Soul, *pro redemptione anime sue*; and that 'tis just, that as the Bishop enjoys what is given to the Church, so what is given to the Bishop should belong to the Church: Nevertheless it excepts such things as are given in Trust, whether to the Bishop or to the Church.

The seventh forbids to alienate the Revenues of the Church, and if there be any necessity, that then this shall be prov'd in the presence of two or three neighbouring Bishops, and attested by their Subscription. Nevertheless it allows the Bishop to give liberty to Slaves, to grant them some little pitance, and to dispose of the Profits of such things as are of little consequence.

The eighth pronounces Excommunication against a Clergy-man who has recourse to a Secular Judge, to cover himself from the Prosecution of his Bishop, and against the Judge who protects him.

The ninth ordains, That the Laws of the Pope's *Innocentius* and *Siricius* about the Celibacy of Priests and Deacons shall be observ'd.

The tenth forbids the Clergy to cohabit with, or frequent the Company of strange Women.

The eleventh forbids them to keep Women that are slaves, or made free, to serve them.

The twelfth ordains Fasting all the days of *Lent* except *Sundays*.

The thirteenth enjoyns, That the Creed shall be taught in the Church to the *Catechumens* that are *Competentes*, in the Week before the *Sunday* of the Resurrection.

The fourteenth, That the Altars shall be consecrated, not only by the *Uction* of *Chrysm*, but also by the *Sacerdotal Benediction*.

The fifteenth enjoyns Penitents at such time as they desire Penance, to receive Imposition of Hands from the Bishop, and to put a Hair-cloth upon their Head. It adds, That if they do not cut off their Hair, and change their Habit, they shall be thrown out of the number of the Penitents; that if they do not Penance as they should, they shall not be receiv'd to the Communion; that Penance ought not easily to be granted to young People, because of the frailty of their Age, but the *Viaticum*, i.e. the Absolution must be granted to all in a case of Extremity.

The sixteenth forbids to ordain Deacons who are not yet five and twenty years old. If those to be Ordain'd are married, they must not be Ordain'd, unless Security be given that their Wives are resolv'd to live in Celibacy, and that they will no more dwell together under the same Roof.

The seventeenth forbids to Ordain one a Priest before the Age of thirty years.

The eighteenth declares, That Lay-men who do not Communicate at *Christmas*, *Easter*, and *Whitsunday*, shall not be look'd upon as Catholics.

The nineteenth forbids to give the Veil to Nuns before the Age of forty.

The twentieth declares, That the Clergy who suffer their Hair to grow, shall be shav'd even against their will by the Order of the Arch-deacon, and enjoyns them to have their Shoes and Clothes suitable to their Condition.

The one and twentieth permits particular Persons to have Chappels in their Country-Houses remote from Parishes, and there to read the Offices of the Festivals, except those of *Easter*, *Christmas*, *Epiphany*, *Ascension*, *Whitsunday*, the Nativity of *St. John*, and the other great Festivals, on which Clergy-men are forbidden to read the Service in them, without a particular leave from the Bishop.

The two and twentieth forbids Curats, and other Ecclesiastical Persons, to alienate the Possessions of the Church which they enjoy.

The three and twentieth prescribes to the Bishop to observe the Order of Age among the Clergy, except one of them deserves to be humbled, because he will not do what the Bishop commands him: yet it permits him, if he that is most ancient be not so fit for business, to choose him for Arch-deacon when he shall think most proper for it.



The Council of Agatha.

The four and twentieth renews the ninth Canon of the Council of *Vaso*, about Infants that are expos'd to the wide world.

The five and twentieth Excommunicates married Persons who part one from another, without proving before the Bishops of the Province, that they had just reason to dissolve their Marriage.

The six and twentieth is against those who take or retain the Titles of Churches; and besides the Anathema, it condemns them to make Retitution for the Injury which the Church suffers upon the account of having these Titles.

By the seven and twentieth, 1. It is forbidden to found a Monastery without the consent of the Bishop. 2. 'Tis said, that the Bishop ought not to Ordain Clergy-men of vagabond Monks, but only of such as their Abbot shall give a good Testimonial. 3. That an Abbot ought not to receive the Monks of another Monastery, and if he does receive them, they shall be restor'd to the former Monastery. 4. That if it be necessary to admit a Monk into Holy Orders, the Bishop shall not Ordain him without the Consent of the Abbot.

The eight and twentieth, That Monasteries of Women shall be distant from those of Men, because of the Temptations of the Devil, and the Discourses of People.

The nine and twentieth declares, That the Church shall take those that are made free into her Protection.

The thirtieth Ordains, That the same order shall be observ'd in Divine Service every where, that after the Ancients, the Bishops or Priests shall say the Collects, that the Hymns shall be sung Evening and Morning, that at the end of Mattins and Vespers, some short Chapters shall be read out of the *Psalms*, and that the People being assembled for Prayer at Night, shall be dismiss'd with the Bishops Blessing.

The one and thirtieth declares, That the Bishops shall employ themselves in reconciling such Persons as have been at variance for a long time, and if they will not be reconciled they shall be Excommunicated.

The two and thirtieth forbids Clergy-men to Accuse any Man before a Secular Judge: It allows him to answer if he be accus'd, and if it happen that he who accuses him be convicted of Injustice, he shall be separated from the Church.

The three and thirtieth declares, That when a Bishop, having neither Child nor Grand-child, leaves not his Goods to the Church at his Death, all the Possessions of the Church which he has alienated, ought to be restor'd; and if he has Children that are Heirs, they ought to Indemnify the Church from the Injury that he has done it.

The four and thirtieth ordains, That the Jews shall be Catechumens for eight Months before they receive Baptism, unless they fall sick.

The five and thirtieth ordains the Bishops of the Province to be present at the Ordination of Bishops, or at a Synod, when they shall be requir'd by their Metropolitan, unless they be detain'd by sickness, or by an Order from their Prince.

The six and thirtieth, That Clergy-men who serve the Church shall receive the Recompence due to their Miseries.

The seven and thirtieth decrees the Penalty of Excommunication against Murderers and false Witnesses.

The eight and thirtieth forbids Clergy-men to go out of their own Diocese, without Letters of Recommendation from their Bishop. The same Prohibition is extended also to Monks, and besides they are threaten'd with ill treatment, if they be not obedient to this Advice. They are also forbid-den to separate from the Monastery, to dwell in particular Cells, unless they be of noted Vertue; which has been try'd by long labour, or be oblig'd because of their Infirmary, to abate something of the Austerity of their Rule with the leave of their Abbot; and even in this case their Cells shall be within the compass of the Monastery.

The nine and thirtieth admonishes Priests, Deacons, and Sub-deacons, to whom it is not lawful to marry, not to be present at Nuptial Feasts, where lewd Songs are sung, and such things done as are unworthy those eyes to behold, which are appointed to look upon the Holy Mysteries.

The fortieth forbids Christians to eat with Jews.

The one and fortieth enjoins Ecclesiastical Persons to keep themselves from Drunkenness, and condemns a Clergy-man who shall be drunk, to remain thirty days without Communion, or to some Corporal Punishment.

The two and fortieth forbids any under pain of Excommunication to meddle with Divination and Prediction of things future, whether by the way which is call'd the Witchcraft of Saints, or after any other manner.

The three and fortieth forbids to Ordain those who have been under Penance, and deprives those of their Office who shall be Ordain'd.

The four and fortieth declares, That it is not lawful for a Priest to give the Blessing to the People or to a Penitent.

The five and fortieth, That a Bishop may alienate, without assembling his Brethren, some little Pieces of Land, or of a Vineyard, which are of no great Rent, or are very far distant.

The six and fortieth, That he may also sell the fugitive Slaves who can hardly be kept.

The seven and fortieth orders Lay-men to continue in Church on Sunday in the time of Divine Service,

Service, and forbids them to go out before the Blessing, upon pain of being publicly rebuk'd by the Bishop.

These 47 Canons are certainly the Council of *Agatha's*, but the 25 following Canons are not found in the most ancient Manuscripts. They have been printed with the Councils of *Spain*, after the seventeenth Council of *Toledo*; yet they are joyn'd with the preceding in many Manuscripts. *Hinemar* has cited them as the Council of *Agatha's*: yet there is no probability that they are, since there are many Regulations in them about the same things which are provided for in the preceding Canons, and the most part of them are taken from the Council of *Epaone*, which will dispense with us for making Extracts of them here.

The first Council of Orleans.

## The first Council of Orleans.

THIS Council was assembled by the Order of *Clouis* in the Year 511, and held at *Orleans* on the 11th day of *July*. The Archbishops of *Bordeaux* and *Bourges*, of *Auch*, *Tours* and *Rehan* assisted there with 27 Bishops, and made 31 Canons in this Assembly.

The first maintains the Right of Sanctuary which the Canons and *Roman* Laws have granted to Churches, and Bishop's Houles, by declaring that 'tis not lawful to take away Criminals who are fled thither for refuge, and that the Clergy-men ought not to deliver them up, unless they have agreed with their Adversary, and assurance be given to them by Oath that no hurt shall be done unto them; but if he who has taken Sanctuary retire of his own accord, and be taken, then the Ecclesiasticks shall not trouble themselves to demand him back again.

The second gives an Exception to this Law with respect to Ravishers of Women who fly to these Places for Sanctuary with Women whom they have ravished. If they have taken them away by force and against their Will, immediately the Woman shall be set at Liberty, and the Ravisher shall be made a slave, or obliged to redeem himself; but if the Woman ravished was willing, and the Rape did no Injury but to the Woman's Father, she shall be restor'd to him, but the Ravisher shall not be reduc'd to Bondage.

The third is also about the same Regulation. There 'tis said, That if a Slave has fled for Sanctuary into the Church, he ought to be restor'd to his Master, who is to make Oath to him, that he will do him no hurt for his going away, and that when a Slave will not go forth, the Master may take him again by force, giving this assurance upon Oath; but if he break his Oath, and do any hurt to his Slave, he shall be separated from the Communion of Christians.

The fourth forbids to ordain Secular Persons without the King's Order, or leave from a Judge.

The fifth declares, That the Revenues of Lands given to Churches by the Prince, shall be employ'd for Repairs of Churches for Entertainment of the Clergy, for the maintenance of the Poor, and for the Redemption of Captives: the Bishops are admonish'd to take care of these things, and threaten'd with Excommunication if they do not observe them.

The sixth declares, That a Lay-man ought not to be Excommunicated who shall petition against his Bishop, unless he accuse him of some Crime.

The seventh forbids Abbots, Priests, and other Clergy-men to wait upon the Prince without the Bishops leave, and to desire any Favours of him.

The eighth enjoins, That if a Bishop Ordains a Slave Priest or Deacon, knowing that he is a Slave, he shall pay double the price of him to his Master; that if he did not know, then those that presented him, or gave Testimonials of him, shall pay this Sum.

The ninth Declares, That the Deacon or Priest who commits a Capital Crime, ought to be Depos'd and Excommunicated.

The tenth Orders, as to Heretical Clergy-men, who are sincere Converts, that the Bishop may place them in such a station as he shall think fit, by giving them the Blessing of Imposition of Hands, and that their Churches shall be Consecrated with the same Ceremonies as are used to those of Catholics.

The eleventh forbids not only Ecclesiastical Communions, but also feasting between Catholics, and those who having begun Penance, forsake it to lead a worldly Life.

The twelfth gives leave to a Deacon or Priest who is under Penance, to give Baptism in a case of necessity.

The thirteenth Ordains, That if the Wife of a Priest or Deacon marry, she shall be punish'd for her fault, and parted from him whom she has married; and if they will not part, they shall be Excommunicated.

The fourteenth renews the ancient Canons, which declare that one Moiety of the Offerings which the Faithful make at the Altar, belongs to the Bishop, and that the other Moiety shall be distributed among the Clergy, and that the Bishop shall have the Disposal of the Revenues of Lands.



The fifteenth adds, That he shall also have the disposal of all that the Faithful offer to Parishes, in Lands, in Vineyards, in Slaves, or in other things, and that the third part of all that is offer'd at the Altar, shall be given to him.

The sixteenth orders the Bishop to clothe and maintain the poor, the weak, and all those who cannot earn their Livelihood.

The seventeenth gives the Bishop Jurisdiction over all the Churches which are built within his Territory.

The eighteenth forbids a Man to marry his Brother's Widow.

The nineteenth subjects Abbots to the Jurisdiction of the Bishop, and orders them to come once a year to the place which he shall appoint them. He enjoins the Abbot to fetch back the vagabond Monks who are gone out of his Monastery with all that have been able to get together.

The twentieth forbids a Monk to make use of his Handkerchief in his Monastery.

The one and twentieth declares, that a Monk who quits the Monastery and marries, can never enter into Holy Orders.

The two and twentieth forbids Monks to retire from a Monastery that they may build a Cell, without the leave of the Bishop, and the consent of the Abbot.

The three and twentieth declares, That if the Bishop gives the Lands of the Church to Clergymen or Monks, to enjoy them for a time, those who do enjoy them cannot acquire any Prescription against the Church.

The four and twentieth ordains that a Fast of forty days, and not of fifty, shall be observ'd before Easter.

The five and twentieth, That it shall not be lawful for any Citizen to celebrate the Feasts of Easter and Whitsontide in the Country.

The six and twentieth, That the People shall not go forth in the time of Divine Service, until it be finished, and they have received the Bishop's Blessing.

The seven and twentieth, That the Rogations, or Litanies, shall every where be used before Ascension-day, and that during the space of the three days which precede this Feast, besides Fasting and Abstinence, neither Slaves nor Servants shall be obliged to work, that so all the People may assemble together.

The eight and twentieth, That the Clergy who shall neglect to assist at this Holy Prayer, shall be punish'd as the Bishop shall judge convenient.

The nine and twentieth renews the ancient Canons against the Familiarity of Clergymen with strange Women.

The thirtieth is against those who meddle with Divination.

The one and thirtieth declares that the Bishop ought to be present on Sunday at Divine Service, in the Church which is nearest to the place where he is, unless he be hindred by some sickness.

### The Council of Tarraco.

This Council was assembled at Tarraco on the sixth of November in the Year 516, and consisted of ten Bishops or Arch-bishops of Spain, who made thirteen Chapters or Canons, whereof here follows an Abridgment.

The first is, That Ecclesiasticks or Monks who are oblig'd to assist their Kinsfolk, shall give them what they stand in need of, and may go and see them; but they shall return after they have saluted them, and make no long stay at their Houses when they go to see them: They shall carry along with them an ancient Person of known probity, to be a witness of their Actions. Whosoever does not observe this Canon, if he be a Clergy-man, he shall be depriv'd of his Office; if he be a Monk, he shall be shut up in a Cell of the Monastery, where he shall live upon Bread and Water.

The second is, The Ecclesiasticks who meddle with buying at a cheap rate, that they may sell things at another time when they are dearer, shall be turn'd out of the Clergy.

3. An Ecclesiastick who has lent Money, shall take Wine or Corn for his Money at the season, after what manner he pleases: But if he to whom he has lent it, has not wherewithal to pay what he owes him, then he shall be satisfied with receiving what he lent him without any Encrease.

4. Bishops and Priests are forbidden to sit in Judgment on Sunday; they may do it on other days, yet they must not meddle in Criminal Matters.

5. A Bishop who was not ordain'd by the Metropolitan himself, but by another Bishop with his leave, ought in two Months time to go and wait upon his Metropolitan.

6. A Bishop who neglects to come to a Synod, and is not detain'd by any sickness, ought to be depriv'd of the Communion of his Brethren until the next Council.

7. In Country Parishes a Priest and a Deacon shall stay there by turns, each in their week, and on Saturday all the Clergy of these Churches shall be ready to read Divine Service on Sunday: Every day Mattins and Vespers shall be there said also.

8. The Bishops shall visit every year the Country Churches, shall cause to repair those that are any ways decay'd, and take care that Divine Service be read in them.

9. If any Reader or Porter, will continue with an adulterous Woman, he shall be turn'd out from among the Clergy.

In the 10th the Clergy are forbidden to take any thing for the Protection they have given, unless some Free-will Offerings be made to them in the Church.

The 11th forbids Monks to go out of their Monastery, to do the Office of Clergy-men, without the leave of their Abbot: It forbids them also to undertake Secular Business, unless it be for the Good of the Monastery, and by the Command of their Abbot.

The 12th ordains, That after the death of Bishops, an Inventory shall be made of all their Goods, by the Priests and Deacons, and that if any one be found who has taken any thing, he shall be oblig'd to restore it.

13. The Metropolitan, when he cites the Bishops to a Council, ought to advertise them to bring thither with them, the Priests of the City of the Country, and the Officers of the Church.

### The Council of Gerunda.

This Council which was held at Gerunda on the 18th of June in the Year 517, was compos'd of the Metropolitan of Tarraco, and six Bishops of that Province, who made ten Canons in this Assembly.

By the first it is ordain'd, That the same Order of Celebrating Mass and Divine Service which is observ'd in the Church of the Metropolitan, shall be follow'd in all the Provinces of Tarraco.

By the second, That in the Week which follows the Feast of Pentecost, Abstinence shall be us'd, and Letanies shall be said, from Thursday until Saturday.

By the third, That the second Letanies shall begin on the first day of November, provided that if that day happen to be Sunday, they shall be put off to Thursday next, and then they shall end on Saturday; and that during this time there shall be Abstinence from Flesh and Wine.

By the fourth, That Baptism shall be administred only at Easter and Whitsontide, and that at the other Festivals the sick only shall be baptiz'd, to whom Baptism ought never to be deny'd at any time whatsoever.

By the fifth Canon it is ordain'd, That Children shall be baptiz'd whenever they are presented, if they be sick, or cannot suck the breast.

By the sixth, All the Orders of Clergy-men who are oblig'd to Celibacy, from Bishops down to Sub-deacons, are forbidden to cohabit with their Wives, or if they will dwell with them, they are commanded to have with them one of their Brethren, who can give testimony of their Continence.

The seventh forbids Clergy-men who have no Wives, to keep any of the Female Sex to govern their House, unless it be their Mother or their Sister.

The eighth forbids to admit any of those into the Clergy, who have had Carnal dealing with a Woman, after the death of their Wife.

The ninth declares, That if any Person falling sick, desires and receives the Benediction of Penance, which is call'd the Viaticum, and is given at the receiving of the Communion; and afterwards being in health will not submit to publick Penance, That such a Person may be admitted into the Clergy, if he be not convicted of a Crime.

In the tenth it is ordain'd, That the Bishop shall recite every day the Lord's Prayer, after Mattins and Vespers.



## The Council of Epaone.

**T**His Council was assembled at Epaone by the Letter of Avitus Bishop of Vienna, under the Reign of Sigismund, King of the Burgundians, on the 15th of September in the Year 517. Avitus Bishop of Vienna, Viventius Archbishop of Lyons, together with 23 Bishops, were present at it: And in it there were made 40 Canons.

The first contains, That the Bishops who are requir'd by their Metropolitan, to come to the Ordination of a Bishop, shall not fail to be present at it.

The second and third renew the Canons against the Ordination of Bigamists, and those who have done Penance.

The fourth forbids Ecclesiasticks, Priests and Deacons, to keep Dogs and Birds for Hunting and Hawking.

The fifth forbids the Priests of one Diocese to serve a Church of another Diocese, without the leave of their Bishop.

The sixth forbids to give the Communion to a Priest or Deacon who travels without a Letter from his Bishop.

The seventh declares all sale of the Churches Possessions which is made by Priests to be null and void.

The eighth ordains the same thing with respect to Abbots, and does not allow them so much as to enfranchise Slaves.

The ninth forbids an Abbot to have two Monasteries under his Government.

The tenth forbids the New-establishments of Monasteries, or little Congregations, without the leave of the Bishop.

The eleventh forbids Clergy-men to cite any before Lay-Judges without the leave of the Bishop; but allows them to defend themselves, if they be cited before them.

The twelfth declares, That it is not lawful for the Bishop to sell the Possessions of his Church, without the Knowledge of his Metropolitan; and permits him only to make profitable Exchanges.

The thirteenth declares, That if a Clergy-man is convicted of a false Testimony, he shall be look'd upon as guilty of a capital Crime.

The fourteenth ordains, That if the Clergy-man of one Church is made Bishop of another, he ought to leave to the former Church all that he had receiv'd by way of gift, and not retain any thing but what he purchas'd for his own use.

The fifteenth separates from the Communion those Clergy-men that shall eat with a Heretical Clergy-men, and forbids Lay-men even to be present at the Festivals of the Jews.

The sixteenth permits Priests to relieve Hereticks that are sick, who are willing to be converted, by applying to them Chrysm; but if they be in health, the Bishop must perform this Office.

The seventeenth declares all the Legacies which the Bishop makes of the Churches Possessions to be null and void, unless the Church has receiv'd as much profit by his own Possessions.

The eighteenth, That Clergy-men cannot acquire Prescription in the Revenues of the Church which they possess.

The nineteenth, If an Abbot is accus'd of Fraud or Negligence, and refuses to stand to the Judgment of the Bishop, he shall be call'd to an account before the Metropolitan.

The twentieth forbids Clergy-men to visit Women in the Afternoon; yet if there be a necessity of visiting them, they may go in company with other Clergy-men.

The one and twentieth forbids to consecrate Widows for Deaconesses, inasmuch that if Widows are willing to be converted, i. e. to lead a Religious Life, the Benediction of Penance shall only be given to them.

The two and twentieth declares, That the Priest or Deacon who commits a capital Crime shall be Depos'd, and shut up in a Monastery all the rest of his Life, and that he shall not be admitted to the Communion but in this place only.

The three and twentieth, That he who having received the Penance forsakes it to lead a Secular Life, cannot enjoy the Communion, until he return to that state of Life which he had embrac'd.

The four and twentieth permits Lay-men to accuse Clergy-men, provided they propose nothing against them but what is true.

The five and twentieth forbids to place the Reliques of Saints in Country Chappels, unless there be Clergy in the Neighbouring Parish who can honour them, by singing in these Chappels from time to time, and forbids also to ordain Clergy-men on purpose for these Chappels, unless there be sufficient Provision made for them.

The six and twentieth ordains, That only Altars of Stone shall be consecrated with Chrysm.

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The seven and twentieth, That Bishops in the Celebration of Divine Service, shall follow the order of the Metropolitan Church.

The eight and twentieth, That if a Bishop die before he has absolv'd a Person condemned, his Successor may give him Absolution, if he amend his Fault and do Penance.

The nine and twentieth Canon imports, That the lapsed, i. e. those who after being baptiz'd in the Church, go over to the Sects of Hereticks, and formerly were not restor'd without much difficulty, shall immediately be receiv'd after a Penance of two years, provided that they shall fast three days in a year, that they shall frequently come to Church, and that they shall be there among the Penitents, and withdraw with the Catechumens.

The thirtieth ordains, That those who have contracted Incestuous Marriages shall not be admitted to Penance, unless they be parted. The following Degrees are these within which Incest is committed according to this Council. If any Man marry the Wife of his Brother, the Sister of his Wife, his Step-mother, the Sister of his Uncle on the Father or Mother's side, his Daughter-in-law, or his Cousin-German, and the Issue of a Cousin-German.

The one and thirtieth renews the Canon of the Council of Ancyra about the Penance of Manslayers, who can avoid the Punishment enacted by the Civil Laws.

The two and thirtieth separates from the Church the Wife of a Priest or Deacon, who marries, and him that espouses her, until they be parted.

The three and thirtieth forbids to make use of the Churches of Hereticks, except those which they have taken from Catholics.

The four and thirtieth imposes two years of Penance upon him that puts his Slave to death by his own Authority.

The five and thirtieth requires Christians to go and receive the Blessing from their Bishop, on Christmas and Easter-Eve.

The six and thirtieth, That the Viaticum, i. e. the Absolution, shall be refus'd to no Person at the point of death; and that the time of Penance shall be put off to one a dying, but on condition that he shall do it if he return to health.

The seven and thirtieth forbids to ordain a Lay-man, who has not been engag'd to live religiously, *Religione premissa*.

The eight and thirtieth ordains, That such as are of years, and of known probity, shall be chosen to enter into Nunneries, and that those who shall go there to celebrate Divine Service, shall withdraw immediately after it is ended. Clergy-men and young Monks are forbidden to go thither, unless they have some Kinswomen there.

The nine and thirtieth imports, That a Slave being guilty of some heinous Crime, who takes Sanctuary in the Church, shall be exempted only from Corporal Punishment, and that his Master shall not be oblig'd to swear that he will not impose upon him extraordinary Labour, or that he will not cut his Hair to make him known.

The last declares, That the Bishops who will not observe these Canons, shall be guilty both before God and before their Brethren.

## Of first Council of Lyons.

**T**His Council was at the same time with that of Epaone. It consisted of ten Bishops and the Archbishop of Lyons, who were assembled to judge one Stephen accus'd of Incest. He was convicted of it, and condemned by the Synod, together with his Wife Palladia. This being an Affair of great Consequence, and the Court concerning themselves in it, the Bishops made Canons for defending briskly what they had done.

The first imports, That all the Bishops shall inviolably maintain the Condemnation they had pass'd against Stephen, and against her whom he married, and that they shall use the same course against all those who shall be found guilty of the same Crime.

The second, That if any one of them shall be persecuted for this Cause, all the other Bishops shall sympathize with him in his Affliction, shall comfort and succour him.

The third, That if the King continue to refrain from Communion with the Bishops, after he has had time to return to it, they shall all withdraw into Monasteries, until such time as the Prince, being mov'd with the Prayers of the Saints, grant Peace to the Church, and that no one shall come out of them until Peace be restor'd to all the rest.

By the fourth, Bishops are forbidden to attempt any thing upon the Jurisdiction of their Brethren.

The fifth renews the Prohibitions of aspiring to the Bishoprick of a Bishop who is alive, and Excommunicates for ever those, who get themselves ordain'd in their room, as also those who have any hand in these Ordinations.

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The sixth declares, That those who shall not observe these Canons shall be punished by the Council. It is added at the end, That in compliance with the King's Advice, they had allowed Stephen and Palladius to be present at the Prayers of the Church, until the Prayer which is read after the Gospel. In this Council you may perceive some remains of the Ancient Episcopal Courage.

### The Council of Lerida, or Herda.

The Council held at *Lerida* on the eighth of *August* in the Year 524, under King *Theodoric*, consisting of nine Bishops, made these following Canons.

The first forbids Clergy-men who serve at the Altar, and distribute the Blood of Jesus Christ, or who touch the Vessels contain'd for a holy Ministry, mixed Human Blood, even that of their Enemies. If they do it, they shall be depriv'd for two years of the Communion, and suspended from the Exercise of their Ministry; and they shall expiate their Fault by Watchings, by Fasting, and by Prayers, if they have a mind to be restor'd; neither shall this be granted, but upon condition, that they shall be incapable of rising to higher Orders: That if in this time of two years they shall be found negligent and slothful in doing Penance, the Bishop shall prolong the time of their Penance.

The second imposes seven years Penance upon those Men or Women that murder Infants conceiv'd or born in Adultery. If they be Clergy-men they also shall be put under Penance, and shall never be restor'd again to their Order: They shall only be permitted after seven years to sing in the Quire. But as to those who give drugs for committing these detestable Crimes, 'tis said that they shall not receive the Communion till death.

The third renews the Canons of the Councils of *Agda* and *Orleans*, concerning Monks, and adds to them this Canon, That the Bishop may, with the consent of the Abbot, and for the good of the Church, draw forth Monks out of the Monastery to ordain them Clergy-men; that he cannot meddle with the Donations that are made to Monasteries, and yet no Person can under this pretence cause to consecrate a Church under the Title of a Monastery, to hinder it from being entirely at the disposal of the Bishop.

The fourth imports, That those who continue to live in Incest, shall not be suffer'd to continue in the Church any longer than till the Catechumens are dismiss'd, and that no Christian may so much as eat with them.

The fifth imports, That if those who serve at the Altar, fall into a Carnal Sin through Frailty, and afterwards give signs of Remorse, it is in the Bishops Power to restore them quickly, if he finds them truly pierced with hearty Sorrow, or to leave them a long while Excommunicated if they be slothful; But that he shall not restore them, except upon condition, that they shall not be capable of rising to higher Orders, and if they relapse, they shall be separated from the Communion till death.

The sixth Canon says, That he who has defil'd a Widow or a Nun, shall be Excommunicated, and that the Nun also shall be Excommunicated, unless she part from him, in which case she shall be put under publick Penance.

The seventh excludes him for a year from the Communion of the Body and Blood of our Lord, who has made an Oath never to be reconcil'd to that Man with whom he had a Suit of Law, and advises to blot out his Sin by Alms, by Tears, and by Fasting.

The eighth forbids Clergy-men to take out of Churches by force, or to abuse their Slaves or Scholars, when they take shelter there.

The ninth ordains, that those who have been re-baptiz'd in Heresy, shall be seven years under Penance among the Catechumens, and two years among the Catholics, and that after this time they may partake of the Oblation and the Eucharist.

The tenth ordains, That those who will not retire from the Church for some Fault, according to the Order of their Bishop, shall continue the longer under Penance.

The eleventh enjoins the Bishop to punish those Clergy-men who fight with any Man, according to the quality of the Person offended.

The twelfth meddles not with the Ordinations which are already made, against the Canons, but only forbids to promote those who are thus ordain'd to higher Orders, and declares for the future, That they shall be Depos'd, and that those who ordain them, shall not anymore be permitted to make an Ordination.

The thirteenth rejects the Oblations of Catholics, who give their Children to be baptiz'd by Hereticks.

The fourteenth forbids the Faithful to eat with those Persons who cause themselves to be re-baptiz'd by Hereticks.

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The fifteenth renews the ancient Canons against Clergy-men who hold familiarity with strange Women; and adds, That those who shall violate them, shall be depriv'd of the Ministerial Function, after one or two Admonitions.

The last Canon is for hindering the mis-employment of the Bishops Possessions and Effects after his death.

The Council of Valentia in Spain.

### The Council of Valentia in Spain.

This Council was held at *Valentia* in *Spain*, in the same year with the preceding, on the third of *November*. It consisted of nine Prelates, and made six Canons.

The first ordains, That before the Oblations are brought, and the Catechumens dismiss'd, the Gospel shall be read after the Lessons of the Apostle, that the Catechumens and Penitents may understand the wholesome Precepts of Jesus Christ.

The second and third renew the Canons formerly made for preserving the Possessions left by the Bishop.

The fourth exhorts the Bishops to come quickly to the assistance of their sick Brethren, that they may prepare them for death, and be present at their Funerals. It adds, That if a Bishop happen to die suddenly, when another Bishop is not present at his death, his Body shall be buried, and kept till such time as another Bishop can come to celebrate his Funerals according to Custom.

The fifth ordains the Punishment of Vagabond Clergy-men, who disobey their Bishop, and forsake the Ministry of the Church to which they were fix'd.

The sixth forbids to ordain the Clergy-man of another Bishop, or to Ordain any Person who does not promise to continue in the Diocese.

### The fourth Council of Arles.

*St. Caesarius* of *Arles*, having assembled twelve Bishops, and four Priests, depured from four other Bishops, at this City, to celebrate there the Dedication of the Church of *St. Mary*, in the Month of *June*, in the Year 524, they made four Canons.

The first orders, That none shall be ordain'd Deacon before the Age of five and twenty, nor Bishop or Priest before thirty, and that he who is ordain'd, should for some time after quit a Secular Life.

The second, That none shall be ordain'd Bishop of a Lay-man, unless he has liv'd for a year an Ecclesiastical Life.

The third renews again the Prohibition so often repeated, not to ordain a Penitent or a Bigamist.

The fourth is against the Clergy who forsake their own Diocese, and against those who receive them.

The fourth Council of Arles.

### The Council of the Bishops of Afric held at Carthage under Boniface Bishop of that City, in the Year 525.

Peace being restor'd to the Church of *Afric* by the death of *Thrasimund*, and the Clemency of his Successor *Hildericus*, the Bishop of *Carthage*, Primate of *Afric*, having resum'd his ancient Rights, call'd together a Synod out of all the Provinces of *Afric*, on the fifth of *February* in the year 525. After the Letters for calling them together were read in the Council, which were address'd to *Missor* Primate of *Numidia*, to the Bishops of the *Proconsular* and *Tripolitan* Province, and the Answer of *Missor* was read, and the Deputies of the Provinces were known, the Order of the Provinces was settled according to the ancient Councils of *Afric*. The *Proconsular* was found to be the first,

The Council of the Bishops of Afric.



After the Council of Orange, the Province of Byzacena. These Preliminaries being determined, the Council of Orange was held, and the Canons of the Council of Orange were read, which were judged most necessary for restoring Discipline. The Council of Orange was held in the year 529, at the Dedication of the Church which Liberius a Noble-man and Prefect of Gauls had caused to be built in the City of Orange, entered into a Conference about the Questions of Grace; and understanding that there were some People who had Sentiments, which seem'd not to them altogether Catholick, they thought themselves oblig'd to approve and publish some Articles, which had been sent to them by the Holy See, extracted out of the Holy Fathers and Councils.

The first is against those who maintain that the Sin of the first Man made no change but in one part of a Man, viz. his Body, and that it did no hurt to his Soul, but left him as free as he was before, and only made his Body liable to death. The second is against those who say that the Sin of Adam hurted himself only, or that nothing but the death of the Body pass'd upon his Posterity. The third is against those who affirm that Grace is granted upon the Prayers of Men, and deny that Grace is necessary to make us desire it. The fourth is against those who say that God waits upon our Will to purifie us from our sins, and that he does not by his Spirit make us willing to be purified. The fifth is against those who say that the beginning of Faith and the desire to believe is not a Gift of Grace, but is naturally in us. The sixth is against those who say that God shows Mercy to those who will, who desire, who do their endeavours, who pray and search, and that they do not know what that Mercy of God is which makes us to will, desire, &c. The seventh is against those who believe that Man may have some saving thought for his own Salvation; or make some good choice without the aid of the Spirit. The eighth is against those who say that some come to the Grace of Baptism by their own Free-will, and others by Grace. Every one of these Propositions is confirm'd by some passage of the Holy Scripture; after which do follow many Sentences of the Fathers, and chiefly of St. Austin about Grace, which tend all to establish the necessity of Grace to all our good Thoughts and Actions. In the Conclusion they add three Propositions. The first is, That all those who are baptiz'd, may and ought if they will, to labour for their own Salvation. The second, That they do not believe, that God has predestin'd Men to Damnation, nay, they pronounce an Anathema against those who shall be of this Opinion. The third, That God inspires us by his Grace with the beginning of Faith and Love, and is the Author of our Conversion. These Decrees of this Council are sign'd not only by the Bishops, but by Liberius a Noble-man, and other Persons of Honour.

The Council consulted of these four Matters. As to the first and second, they were left to be determin'd according to the Canons of Councils, when fuller Information should be given of the Matters of Fact. As to the third it was said, That there was sufficient Satisfaction given by the Letter of Boniface; So that the fourth was the only thing that was determin'd here. The Abbot Peter and his Monks presented a new Libel, to show that they ought not to be subject to the Bishops of the Province of Byzacena. To this end they say, That their Monastery was never subject to any of these Bishops, which consists of Monks out of all the Provinces of Africa, and even from distant Countries; That the Monastery had been founded by Persons of great Piety, and consecrated by Reparatus Bishop of the Province of Byzacena; that as long as the Church of Carthage had Bishops, they had always recourse to it, without impairing their Liberty; That they still pray'd the Bishop of that City to take care of them, and to deliver them from the Bondage which some would impose upon them; That this was warranted by the Examples of many Monasteries, which were subject to other Bishops than those in whose Territory they were situate; and lastly, That they had Testimonies of the Holy Fathers ready who defend the Liberty of Monks. For proof of this they cite two places of St. Austin, but they prove nothing which they alledge. To this they subjoin a Letter of Boniface, who permits the Monks to choose what Priest they would. They alledge the Canon made in France concerning the Monastery of Lerins. This is all there is of this Council, for the rest is not in the Vatican Manuscript from which Hoesenius extracted this. But in another Manuscript there is found the Decree, which says, That all the Monasteries shall be, as they always have been, free and exempt from the Jurisdiction of Bishops. It appears by the Acts of this Council, that the Monks did not desire to be wholly exempt from the Jurisdiction of Bishops, but that they might have power to choose such a Bishop as they would; nor did they desire that themselves should have, as it were, Episcopal Jurisdiction, to take care of their Monastery, and to send to them Priests and Clergy-men. This appears by the Examples of the three Monasteries which they produce, and by the Exemption granted by Boniface to a Nunnery; So that these Examples regarded only their own Persons, and their Monastery, and did not give them any Right or Jurisdiction over any part of the People of the Diocese. In the first Session of this Council there are the Subscriptions of sixty Bishops.

## The second Council of Orange.

Cæsarius of Arles, and twelve other Bishops, being present in the year 529, at the Dedication of the Church which Liberius a Noble-man and Prefect of Gauls had caused to be built in the City of Orange, entered into a Conference about the Questions of Grace; and understanding that there were some People who had Sentiments, which seem'd not to them altogether Catholick, they thought themselves oblig'd to approve and publish some Articles, which had been sent to them by the Holy See, extracted out of the Holy Fathers and Councils.

The first is against those who maintain that the Sin of the first Man made no change but in one part of a Man, viz. his Body, and that it did no hurt to his Soul, but left him as free as he was before, and only made his Body liable to death.

The second is against those who say that the Sin of Adam hurted himself only, or that nothing but the death of the Body pass'd upon his Posterity.

The third is against those who affirm that Grace is granted upon the Prayers of Men, and deny that Grace is necessary to make us desire it.

The fourth is against those who say that God waits upon our Will to purifie us from our sins, and that he does not by his Spirit make us willing to be purified.

The fifth is against those who say that the beginning of Faith and the desire to believe is not a Gift of Grace, but is naturally in us.

The sixth is against those who say that God shows Mercy to those who will, who desire, who do their endeavours, who pray and search, and that they do not know what that Mercy of God is which makes us to will, desire, &c.

The seventh is against those who believe that Man may have some saving thought for his own Salvation; or make some good choice without the aid of the Spirit.

The eighth is against those who say that some come to the Grace of Baptism by their own Free-will, and others by Grace.

Every one of these Propositions is confirm'd by some passage of the Holy Scripture; after which do follow many Sentences of the Fathers, and chiefly of St. Austin about Grace, which tend all to establish the necessity of Grace to all our good Thoughts and Actions. In the Conclusion they add three Propositions. The first is, That all those who are baptiz'd, may and ought if they will, to labour for their own Salvation. The second, That they do not believe, that God has predestin'd Men to Damnation, nay, they pronounce an Anathema against those who shall be of this Opinion. The third, That God inspires us by his Grace with the beginning of Faith and Love, and is the Author of our Conversion. These Decrees of this Council are sign'd not only by the Bishops, but by Liberius a Noble-man, and other Persons of Honour.

## The second Council of Vasio.

Cæsarius held also the same year on the fifth of November another Assembly at Vasio, at which were present ten Bishops, who did almost all take the Title of Sinners. Five Canons about Discipline were made in this Council.

The first is, That Priests of Parishes shall make the young Readers, who have no Wives, to dwell in the House with them, and that they maintaining them like good Fathers, shall teach them to sing Psalms, and cause them to read and study the Holy Scripture, that so they may prepare them to be fit Persons to succeed them; that nevertheless those who will marry, shall have liberty to do it.

The second is, That a Priest may preach in his Parish, and if he be sick, the Deacons shall only read some Homilies of the Fathers.

The third, That Kyrie eleison shall be frequently said at Mattins, at Mass, and at Vespers, and that Holy, Holy, Holy, shall be recited at every Mass, even at those of Lent, and of the Dead.

The fourth, That there shall be a Commemoration of the Name of the Pope, who is in the Holy See.

The fifth, That, As it was, shall be sung after Glory be to the Father, at the end of all the Prayers.



The Council of Rome under Boniface the second.

## The Council of Rome under Boniface the Second.

**T**HE Acts of this Council were published by *Hofstetius* from a Manuscript of the Vatican Library. This was an Assembly of four Bishops and forty Priests of that City, held at Rome in the Month of December in the year 531, to receive and judge of the Complaints of *Stephen* Bishop of Larissa, Metropolitan of Thessaly, who pretending that he was unjustly deprived and turn'd out of his Bishoprick by *Epiphanius* Patriarch of Constantinople, implor'd the aid of the Holy See. In the first Session, which was held the seventh day of December, he presented two Libels address'd to Pope Boniface, wherein he declares, That he was chosen Bishop of Larissa, after the death of *Proclus* his Predecessor, by the Election of the People and Clergy, and ordain'd by the Metropolitan, and by those whose Presence was necessary; that he had the best Testimony of the three whom the People chose; that *Probianus* Bishop of Demetrias, and all the Bishops of the Province had commended and approved this Choice; that his Clergy and Church had testified themselves to be well-satisfied with his Government; that notwithstanding this the same *Probianus* Bishop of Demetrias, for what Reasons he cannot tell, together with *Ansbony* the Steward of his Church, and some other Bishops who had sign'd the Instrument of his Ordination, thought fit to go to Constantinople there to wait upon the Patriarch *Epiphanius*, whom they had perswaded that his Ordination was contrary to the Canons; That *Epiphanius* without hearing him, and without any proof of what was alledg'd against him, had by his Letters suspended him from his Sacerdotal Function, and forbidden the Bishops and Clergy of Thessaly to communicate with him; that these Orders were address'd to the Governor *Andrew*, who had read and executed them in his absence; that he came also to Thessalonica, where he was to signify them to him; that he had desir'd to be refer'd to the Judgment of the Holy Apostolick See, but without any regard to this desire, he had been carried by force to Constantinople, where he should have been made Prisoner, if he had not found some Persons to be his Sureties; that *Epiphanius* having assembled a Synod of Bishops who were at Constantinople, had oblig'd him to appear there; that he had again desir'd to be remitted to the Judgment of the Holy See, according to the Custom of his Province; that he had remonstrated, That it was unjust to violate the Authority which Jesus Christ and the Canons had given to the Holy See, and which Custom had authoriz'd; but that these Remonstrances had only irritated *Epiphanius*, who endeavour'd by this means to establish his Jurisdiction over Thessaly; that he had continued the Process against him, and Condemn'd him, tho there was no proof against him; that he had desir'd that this Sentence might not be executed, until he had acquainted the Holy See with it, but this Remonstrance was very ill receiv'd; that his Sentence had been read to him, and after that the Wardens of the Church were appointed for a Guard to him, but some Persons being Sureties for him, they were bound to pay a great Sum of Money if he should go out of Constantinople; that he had fled away, and was come to implore the aid of the Holy See. These two Libels were read in the first Session. *Abondantius* Bishop of Demetrias, complain'd that this *Probianus* the Accuser of *Stephen*, had usurp'd his Church.

In the second Session, December the ninth, *Theodosius* Bishop of Echinus in Thessaly, presented a Libel sign'd by three other Bishops of the same Province, who desir'd Justice of the Pope, as to the Affair of *Stephen* their Metropolitan. After it was read he remonstrated, That although the Holy Apostolick See, had the Primacy over all Churches, and Appeals might be made from all Parts to its Jurisdiction, yet he had a particular Jurisdiction over Illyria, which he proved by reading the Letters address'd by the Popes to the Bishop of Thessalonica. There were recited two of *Damasus* to *Ascolius*, one of *Syricius* to *Anysius*, and another to *Rufus*, three Letters of *Boniface* the first to *Rufus*, two others from the same to the Bishops of Thessaly, a Law of *Theodosius*, which ordains, That the Bishops of Illyria shall be govern'd according to the ancient Discipline, a Letter of *Celestine* to the Bishops of Illyria, four Letters of *Sixtus*, and many Letters of *St. Leo*. This is all that remains of the Acts of this Council, and there is no Decision given in this Affair.

The

The second Council of Toledo.

## The second Council of Toledo.

**T**HE Bishop of Toledo, and seven others, held this Council in the Year 531, and made there five Canons.

The first concerns Infants which the Parents offer to be Clergy-men. It ordains that after they shall have cut off their Hair, or shall be plac'd among those who are to be chosen, they shall be educated in the Church-House in the sight of the Bishop, and under the Conduct of a Tutor: That after they have arrived at the Age of eighteen, they shall be asked in the presence of the Clergy and People, what is their design; and if they promise to observe Chastity, they shall be made Subdeacons at the Age of twenty: That if they discharge this Ministry well, they shall be promoted to the Office of Deacon at five and twenty; but that good heed shall be taken that they do not marry, or that they keep not company with Women, and that if they be convicted of doing it, they shall be look'd upon as Sacrilegious Persons, and turn'd out of the Church. That as to those who will not oblige themselves to observe Celibacy, they shall be left to their liberty; but that they shall not be promoted to Holy Orders, until such time as they renounce the use of Marriage, after they are arriv'd at the Age of Maturity.

The second forbids Bishops to receive or keep Clergy-men who forsake their own Church to go elsewhere.

The third renews the Prohibitions so often made as to Clergy-men who keep Women in their Houses, other then their near Kinswomen.

The fourth is, That those who build Cottages, or plant Vineyards upon the Church-Lands, shall enjoy them during their Life; but that they cannot dispose of them, nor leave them after their death to any Person, unless they be given with a Charge to pay some Services, or certain Rents to the Church.

The fifth forbids Marriages among Kinsfolk within the prohibited Degrees.

The Bishops of this Council concluded with threatening Excommunication to that Bishop who shall violate these Canons, with obliging them to come to a Synod when they shall be summon'd by the Bishop of Toledo, with thanking King *Amalaricus* for the leave he had given them to meet together, and with praying God that he may reign for many years.

After this Council there follow'd a Letter from *Montanus* to the Christians of the Territory of *Palenxa*, against the Priests who thought fit to consecrate the Chrysm; wherein after he has propos'd to them the Examples of *Corab*, *Dathan* and *Abiram*, of *Uzziah* and *Aza*, who were punish'd for attempting to perform those Offices which did not belong to them, he declares, That since the Canons oblige the Priests of Parishes, to fetch every year a Chrysm, or to send the Churchwarden to receive it of the Bishop, they cannot have the power to Consecrate it themselves. He threatens them therefore with an Anathema, if they undertake for the future to Consecrate it. He forbids them also to call in foreign Bishops to Consecrate the Churches in their Province; and observes, That tho all the Churches are united in Jesus Christ by one and the same Bond, yet they must preserve the Privileges of the Provinces, and the Order of the Church; and therefore when there is any Church to be Consecrated, they ought to acquaint him, that the thing may be done either by himself, or by a Bishop of his choosing. Lastly, he reproves them for not having a sufficient horror of the Sect of the *Priscillianists*, whom he accuses of many infamous things, which he says are prov'd in the Letter of *Turribius* to *St. Leo*. There is also another Letter from the same Person to *Turribius* Governor of this Country, exhorting him to oppose the Disorders which we have mention'd, and to employ his Authority for abolishing these Customs which are contrary to the Discipline of the Church.

## A Conference held at Constantinople between the Catholics and Severians.

**J**USTINIAN being desirous to reconcile the Severians to the Catholics, summon'd the Bishops and Priests on both sides in the Year 533, to confer together about their Differences, in the presence of *Strategius* a Commissioner sent from himself. When they were met together, the Bishop *Hypatius* made a Speech in behalf of the Catholics. The first day the Severians said, That they had presented their Confession of Faith to the Emperor; and that in it they had explain'd every thing that might raise any Scruple. *Hypatius* answer'd, That they could not approve it, because therein they

A Conference between the Catholics and Severians.



they blam'd what was done against *Euryches* in the Council of *Chalcedon*. He desir'd to know of the Severians, what they thought of *Euryches*. They answer'd, That they believ'd him to be a Heretick. He reply'd to them, That if this were so, the Council of *Dioscorus* had done ill to receive him. They answer'd, That they had receiv'd him as a Penitent. Why then, said he to them, do ye condemn him. They confes'd that *Dioscorus* and his Council were then impos'd upon. Then, replys *Hypatius*, the Error of this Universal Council was corrected by another Universal Council. This Council was assembled at *Chalcedon*.

The Severians confes'd the Principle, but maintain'd that the Council of *Chalcedon* had not done what it ought to do. Here ended the first interview.

In the second the Severians accus'd the Council of *Chalcedon* of Novelty, because they had determin'd that the two Natures in Jesus Christ were distinguish'd after their Union. They affirm, That we must say with *St. Cyril*, that he was compos'd of two Natures, but after the Union there was but one. *Hypatius* ask'd them, Whether they condemn'd this Doctrine merely because it appear'd to them to be new, or as false. They answer'd, That they condemn'd it both as new, and as false; because *St. Cyril*, *St. Athanasius*, the Popes *Felix* and *Julius*, *St. Gregory Thaumaturgus*, and *St. Dionysius the Areopagite*, had declar'd that there was but one Nature in Jesus Christ after the Union. *Hypatius* answer'd, That the Writings in which this was found were suppositions, that *St. Cyril* had taught the contrary; that in the Council of *Ephefus*, he had not produc'd any Testimony of the Fathers where it was said, that there was but one Nature in Jesus Christ after his Incarnation.

The Severians said, Think you then that we have forg'd or falsified these Writings. *Hypatius* answer'd, That he did not accuse them of this Forgery, but that he suspected the ancient Hereticks, the *Apollinarists*, to be guilty of it; that the *Nestorians* had also falsified the Letter of *St. Athanasius* to *Epistemon*. The Severians added, That the same things are found in the Books written by *St. Cyril* against *Diodorus* and *Theodorus*. *Hypatius* answer'd, That these Books were also falsified; and whereas his Adversaries insist'd upon it, that they could produce ancient Manuscripts taken out of the Archives of the Church of *Alexandria*. *Hypatius* answer'd, That if they could show such in the time of *Proterius*, or *Timotheus Salophaciolus*, they were certainly genuine; but that since that time, the Church of *Alexandria* having been in the possession of Hereticks, they were not oblig'd to trust to the Monuments which came out of the hands of their Enemies; that they had plainly prov'd that the Letter attributed to Pope *Julius*, was the Epistle of *Apollinarius* written to *Dionysius*, that *Severus* and those of his Party would not sign the Confession of Faith, which they say was *St. Gregory Thaumaturgus's*; and lastly, that the Books attributed to *St. Dionysius* were forg'd.

Here the Severians insist'd, Why the Council of *Chalcedon* had not receiv'd the Letter of *St. Cyril*, which contains twelve Chapters, wherein he denies that there are two Subsistences in Jesus Christ. *Hypatius* answer'd, That the Council of *Chalcedon* had not reject'd this Letter; but had prefer'd the other Letter, because it is more clear.

The Severians urg'd, That *St. Cyril* us'd the word *Subsistence* for Nature. *Hypatius* answer'd, That indeed the ancient Fathers and the *Latins* confounded them; but the *Orientalists* distinguish'd them, and gave the name of *Subsistence* to the Person; that it is no where found that *St. Cyril* did ever affirm, that there were three Subsistences in the Trinity. The Severians reply'd, That in the Letters of *St. Cyril* approv'd in the Council of *Chalcedon*, it was said that Jesus Christ was made up of two Natures, *ex duabus Naturis*, which signifies, say they, according to his language, that he is one Nature made up of two, *ex duabus naturis unam*. *Hypatius* answer'd them, that this Expression, *ex duabus naturis*, is so far from signifying what they pretend, that *Flavian* made use of it; and to prove this, they recite the Letter of *Flavian* to the Emperor *Theodosius*.

The Severians always insist'd upon two Testimonies of *St. Cyril*. *Hypatius* answer'd them, That none is oblig'd to take any thing for a Rule of Faith but the Synodical Letters approv'd in the Councils, and not what a Father may have said or written upon different Occasions: As, says he, we must be guided by the Decision of the Apostles in the Council of *Jerusalem*, and not by what every Apostle might write or practise before this common Decision; that in the Letter of *St. Cyril* to *Nestorius*, the Union of the two Natures without confusion or mixture was establish'd; that in his Letter to the *Orientalists* he had approv'd their Declaration, which clearly contains the distinction of the two Natures after their Union; that it was more reasonable to give credit to these publick Letters, then to some private Letters which might easily be corrupted. The Severians did not omit to produce the Letter to *Eulogius*, and that which is address'd to his Successor, and *Hypatius* explain'd them, protesting always that he did not receive them for genuine. After this another Question was debated. The Severians complain'd that the Names of Councils were put into the Dipryches, they said that this tended only to encrease the Division. *Hypatius* answer'd that this would do no hurt; that since the Names of particular Bishops were recited in them, it was but just that those of Councils should be plac'd in them, and that this could offend none but Hereticks. The Severians said against the Council of *Chalcedon*, that it had receiv'd *Ibas* and *Theodore*. *Hypatius* answer'd that it had not done it till they had pronounc'd an Anathema against *Nestorius*: And whereas the Severians alledg'd that they did it only to deceive them, and that immediately after they relaps'd. *Hypatius* answer'd, That if they condemn the Council of *Chalcedon* upon this account, they must also condemn that of *Nice*, for receiving *Eusebius* and *Theoginus*; that he did not defend *Theodore* but the Council, which had done what they ought to do upon this occasion; that

St.

*St. Cyril* himself had receiv'd *John* of *Antioch*, and written to *Theodore*. The affair of *Ibas* was more difficult, because he had written a reproachful Letter against *St. Cyril*. *Hypatius* answer'd, That it was publish'd during the Life of *St. Cyril*, that this did not hinder them from being reconcil'd, that it may be thought that this Letter was forg'd, that *Ibas* was not receiv'd until he had Anathematiz'd *Nestorius*; and lastly, that *St. Cyril* had us'd less precaution as to *Ibas* and *Theodore* than the Council of *Chalcedon*, since he had only desir'd them to consent to the Condemnation of *Nestorius*, and the Ordination of *Maximianus*, whereas the Councils of *Chalcedon* had oblig'd them to pronounce an Anathema against *Nestorius*.

The third Interview was in the presence of the Emperor, who caus'd *Epiphanius* the Patriarch of *Constantinople* to come there. He spoke to them with much mildness, and exhorted them to Peace and Union. The Severians objected to the Catholics, That they deny'd that Jesus Christ had suffer'd in his Flesh, and that he was one of the Persons of the Trinity. They explain'd themselves, and said, That Jesus Christ was passible in his Flesh, and impassible in his Divinity, that one might say, that he suffer'd in his Flesh according to his Humanity; and that according to his Divinity he was one of the Persons of the Trinity.

This Conference had the same Conclusion, which commonly all these Conferences have, *i. e.* That both Parties continued in the same Sentiment, without convincing one another; but which is unusual, these things were handled there without heat, and with much meekness and moderation on both sides. Nevertheless there were some Monks and some Priests of the *East* and of *Syria*, who were reconcil'd to the Catholics. One of the Bishops there present drew up this Relation, whereof we have here given an Abridgment.

## The second Council of Orleans.

This Council was assembled at *Orleans*, by the Order of the Kings of *France*, *Childebert* and his Brethren, on the 23th day of *June* in the Year 533. It was compos'd of six and twenty Bishops or Archbishops of *France*, and five Priests deputed from other Bishops. The following Canons were made in it, which are nothing but the old ones renew'd.

The first is, That the Bishop being invited by his Metropolitan to be present at the Ordination of a Bishop, shall not fail to be there without a lawful Excuse.

The second, That the Metropolitan shall call every year their Suffragans to a Council.

The third, That the Bishops shall take nothing for Ordinations, nor for any other Office of the Episcopal Function.

The fourth, That he shall be turn'd out, who gets himself ordain'd for Money.

The fifth, That the Bishop shall never refuse to go for the Burial of their Brethren, and that they shall take nothing but what is necessary to defray their Expences.

The sixth, That the Bishop who comes to Inter his Brother, shall go into the Episcopal House with the Priests, and that he shall cause an Inventory to be made in their Presence of what is there found, leaving it with some Persons whom he can trust, to keep it.

The seventh, That the Metropolitan chosen by the Bishops of the Province, by the Clergy and the People of the City, shall be ordain'd by the Bishops of the Province.

The eighth, That a Deacon who is married, being in Captivity, cannot be restor'd to his Ministry.

The ninth, That no Priest shall dwell with Seculars without the leave of the Bishop.

The tenth, That no Man shall marry his Step-mother.

The eleventh, That Marriages lawfully contracted cannot be dissolv'd by the will of the Parties joyn'd, whatsoever Infirmary they alledge.

The twelfth, That no Person shall perform the Vow which he has made of singing and feasting in the Church, because God is rather provoked then pacified by these Vows.

The thirteenth, That the Abbots, Chaplains, Recluse Monks, and Priests, dare not grant Letters Dimissory to Clergy-men.

The fourteenth, That Clergy-men who do not their Duty, or come not to Church, shall be depriv'd of their Dignity.

The fifteenth, That the Oblations of the Dead shall be receiv'd, altho they were kill'd in the Commission of some Crime, except those who kill themselves.

The sixteenth, That none shall be ordain'd Priest or Deacon, who is not well instructed, and does not know how to administer Baptism.

The seventeenth, That Women who have receiv'd the Benediction given to Deacons, contrary to the Canons, shall be turn'd out of Communion, if it be prov'd that they marry: Nevertheless, if upon the Bishop's Admonition they cease to cohabit with their Husband, they shall be receiv'd into Communion, after they have done Renance.



The Council of Clermont in Arvernia, 535.

The eighteenth, That the Deacon's Blessing shall no more be given to Women.  
 The nineteenth, That the Jews shall not espouse Christians, nor the Christians Jews; and that if either of them being married, will not part, they shall be depriv'd of Communion.  
 The twentieth, That those Christians shall be excluded the Church who are concern'd in Idolatrous Worship, or who taste of Meats offer'd to Idols, or who eat the Flesh of Beasts suffocated.  
 The one and twentieth, That the Abbots who despise the Orders of Bishops, shall be Excommunicated, till they return from their Disobedience.

### The Council of Clermont in Arvernia, in the Year 535.

**H**onoratus Bishop of Bourges, and fourteen Bishops of France, being assembled at Clermont in Arvernia, by the permission of King Theodebert, on the seventh of November in the Year 535, after they had pray'd to God upon their knees for the King, and for the prosperity of his Reign, thought fit to renew some ancient Canons, and to add to them some new ones.

First, They thought fit to ordain, that all Councils shall begin with what concerns Manners and Discipline, before they propose any other business.

Secondly, They declare that one ought to rise to the highest degree of Promotion, not by his Ambition, but by his Merits; that Holiness of Life, and not Riches, did render them worthy of this Sacred Ministry, and that they ought to be advanc'd to this high Dignity, not by the favour of some few, but by the Suffrages of all: That singular care should be taken to choose such Persons as are blameless: That he who is a Bishop must be chosen by the Clergy and the People, and ordain'd by the Metropolitan of the Province, or with his Consent: That it is unlawful to use the Interest of Grantees, Craft, Promises, Presents, Threatnings, and that those who use such ways shall be depriv'd of the Communion of the Church, whereof they would be Bishops.

Thirdly, They forbid to cover dead Corpses with the Altar-Cloth, or any other Linen which is used at the Altar.

Fourthly, They ordain that Clergy-men shall not be supported against their Bishop by the Civil Powers.

Fifthly, They Excommunicate those who desire of Kings the Possessions of the Church, declaring at the same time that the Gift which the Prince makes of them is null.

Sixthly, They order those Persons to be excluded Communion and Civil Society, who espouse Jewish Men or Women.

Seventhly, They forbid to cover the Body of a Priest with the Veil which covers the Body of Jesus Christ.

Eighthly, They forbid to lend the Ornaments of the Church for Marriages.

Ninthly, To make Jews Judges of Christians.

Tenthly, They forbid Bishops to invade the Parishes of their Brethren.

Eleventhly, They forbid them to receive and ordain a Clerk of another Diocese, without the leave of his Bishop.

Twelfthly, They re-inforce the Penalty of Excommunication against any Persons who marry within the forbidden Degrees, which are, the Widow of his Brother, his Wife's Sister, her Cousin-German, or the Issue of her Cousin-German, and the Widow of his Uncle.

Thirteenthly, They oblige Priests and Deacons to live in Celibacy; and in case they be found to keep Company with their Wives, after they are promoted to these Dignities, they ordain that they shall be depriv'd of them.

Fourteenthly, They Excommunicate those who shall retain Goods that are given to Churches.

Fifteenthly, They enjoyn Priests and Deacons, who are neither in Country-Parishes, nor in the City, but dwell in Country-Houses, or serve Chappels, to come and celebrate the principal Festivals of the year with their Bishop in the City, and chiefly the Feasts of Christmas, Easter, and Whitsuntide. They exhort also Lay-men that can to come.

Sixteenthly, They renew the Canon so often repeated, whereby Clergy-men are forbidden to keep strange Women in their Houses.

After they had made these Canons, they wrote a Letter to King Theodebert, praying him to suffer the Subjects of another Prince to enjoy peaceably the Lands and Goods which they had in his Kingdom.

The

The third Council of Orleans.

### The third Council of Orleans.

**F**ive Archbishops, and fourteen Bishops of France, were present at this Council, with the Deputies of some Bishops. It was held on the seventh of May in the Year 538, under the Reign of Childeric. It made three and thirty Canons for restoring the ancient Ecclesiastical Discipline.

The first concerning the holding of a Synod of the Province.

The second of the Celibacy of the Clergy, beginning with the Sub-Deacons.

The third reserves the Ordination of Metropolitans to a Metropolitan, in the presence of all the Bishops of the Province; and it requires that he be chosen by the Bishops of the Province, with the consent of the Clergy and People of the City, it being fit, that he who is to preside over all should have the Suffrages of all those over whom he is to preside. As to the Bishops of the Province, it ordains that they shall be consecrated by the Metropolitan, and chosen by the Clergy and the People.

The fourth is the Prohibition so often made to Clergy-men of keeping Women in their Houses.

The fifth intrusts the Bishop with the Power of imploying the Goods that are given to Churches in the City, for such uses as he should think most convenient; and ordains that the Possessions belonging to Country-Churches, shall be employ'd according to custom.

The sixth forbids to ordain one Deacon before the Age of 25 years, and a Priest before 30, and renews the ancient Canons concerning the Qualifications requisite in those who are ordain'd, forbidding to ordain those who have been twice married, who have done Penance, who have Corporal Defects, or Fits of Distraction. This Canon declares those who are ordain'd with these Defects to have fall'n from their Dignity, and Suspends those who shall ordain them, from the Exercise of their Ministry for the space of six Months.

The seventh ordains, That if Clergy-men who have been ordain'd with their own consent, being unmarried, do afterwards marry, they shall be Excommunicated; that if they were ordain'd against their own will, they shall only be Depos'd, and that the Bishop who ordain'd them shall be suspended for one year. As to the Clergy-men who commit Adultery, they shall be shut up in a Monastery all their life time, yet without being depriv'd of the Communion.

The eighth is, That Clergy-men being Convicted of a false Testimony and of Robbing, shall be degraded without being depriv'd of the Communion; and that perjur'd Clergy-men shall be put under Penance for the space of two years.

The ninth forbids to admit those into Orders who have had Concubines.

The tenth Canon is about Marriage between Persons within the forbidden Degrees. Those shall not be excluded Communion who married their Kinswomen before their Baptism, or who did not know of the Prohibition: But as to those who contracted these Marriages since their Baptism, and knew the Prohibitions, they shall be Excommunicated until they part from one another. These forbidden Degrees are his Father's Widow, his Wife's Daughter, his Brother's Widow, his Wife's Sister, his Cousin-German, or her Issue, his Uncle's Widow.

The eleventh forbids Clergy-men to exempt themselves from the discharge of their Office under any pretence whatsoever, and deprives those who shall do it of the Rewards which are paid to those Clergy who are in the List of those who serve the Churches, *Canonici*.

The twelfth Canon forbids Alienations.

The thirteenth declares, That the Jews are forbidden to impose such things upon their Christian Slaves, as are contrary to the Religion of Jesus Christ. It forbids Christians to contract Marriages with Jews, and to eat with them.

The fourteenth ordains that Masses shall begin at the ninth hour, that the Bishop may be present at the Office of Vespers.

The fifteenth forbids Clergy-men to go into the Diocese of their Brethren, to Ordain Clergy-men or Consecrate Altars there. If a Bishop undertake to do it, he shall be Suspended from Celebration for one year. The Clergy-men who shall be ordain'd shall be remov'd, but the Altars shall continue Consecrated. The Clergy-men who go to dwell in the Diocese of another Bishop, cannot be promoted to a superior Order; nay, Communion shall be deny'd to a Priest or Deacon, who have not Letters from their Bishop.

The sixteenth Excommunicates Ravishers, and those who are ravish'd, if they consent to dwell with their Ravishers.

The seventeenth declares, That the Successors of a Bishop cannot recall the Favours done by his Predecessor to Clergy-men, but only those which he did himself.

The eighteenth ordains, That it shall be at the Bishops disposal to deprive Clergy-men of the Ecclesiastical Revenues, to whom the Government of a Monastery belongs, or a Chappel, or another Preferment, because the Renewal of this Preferment ought to satisfy him.

The



The Council of Barcelona in 540.

The nineteenth, That Clergy-men being disobedient to the Bishop, shall be depriv'd of their Ministry, until they have given him Satisfaction.

The twentieth, That the Clergy-man who thinks himself abus'd by his Bishop, shall have recourse to a Synod.

The one and twentieth forbids the Cabals of Clergy-men.

The two and twentieth is against those who usurp the Churches Possessions.

The three and twentieth forbids Abbots, Priests and Deacons to alienate them.

The four and twentieth says, That the Benediction of Penance should not be granted to Persons who are yet young, nor to married Persons without the consent of both Parties.

The five and twentieth, That those who abandon the Life of a Penitent to return to a Secular Life, shall be Excommunicated till death.

The six and twentieth, That the Farmers of Customs or Debtors shall not be ordain'd until they be discharg'd.

The seven and twentieth forbids Deacons and other Clergy-men to lend upon Usury.

The eight and twentieth permits Men to ride on *Sundays* on Horsback, or in Coach, to dress Vi-  
tuals, to do what concerns the neatness of the Body or the House; but forbids them to walk into the Country.

The nine and twentieth forbids Lay-men to leave Divine Service, before the Lord's Prayer be said, and the Bishop has given the Blessing.

The thirtieth says, That Jews shall not be suffer'd to be present with Christians, from *Holy Thursday* till *Easter*.

The one and thirtieth Excommunicates those Judges, who knowing any Heretick to be re-baptized, did not accuse him, and cause him to be punish'd.

The two and thirtieth forbids Clergy-men to bring an Appeal against any Man before Lay-judges, and Lay-men to bring an Appeal before them against the Clergy, without the Bishop's leave.

The three and thirtieth is an Imprecation against those who shall not observe these Canons.

## The Council of Barcelona held in the Year 540.

THIS Council consisted only of seven Bishops of the Province, and made but a few Canons, and those so short, that they cannot be abridg'd. Here they follow whole and entire.

1. That the fiftieth *Psalms* shall be sung before the *Canticle*.
2. That the Blessing shall be given to the Faithful at *Mattins* as well as *Vespers*.
3. That no Clergy-man shall suffer his Hair to grow, or shave his Beard.
4. That the Deacons shall not sit down in the Assemblies of Priests.
5. That in the Absence of the Bishop the Priests shall read the Collects.
6. That Men under Penance shall have their Hair cut, wear a Religious Habit, and spend their Life in Fasting and Praying.
7. That Penitents shall not be present at Festivals, that they shall meddle with no business, that they shall only live frugally in their own Houses.
8. Those who desire Penance being sick, shall receive it of the Bishop, upon condition that if they recover their health, they shall lead the Life of Penitents, yet without laying hands upon them again; and that they shall continue separate from Communion, until the Bishop approve of their Behaviour.
9. The Benediction of the *Viaticum* is to be given to those that are in danger.
10. As to Monks, that shall be observ'd which was ordain'd by the Council of *Chalcedon*.

The

The fourth Council of Orleans held in the Year 541.

## The fourth Council of Orleans held in the Year 541.

ONE and forty Archbishops or Bishops of *France*, were present personally, or by their Deputies at this Council held in the Year 541, which made eight and thirty Canons.

By the first it is ordain'd, That the Feast of *Easter* shall be celebrated every year according to the Table of *Victorius*, and that the day of celebrating it shall be declar'd every year on the day of *E-piphany*.

By the second it is order'd, That all the Churches shall keep a *Lent* of forty days, and that they shall not be dispens'd with from Fasting on *Saturdays*, but only on *Sundays*, except in case of weakness.

The third forbids the chief Citizens to celebrate the Feast of *Easter*, and other great Festivals out of the City, and the Assembly of that Church in which the Bishop presides.

The fourth forbids to offer in the Chalice anything but Wine mix'd with Water.

By the fifth it is declar'd, That the Bishop should be regularly ordain'd in the Church over which he is to preside; but if he cannot, he shall be ordain'd in the Province in the presence of the Metropolitan, or with his consent, by the Bishops of the Province.

The sixth ordains Clergy-men, who govern Parishes, to receive from the Bishops the Rules and Canons which are necessary for them, that neither they, nor their People may be capable of any excuse thro Ignorance of them.

By the seventh, Lords are forbidden to place Ecclesiasticks in the Chappels belonging to their Lands, unless they be chosen by the Bishop in whose Territory they are situate.

In the eighth, The manner and length of their Penance who fall into Heresie, is left to the discretion of the Bishop.

The ninth declares, That the Alienations or Mortgages of Church-Lands made by a Bishop, who leaves nothing of his own Possessions to the Church when he dies, shall be revok'd: That notwithstanding, if he set some Slaves at liberty, they shall continue free, provided they shall serve the Church.

The tenth suspends a Bishop from the Sacerdotal Function, who had ordain'd a Bigamist, or him that married a Widow: If he does not observe this Suspension, it deprives him of the Communion of other Bishops, until the time of the Synod. Lastly, it ordains, that those who shall be ordain'd against the Canons shall be degraded.

The eleventh declares, That the Possessions given out of Piety to Abbies, Monasteries, or Parishes, shall not be appropriated to Abbots, or Priests, but to the Church, and that they cannot alienate them without the consent of the Bishop in writing.

The twelfth ordains Bishops to agree amicably among themselves, or before such Arbitrators as they shall choose, as to all Differences which they may have as to Temporalities.

The thirteenth threatens with Excommunication those who shall force Clergy-men, that are in the actual Service of the Church, and whose Names are matriculated, to accept of Publick Offices, and declares Bishops, Priests and Deacons exempt from Guardianship.

The fourteenth enjoyns Heirs to pay the Legacies given to the Church, or to Priests.

The fifteenth Excommunicates those who having receiv'd Baptism, eat of Meats offer'd to Idols.

The sixteenth Excommunicates those who swear according to the Custom of Pagans upon the Heads of Beasts, by calling upon the Names of Pagan-Gods.

The seventeenth forbids Priests and Deacons to have a Bed and Chamber common with their Wives.

The eighteenth declares, That Possessions alienated by Clergy-men, shall be recover'd by the Bishop, tho long Possession may be made use of for a Title.

The nineteenth preserves to Churches the little Farms that have been given them out of Devotion, even without writing.

The twentieth forbids to cite Clergy-men before Secular Judges, without the Bishop's leave, and forbids them to appear there, unless they be accompanied with a Priest, or the Arch-deacon, or have the permission of a Pastor.

The one and twentieth is for preserving to Churches the Right of Sanctuary.

The two and twentieth Excommunicates those who make use of the Civil Authority for marrying Maids against the Will of their Parents.

The three and twentieth forbids the Slaves of Churches, or of Priests, to commit Outrages and Robberies.

The four and twentieth declares, That those Slaves are not to be protected who retire into Churches for marrying against their Master's Will.

The five and twentieth is against those who invade the Possessions of the Church.



The fix and twentieth enjoyns Arch-deacons to take care that the Clergy of Parishes in the Lands of great Lords do their duty.

The seven and twentieth renews the thirty Canons of the Council of *Epaone* about prohibited degrees.

The eight and twentieth declares, That the Bishop shall impose such Penance as he shall judge convenient, upon those who are guilty of Murders, tho they have got their pardon.

The nine and twentieth, That Women who shall commit Adultery with Clergy-men, shall be put under Penance.

The thirtieth, That Christian Slaves, who are in the hands of Jews, may be deliver'd from their Tyranny, when Christians shall be found who are willing to pay the Price at which they are estimated.

The one and thirtieth declares, That Jews who would persuade their Slaves to become Jews by promising them Liberty, shall lose these Slaves; and that Christians who shall obtain their Liberty upon condition of becoming Jews, shall continue Slaves.

The two and thirtieth, That the Posterity of Slaves shall be obliged to the Service and Offices under which their Ancestors obtain'd their Liberty, tho it be never so long ago.

The three and thirtieth, That he who would have a Parish in his Land, ought to give a parcel of Ground to it, and to appoint a sufficient number of Clergy-men to say Service there.

The four and thirtieth, That he to whom the Church has given Land to be enjoy'd for his life time, cannot dispose of the Profits which he shall make of it, and that his Kindred shall have no share of them.

The five and thirtieth concerns the Disposals made by Bishops, which leaves their Successors at liberty to approve or reject them; and orders that the time of Prescription shall begin from the day that the Successor is in Possession.

The six and thirtieth, That the Goods given by the Bishop to a Clergy-man of another Church, shall return after his death to the Church to which it belong'd.

The seven and thirtieth ordains, That Synods of the Province shall be held every year.

The eight and thirtieth is a general Prohibition of violating these Canons.

### The fifth Council of Orleans.

THIS Council was very numerous, and was held in the Year 549; 71 Archbishops or Bishops of France were present at it, who made 24 Canons.

The first condemns the Sect of *Eutyches* and other Hereticks.

The second forbids Bishops to Excommunicate for slight Causes.

The third is against the dwelling of Women with Clergy-men.

The fourth ordains that Clergy-men who are oblig'd to Celibacy, and do not observe it, shall be depos'd.

The fifth forbids Bishops to take or ordain the Clergy of their Brethren.

The sixth declares, That Slaves shall not be admitted into Orders without the leave of their Masters, and that the Bishops who shall do it, shall give two Slaves for one.

The seventh, That the Slaves to whom the Masters have granted Liberty, shall be defended and protected by the Church.

The eighth, That after the death of a Bishop, no other Bishop shall ordain Clergy-men, or Consecrate Altars in his Bishoprick, and that he shall take nothing of the Goods of the vacant Church, but a handsome Present.

The ninth, That none shall be promoted to a Bishoprick, unless he has liv'd a Clerical Life for a year at least.

The tenth, That none shall attain to a Bishoprick by Money or Sollicitation; but the Metropolitan and Bishops of the Clergy shall consecrate him who shall be chosen by the Clergy and the People, with the consent of the King.

The eleventh, That such a Bishop shall not be set over the People whom they would not have; and that those who shall obtain a Bishoprick by Force or Interest, shall be depos'd.

The twelfth, That none shall be ordain'd Bishop in the room of a Bishop alive, unless he was depos'd for a Capital Crime.

The thirteenth renews the Penalties decreed against those who retain the Goods given to Churches, to Monasteries, or Hospitals.

The fourteenth is against the Bishops or Clergy who demand the Goods belonging to another Church.

The fifteenth ordains, That neither the Bishop of *Lyons*, nor his Successors, shall have any share in the Possessions of the Hospital, which King *Childebert* and the Queen his Wife had founded in this City.

The

The sixteenth is against those who would deprive the Church of the Donations which are made to it.

The seventeenth refers to the Metropolitan the Differences between Clergy-men and their Bishop, and to a Synod of the Province, the Difference between a Bishop of the Province and his Metropolitan.

The eighteenth Suspend for the space of six Months, the Bishops who come not to the Synod of the Province, being cited thither by their Metropolitan.

The nineteenth ordains, That Women who come into a Monastery, shall continue one year without taking the Habit, and three years, if the Monastery be not of the number of those in which they are shut up for their Life-time. After this they may take the Habit, and if after they have taken it, they return into the World, and marry, they shall be Excommunicated, together with those that marry them; but if they part and do Penance, they shall be restor'd to Communion.

The twentieth ordains Arch-Deacons to visit the Prisoners every Sunday.

The one and twentieth ordains Bishops to take care of the Leprous.

The two and twentieth contains the Canons concerning the Slaves who fly for Refuge into Churches.

The three and twentieth ordains the holding of the Provincial Synod every year.

The four and twentieth confirms the preceding Decrees.

### The Council of Arvernia under King Theodobertus.

THIS Council, where ten Bishops were present, confirm'd sixteen Canons of the preceding Council.

### The Council of Tutella.

THIS Council was held in the Year 550, by Order of King *Theodobertus*, because Persons of Quality complain'd that *Nicetius* Bishop of *Treves* had Excommunicated them upon the account of the unlawful Marriages which they had contracted. *Mappinius* Bishop of *Rhemes* being summon'd thither without acquainting him with the reason why it was held, did not think fit to go to it; and having afterward learn'd the reason why it was call'd, he wrote a Letter to excuse himself, to *Nicetius* Bishop of *Treves*, wherein he approves what *Nicetius* had done against the married Persons; but he declares himself to be displeas'd, because instead of writing to him to desire him to come thither, he had caus'd him to be summon'd by an Order from the King.

### The History of the Council of Constantinople under Mennas, held in the Year 536.

IT rarely happens, that General Councils held about Matters of Faith restore Peace to the Church by their Decrees. Men have so great Inclination to their own Sentiments, and do so hardly endure the affront of a Condemnation, that instead of yielding to the Decision given against them, they become more obdurate. They begin to look upon their Judges as Parties, and try all manner of ways, either to prove that they were not condemned, or that their Opinion was not rightly understood, nor their Reasons fairly heard; or lastly, to weaken the Authority of the Decision given against them. The Council of *Nice* had condemn'd the *Arians*, yet how many Disputes followed under this Decree? How was the Church toss'd with many Commotions. The Council of *Ephesus* by Mennas, proscribing *Nestorius* and the *Orientalists*, seems rather to have inflam'd then appeas'd the Difference. The seeming Peace that follow'd was only feign'd, for the Fire of Division still rag'd in Men's minds, which broke forth in a little time after, and set the whole East in Combustion. The Council



Council of *Chalcedon* having treated of these things with much moderation, and explain'd them in very intelligible terms, should have reconcil'd men's minds: *Marcianus* caus'd it to be receiv'd almost every where; yet this Emperor was no sooner dead, but the troubles of the Church reviv'd again with greater violence then before.

After the Deposing of *Dioscorus* Bishop of *Alexandria*, who was immediately banish'd to *Gangra*, the Emperor gave order to the People and Clergy of *Alexandria*, to choose one to succeed in his room. The greater part of the People oppos'd it, and this occasion'd a great Sedition, which was not appeas'd without much difficulty: But at last they were forc'd to obey, and *Proterius* was plac'd upon the Episcopal Throne. But the People of *Alexandria* being naturally inclin'd to Sedition, would not permit him peaceably to enjoy this Dignity. The far greater number separated from his Communion, and he was many times in danger of his Life; insomuch that the Emperor appointed Guards to attend him. But the News of the Death of *Marcianus* was no sooner arriv'd at *Alexandria*, but the People taking occasion from the absence of the Governour, chose a Priest of *Dioscorus's* Faction, call'd *Timotheus Elurus*, and having carried him to the great Church, caus'd him to be ordain'd Bishop. At the same time the Seditious went to find out *Proterius*, who was at the Font, where they run him thro the Body, and dragg'd it thro the Streets, burnt it, and threw the Ashes into the Air. This happen'd three days after the Feast of *Easter* in the Year 457.

The Clergy of *Alexandria* carried their Complaints to the Emperor *Leo* about this horrid Villany: The Complices of *Timothy* presented also their Libel to this Emperor, which tended to destroy what was done by the Council of *Chalcedon*. The Emperor being unwilling to give the Bishops the Fatigue of coming to a new General Council, did only write a Circular Letter to them to desire their Opinions; and having receiv'd their Answers in favour of the Council of *Chalcedon*, and against *Timothy*, caus'd *Timotheus Elurus* to be turn'd out, who was banish'd to *Chersona*, and one call'd *Timothy*, surnam'd *Salophaciolus*, to be plac'd in his room. This Bishop liv'd in Peace under the Reign of *Leo* and his Successor *Zeno*: But the Tyrant *Basiliscus* having invaded the Empire, recall'd *Timotheus Elurus* to *Constantinople*, after eighteen years banishment, and by his perswasion wrote a Circular Letter against the Council of *Chalcedon*, and the Letter of *St. Leo*. Not only *Timotheus Elurus* sign'd this Letter, but also *Peter Mongus* the Patriarch of *Antioch* and *Anastasius*. Their example was follow'd by almost five hundred Bishops. *Timotheus Elurus* was restor'd, and *Salophaciolus* forc'd to fly and hide himself in a Monastery. *Acacius* of *Constantinople*, and many other Bishops, disapprov'd the Condemnation of the Council, and *Basiliscus* himself was forc'd to recall it by another Circular Letter, because of a Sedition which the Monks had rais'd at *Constantinople*.

*Zeno* having re-ascend'd the Throne, restor'd the Affairs of the Catholics. *Peter* was forc'd away from *Antioch*: *Stephen*, and afterwards *Calendion*, were ordain'd in his room. *Timotheus Elurus* being dead, the People of *Alexandria* chose *Peter Mongus*; but *Zeno* caus'd him to be turn'd out, and restor'd *Timotheus Salophaciolus*. After his death *John Talaia* was ordain'd in his room by those of his Party. But *Zeno* taking a fancy to restore *Peter Mongus*, made a Decree of Union, wherein he expounded the Faith of the Incarnation after a Catholick manner, receiv'd the Chapters of *St. Cyril*, acknowledg'd no other Rule of Faith but the *Nicene Creed*, and said nothing of the Council of *Chalcedon*. *Peter* having sign'd this Decree was restor'd to the See of *Antioch*, and own'd by *Acacius*. But the Holy See and the Western Church would not acknowledge him, and receiv'd *Talaia* who had retir'd into the West. Upon this occasion they fell out with *Acacius*, and were much dissatisfy'd with what the Emperor *Zeno* had done for the Peace of the Eastern Church. This matter went much further; for they condemn'd *Acacius*, as we have already seen, and wholly separated from his Communion. In the mean time *Peter Mongus*, who had acknowledg'd the Council of *Chalcedon*, to reconcile himself to *Acacius*, did afterwards publicly condemn it, to obtain the good will of the People of *Alexandria*. *Acacius* being dead, had *Fravitus*, and afterwards *Euphemius*, for his Successors, who having receiv'd a Letter from *Peter Mongus*, wherein he anathematiz'd the Council of *Chalcedon*, was preparing to condemn this Bishop, if the death of *Peter* had not prevented him. *Athanasius*, who succeeded him, and two other Patriarchs of *Alexandria* who follow'd him, being both call'd by the name of *John*, were of the same Judgment. But these last mention'd, made yet a more visible Defection from the Church, by condemning openly the Council of *Chalcedon*. There were then three Parties in the Church: One receiv'd the Council of *Chalcedon*, another rejected it, and a third held to *Zeno's* Edict of Agreement, without saying any thing of the Council of *Chalcedon*. This difference of Opinions divided the Churches. The West separated from the East, and the Eastern Bishops did not agree among themselves. The Egyptians would not communicate with the Bishops of *Constantinople*, because they approv'd the Council of *Chalcedon*. The Emperor *Anastasius* favor'd those who receiv'd the Decree of Union, and turn'd out those who admitted or condemn'd the Council of *Chalcedon*. In the mean time he secretly favour'd the Enemies of the Council, who had forc'd away *Flavianus* Patriarch of *Antioch*, and *Macedonius* Patriarch of *Constantinople*. There was then at *Constantinople* an Egyptian Monk, call'd *Severus*, who was a cunning intriguing Man, he was the chief cause of Deposing these two Patriarchs, and found a way to possess himself of the See of *Antioch*. As soon as he had usurp'd it, he wrote a Synodical Letter to all the Bishops of the East, wherein he anathematizes the Council of *Chalcedon*. This Letter was not receiv'd in *Palestine*, and many Bishops of the Patriarchate of *Antioch* rejected it, being unwilling to acknowledge *Severus* for a lawful Bishop. There were also two Bishops of his own Patriarchate

where, who had the boldness to send him Letters, wherein they declar'd him Excommunicated and Depos'd. In the Year 518 *Justinus* having succeeded the Emperor *Anastasius*, gave order to *Irenaeus* to seize *Severus*, and cause his Tongue to be cut out, but he fled to *Alexandria*, and *Paul* a Catholick Bishop was plac'd in his room.

The Church of *Alexandria* had not yet quitted her Opinions; *Dioscorus* the younger, and *Timothy*, who succeeded one another, had condemn'd the Council of *Chalcedon*. The last of them receiv'd *Severus* favourably, and *Julian* of *Halicarnassus*, who had been turn'd out of his Bishoprick upon the same account. Then there arose a Contest among those of this Faction, concerning the Corruptibility or Incorruptibility of the Body of Jesus Christ. A certain Monk ask'd *Severus*, whether he believ'd the Body of Jesus Christ to be incorruptible or corruptible. He answer'd him, That the Holy Fathers of the Church held it to be corruptible. The same Question being put to *Julian* of *Halicarnassus*, he answer'd quite contrary. These two opposite Answers were follow'd with Writings on one side and t'other, which gave the rise to a Schism among those of this Faction; the one were call'd *Corrupticolas*, and the other *Phantasiasts*. *Timothy* was of *Severus's* Opinion, and a Deacon call'd *Themistius* made himself Head of the contrary Party.

In the Year 527, *Justinus* associated *Justinian* to himself in the Empire. This Emperor was inclin'd to maintain the Council of *Chalcedon* as well as *Justinus*; but the Empress *Theodora* was of their Party, who said that the Body of Christ was incorruptible. For maintaining it, after the death of *Epiphanius* Patriarch of *Constantinople*, she fetch'd *Anthimus* from *Trapezus*, who was devoted to her Sentiments, and caus'd *Theodosius* to be ordain'd at *Alexandria*: But the People oppos'd this Ordination, and chose *Gilianus*, who was enthron'd by that Party which maintain'd that the Body of Jesus Christ was corruptible. The Empress caus'd him to be forc'd away, and restor'd *Theodosius*; but the continual Insurrections of the People forc'd him to retire, and to come to *Constantinople*, whence he was driven away by the Emperor's order, because he would not acknowledge the Council of *Chalcedon*, and *Paul* the Catholick was Ordain'd in his room by *Mennas*.

Within a little time after the Pope *Agapetus* coming to *Constantinople*, who was sent by *Theodatus* King of the *Goths*, refus'd to receive *Anthimus* into his Communion, and endeavour'd to force him to retire to *Trapezus*, and to make a Confession of the Catholick Faith. *Anthimus* refusing to do it was condemn'd by *Agapetus*, who ordain'd *Mennas* Patriarch of *Constantinople* in the Year 536. *Agapetus* dying afterwards at *Constantinople*, *Anthimus* and his Adherents us'd all their endeavours to get the Power into their own hands, and while they disturb'd the Church by their Seditions, a Council was held at *Constantinople* in the Year 536. *Mennas* Patriarch of *Constantinople* presided in it, and had at his right hand five Bishops deputed from the Holy See, and seven and twenty other Bishops, and at his left hand three and twenty Bishops more.

The Deacons deputed from the Holy See, from the Patriarchs of *Antioch* and *Jerusalem*, and from the Archbishops of *Cesarea*, *Angra* and *Corinth*, were present there.

The first Action or Session was held on the second of May. The Deacon *Euphemius*, chief of the Notaries, represented that *Marianus*, Priest and Abbot of the Monastery of *St. Dalmatius*, the principle Monk of *Constantinople*, and the Monks of *Antioch* and *Jerusalem*, had presented a Libel to the Emperor, who had refer'd them to the Decision of this Assembly. *Mennas* order'd that they should be call'd in, together with an Ambassador from the Emperor who brought them. He presented to the Council the Libel which the Monks had given to the Emperor, which was read by the Notary *Acacius*. It contain'd in substance, That *Anthimus*, *Severus*, *Peter*, *Soaras*, and those of their Sect, did not only publish their Errors, but stirr'd up every where Commotions and Seditions, and that being come to *Constantinople*, they had built Altars and Fonts in the City and Suburbs, in opposition to the true Altars of the Church; That *Anthimus*, formerly Bishop of *Trapezus*, being engag'd in this Faction of Hereticks, endeavour'd to invade the See of *Constantinople*; That he had been forc'd away from thence by the Pope *Agapetus*, and by *Mennas*, who was lawfully ordain'd; That from that time they had demanded, that he should be oblig'd to return to *Trapezus*, after he had declar'd in writing this disowning of what was done, and had purg'd himself from the Heresie whereof he was accused, or otherwise that he should be wholly depriv'd of the Priesthood; That *Agapetus* had prevented their desire by condemning him, and those of his Sect, and depriving him of the Sacerdotal Dignity, and the Name of a Christian, until he had done Penance; That this Pope being dead, they immediately address'd themselves to the Emperor, to pray him to confirm and execute this Judgment, that the Church might be at peace. After the reading of this Libel, *Marianus* presented a Memorial to the Council, which contain'd almost the same things. After this were read the several Instruments of the Process against *Anthimus*. The first is the Libel which these Monks had presented to Pope *Agapetus*, against *Anthimus*, *Severus*, *Soaras*, and the other *Acephali*, whom they accus'd of the *Eutychian* Error, of holding unlawful Assemblies, of reiterating Baptism, of invading the Sees of Catholick Churches, of taking their Churches by force, of erecting Altars and Fonts in contempt of the Catholick Church; particularly they accuse *Anthimus* of endeavouring to possess himself of the Church of *Constantinople*. They pray the Pope to oppose these Evils: They tell him, that as *St. Peter* came from the East to Rome to defeat the Tricks of *Simon* the Magician, so God had sent him from the West to the East to destroy there the Faction of *Anthimus*, *Severus*, and of *Soaras*; That he ought, in imitation of what *Celestine* did to *Nestorius*, to prescribe a certain term to *Anthimus*, wherein he shall be bound to present a Writing to the Holy See, to the Pope and to the Patriarch of *Constantinople*, by which he shall purge himself from all Heresie, and to return



to his Bishoprick of *Trapezus*, which time being expired, if he did not give satisfaction, then he should be declar'd to be depriv'd and unworthy of any Ecclesiastical Dignity; and another should be promoted in his room to the See of *Trapezus*: Lastly, That in order to the putting a full end to this Commotion, he should desire of the Emperor, that *Severus*, *Peter* and *Zoaras*, and all those of their Sect should be turn'd out of their Church, that they should be forbidden to hold Assemblies, and that their Writings should be burnt in the Fire.

The second Instrument of the Process against *Anthimus*, is the Libel which the Eastern Bishops presented to Pope *Agapetus*, against *Anthimus*, *Peter*, *Severus* and *Zoaras*, whom they chiefly accus'd of reviving the *Eutychian* Heresie. There they tell a story at length, which was only told overly in the preceding Libel, of one *Perseus* call'd *Isaac*, of their Sect, who had tore a piece of Stuff, wherein the Image of the Emperor was painted.

The third is a Circular Letter of the Pope *Agapetus*, wherein he declares *Anthimus* Depos'd, his Followers Excommunicated, and *Mennas* the lawful Bishop of *Constantinople*.

After the reading of these Instruments, Deputies were nam'd to give *Anthimus* notice of what had pass'd, and to invite him to come within three days to the Council, to give that satisfaction which was to be wish'd, or to defend himself.

In the following Session held on the sixth of May, the Deputies declar'd, That having sought for *Anthimus* in the places where he dwelt, they could not meet with him. Then other Deputies were nam'd again to seek for *Anthimus*, and to cite him to appear within three days.

This time being expired, an Assembly was held on the tenth of the same Month: The Deputies declar'd, That having sought for *Anthimus* both in his City-house and in that which is in the Suburbs, and in the House of *Peter* formerly Bishop of *Apamea*, and in the Chappels and Monasteries, they could not meet with him, nor learn the place of his abode. New Deputies were nam'd again to seek for him, and that he might be utterly disabled to pretend ignorance of what was done, it was declar'd that notice should be given him by a publick Advertisement.

In the fourth Action held on the one and twentieth of May, after the Deputies had depos'd that they could not meet with *Anthimus*, and that the publick Placart had been read by which he was cited, the Council declar'd him to have fall'n from the See of *Trapezus*, from all Ecclesiastical Dignity, and to be unworthy of the Name of Catholick. *Mennas* pronounc'd the same Sentence for his own part against him. This Judgment was follow'd with many Acclamations in honour of the Emperor, against *Anthimus*, *Severus*, *Peter*, and *Zoaras*, and against their Followers.

In the fifth Action on the fourth of June, *Theodorus* Commissioner from the Emperor, presented to the Council two Libels, one from *Paul* of *Apamea*, and the Bishops of the second *Syria*, and another from the Monks of *Jerusalem*, and of the same Province, against *Severus* who assum'd the Title of Bishop of *Antioch*, against *Peter* who call'd himself Bishop of *Apamea*, and against *Zoaras* whom they accus'd of maintaining the Sentiments of *Eutyches*, and of troubling the Catholick Church. The Monks themselves presented one much larger to the Synod, wherein they describe at greater length the Evils which the Church had suffer'd by the *Acephali*, the Blasphemies which they spoke against the Council of *Chalcedon*, the Outrages and Murders which they had committed, the Re-ordinations and Re-baptizations which they had us'd, and the disorders of their Life. They pray the Council to anathematize particularly, *Severus*, *Peter*, *Zoaras*, and their Followers. The Opinion of the Bishops of *Italy* was ask'd, who said, That they look'd upon *Severus* and *Peter* as Hereticks, according to the Letters of *Hormisdas*, to *Epiphanius* Patriarch of *Constantinople*, which they produc'd, and which were read in the Council. After this was read the Libel of the Clergy and Monks of *Antioch* to *John* the Patriarch of *Constantinople* against *Severus*, wherein he was accus'd of an ill Life, of keeping Communion with no Church, of invading the Church of *Antioch* by force, of having maintain'd the *Eutychian* Errors, and condemning the Council of *Chalcedon*, of having abus'd and kill'd many Monks, not sparing even the Altars and holy Vessels, but breaking the one and melting the other, of appropriating to his own use the Doves of Gold and Silver which were on the Fonts or Altars, of having robbed Houses, and pawn'd the Goods of the Church. This Libel was presented to the Council held at *Constantinople* in the Year 518, who receiv'd also another from the Monks of *Constantinople*, containing five Heads. The first is, That *Euphemius* and *Macedonius*, who had been unjustly forc'd away from their Sees, and were dead in Exile, were to be rank'd among Patriarchs, and their Names put again into Diptychs. The second, That those who had been turn'd out of their Sees, and banish'd upon the account of these two Patriarchs, were to be restor'd. The third, That the Names of the Councils of *Nice*, of *Constantinople* and *Ephesus*, be put into the Diptychs. The fourth, That the Letters of *St. Leo*, and the Council of *Chalcedon* be joyn'd to them. The fifth, That what *Severus* had affirm'd against the Authority of the Council of *Chalcedon* may be rejected, and he himself condemn'd as a Heretick and a Blasphemer: The Bishops assembled in the Council of *Constantinople*, approv'd the Requests contain'd in this Libel, and desir'd the Patriarchs to joyn with them, and to pray the Emperor to grant what they desir'd. Afterwards the Acclamations of the People are recited, which oblig'd *John* of *Constantinople* to declare publicly that he receiv'd the Council of *Chalcedon*, and to place the Names of the four first Councils in the Diptychs, together with those of *Euphemius* and *Macedonius*. The Letters also are recited which he wrote upon this occasion to *John* of *Jerusalem*, and to *Epiphanius* of *Tyre*, and the Answers of these Bishops. The Letter of the last is remarkable, because it specifies many Crimes of *Severus*.

*Severus*. He says, That he had many times anathematiz'd the Council of *Chalcedon*, that he had received the Clergy-men which were Excommunicated by their Bishops, that he had depos'd Priests who would not consent to his Impieties, that he had ordain'd Suffragan Bishops, and Titular Priests in Foreign Dioceses; that he had permitted a Bishop to ordain in the Diocese of another; that he had sold away the Goods of the Church of *Antioch* to enrich himself; that he had mov'd those who are maintain'd out of the Ecclesiastical Offerings, to make Schisms and Commotions; Lastly, that he was an Enemy to Peace and Truth. He speaks also of a Priest of his own City, call'd *John*, who had the boldness to anathematize the Letter of *St. Leo*, and the Fathers of the Council of *Chalcedon*; who durst hold unlawful Assemblies, and celebrate forbidden Baptisms, insomuch that there have been seen, which never happen'd before, two contrary Processions of Persons baptiz'd; who had stir'd up Commotions and Seditions, caus'd a Cross to be ston'd, abus'd a Bishop, and committed many other Outrages. The same things are objected to him in the Letter of the Bishops of the second *Syria*, which is related in this Council. After this were read the Informations of *Peter* of *Apamea*, and the Letter which his own Clergy had written against him to the Bishops of the second *Syria*, wherein they accuse him of saying to his Readers, who desir'd to be promoted to Holy Orders, Unless ye hold your peace I will ordain you all Sub-deacons, and when the crucified Man shall descend, he shall not pluck you out of my hands; of having made an ill use of the Church; of having baptiz'd a Woman of a bad Life; of holding immodest Discourses in the Church; of entertaining frequently a Comedian Woman in private; of wearing thro Pride a white Garment as a sign of his Innocence; of spitting upon the Altar in the time of celebrating the Mysteries; of refusing to baptize the Catechumens at the season; of keeping about him a multitude of Women, and committing Crimes with some of them; of persecuting and anathematizing the Catholicks; Lastly, of establishing the *Eutychian* Heresie, destroying the true Faith, and subverting Discipline. The Monks of *Apamea* complain'd also of the Outrages which he had committed against them. Their Libel was read in the Council, and then the Sentence of *Epiphanius*, Patriarch of *Constantinople*, and of his Council, against *Severus* and *Peter*, which was follow'd and confirm'd by that of *Mennas*, and all the Bishops of the Council of *Constantinople*. *Justinian* joyn'd his Authority to that of this Council, and ordain'd by his Edict, That the Sentence of the Council against *Anthimus*, *Severus*, *Peter*, and *Zoaras* should be executed, forbids them to continue at *Constantinople*, condemned their Writings to the fire, and forbade all Transcribers to write them for the future, under the Penalty of having their Hand cut off. Lastly, He does most strictly forbid all those who held the Opinions of *Nestorius*, *Eutyches*, *Severus*, or other Hereticks, to stir up any Sedition, or give any Disturbance to the Peace of the Church.

The Patriarch of *Jerusalem* having receiv'd this Law from the Emperor, and a Letter from *Mennas*, which acquainted him with the Sentence given at *Constantinople*, assembled his own Council, consisting of the Bishops of the three *Palestines*, wherein the Condemnation of *Anthimus*, *Severus*, *Peter* and *Zoaras* was approv'd.

### The History of the Second Council of Constantinople, which is commonly call'd the fifth General Council.

THE Commotions wherewith the Eastern Church had been toss'd after the Council of *Chalcedon*, seem'd to be appeas'd by the Deposition of *Anthimus*, and the Condemnation of *Severus*. The Bishops of the great Sees were all of one and the same Communion, and profess'd to follow the Doctrine of the Council of *Chalcedon*. *Egypt*, where the Error of the *Eutychians* had been more deeply rooted than in any other place, was almost wholly recover'd from it's defection, by the Care of *Paul*, whom *Mennas* had ordain'd Bishop of *Alexandria*; for this Bishop having obtain'd Orders of the Emperor, address'd to the Governors and Intendants of the Province, was careful and diligent to drive away all the Hereticks, and to cause the Council of *Chalcedon* to be receiv'd in the Churches and Monasteries of *Alexandria*. 'Tis probable that *Elias* General of the Militia of *Egypt*, did not favour *Paul*'s undertaking, which made this Bishop resolve to have him recall'd. *Psoius* Deacon and Steward of the Church of *Alexandria*, immediately acquainted *Elias* with the design which *Paul* had against him. One of the Letters of *Psoius* falling into the hands of *Paul*, he resolv'd to be reveng'd upon him, to call him to an account for the management of the Churches Possessions, and for this reason prosecuted him before the Governor, call'd *Rhodon*. This Magistrate put the Steward in Prison, and caus'd him to be put to death, some days after, in Prison, at the solicitation of one nam'd *Arsenus*. The Children and Kinsfolk of *Psoius*, having desir'd Justice of the Emperor, he remov'd *Rhodon* from the Government of *Egypt*, and sent *Liberius* in his room, whom he order'd to inform himself of this Murder. *Rhodon* was not wanting in his own defence to say, That he put *Psoius* to death by order of the Bishop *Paul*; but he had no proof against him: and there was proof that



that *Arseus* was the cause of this Murder. Nevertheless, either because *Paul* was not fully justified, or because he was accus'd of other Crimes, he was banish'd to *Gaza*, where he was depriv'd of the *Pallium*, and depos'd by *Pelagius* Surrogate of the *Roman Church*, and by three Bishops who ordain'd *Zoilus* in his room in the Year 539, or 540.

*Pelagius* returning from this Dispatch of Affairs, brought along with him some Monks of *Jerusalem*. These Monks were call'd *Eulogius*, *Conan*, *Cyriacus*, and *Pancratius*. They brought with them some Propositions taken out of *Origen's Books*, with a design to have them condemn'd with *Origen* himself. *Pelagius* and *Mennas* supported their Pretensions, out of a secret Aversion which they had to *Theodorus* Bishop of *Cæsarea* in *Cappadocia*, a great Defender of *Origen*. *Justinian* the Emperor being mightily pleas'd to find this occasion of judging in Ecclesiastical Matters, caus'd to be presently drawn up a large Declaration against the Errors of *Origen*, which he address'd to all the Patriarchs. This Edict, which was publish'd in the Year 541, is found after the Acts of the fifth Council, altho it should precede them. It begins with these words: *We have often earnestly desir'd to preserve the Christian Faith in its purity, and to maintain the Catholick Church in peace: And this was always our chief and greatest care, being fully perswaded that it is the best means to preserve that Secular Empire which God has given us, to conquer the Enemies of our State, and to feel the happy Effects of the Divine Mercy in another Life. Now tho the Enemy of Mankind seeks all occasions to destroy Men, yet the goodness and mercy of God defeats all the Efforts of his Malice, and by confounding his Enemies, preserves his own Flock from the Infection and Desolation which he threatens it. We speak thus, adds the Emperor, because we are told of some Persons who have not the Fear of God before their Eyes, and who have forsaken the Rule of Truth, without which there is no Salvation, by departing from the Doctrine of the Scripture, and of the Doctors of the Catholick Church, who have maintain'd the Orthodox Faith, and condemn'd all Heresies, by adhering to Origen, and maintaining his impious Doctrines, like to those of the Arians, Manicheans, and other Hereticks. After this Preface Justinian recounts the Errors which he ascribes to Origen. The first is about the Trinity: The second about the Plurality of Worlds: The third about the Præ-existence of Souls: The fourth, That the Heavens and Stars are animated: The fifth, That the glorified Bodies shall be of a round Figure: The sixth, That the Torments of the Damned shall have an end. After he has refuted these Errors, he orders Mennas to call an Assembly of Bishops who shall meet at Constantinople, and of Abbots of Monasteries, and to cause them to Anathematize Origen, and the Errors which he had noted before. He forbids for the future to ordain Bishops or Abbots, unless they do the same. He adds, That he has sent Copies of this Letter to Pope Vigilius, and to the Patriarchs of Alexandria, of Antioch and Jerusalem. He subjoins to this Letter the Propositions extracted out of Origen, and nine Anathematisms against the preceding Errors, together with a tenth against the Person of Origen.*

He wrote also at the same time another Letter to the Bishops who were to assemble, wherein he exhorts them to read his Letter, to condemn the Errors which he had related in it, and to anathematize Origen, and all those who are of his Judgment in these things.

*Mennas* having receiv'd this Letter, call'd an Assembly at Constantinople, where the Emperor's Orders were exactly obey'd, as appears by the Synod's Letter to the Emperor, reported by *Evagrius* B. 4. of his Hist. ch. 38.

*Theodorus* of *Cæsarea*, out of hatred to whom *Pelagius* resolv'd to procure the Condemnation of *Origen*, thought it his best way to be reveng'd, to make use of a like Artifice. He was of the Sect of the *Acephali*, i. e. of the *Eutychian* Opinions, and an Enemy to the Council of *Chalcedon*. The Empress *Theodora* favour'd this Party: but the Emperor *Justinian* would have the Decrees of the Council of *Chalcedon* put in execution, and prepared to publish an Edict against the *Acephali*. *Theodorus* of *Cæsarea*, being desirous to avoid this Blow, and at the same time to be reveng'd for what was done against *Origen*, represented to *Justinian*, That it was needful to make an Edict against them, assuring him that they would all be re-united, and approve the Council of *Chalcedon*, if he would give order to Anathematize *Theodorus* of *Mopsuestia*, and his Writings, to condemn the Writings of *Theodoret* against *St. Cyril*, and the Letter of *Ibas*, which was read in the Council of *Chalcedon*.

*Theodorus* of *Cæsarea* had two designs in making this Proposal; The first was to be reveng'd on those who had procured the Condemnation of *Origen*, by causing *Theodorus* of *Mopsuestia* to be Anathematiz'd also, who had written against him, and was hated of the *Origenists*. The second was to weaken the Authority of the Council of *Chalcedon*, by causing those Persons and Writings to be condemn'd which it seem'd to have approved. The Emperor, who did not penetrate into the depth of these Designs, imagining that he might do much good to the Church, in procuring the reconciliation of many Persons, by condemning three dead Writers, whose Reputation was very doubtful, made no scruple to promise *Theodorus* what he desir'd. But he fearing lest the Emperor, who was naturally inconstant, should change his Resolution, when he should foresee the Scandal which this Undertaking would produce, did cunningly ingage him to publish an Edict, containing a Condemnation of the three Articles we have just now mention'd, which were afterwards so famous under the Name of the three Chapters.

This Edict was publish'd toward the end of the Year 545, and is related after the Acts of the fifth Council, p. 683. 'Tis entituled, *The Emperor Justinian's Confession of Faith against the three Chapters*, and address'd to the Assembly of the Catholick and Apostolick Church. 'Tis indeed a ve-

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ry large Exposition of Faith, which the Emperor proposes to all the World, endeavouring to unite all Sects to the true Faith. First, He explains in a few words the Doctrine of the Church concerning the Trinity; but he enlarges very much upon the Mystery of the Incarnation, which he does very exactly explain, rejecting all the contrary Errors, and chiefly those of the *Nestorians* and *Eutychians*. He subjoins to it Anathematisms for condemning them yet more formally. He pronounces an Anathema against *Arius*, *Eunomius*, *Macedonius*, *Apollinarius*, *Nestorius* and *Eutyches*. If he had stop'd there his Edict had been very useful, and had not been the cause of any Disturbance. But he adds lastly, three other Anathematisms; one against the Doctrine and Person of *Theodorus* of *Mopsuestia*; another against the Writings of *Theodoret*; and the last against the Letter of *Ibas* to *Marius Persanus*. Now since these three last Anathematisms were the moving Cause which made *Justinian* undertake to publish this Confession of Faith, it is not to be wondred that he endeavours to justify them. First he labours to prove that the Council of *Chalcedon* did not approve the Letter of *Ibas*, and that it was impious. Afterwards he proceeds to *Theodorus* of *Mopsuestia*; and because many scrupled to Condemn him upon the account of his being dead, he endeavours to show that the Dead may be anathematized. This he proves, 1. Because the Church has many times anathematized Hereticks after their death. 2. Because the Council of *Constantinople* anathematized *Arius* and *Macedonius* by name, whom the Council of *Nice* had not nam'd. 3. Because the Church of *Mopsuestia* had already remov'd out of the Diptychs the name of *Theodorus*. 4. Because *Theodorus* having taught an impious Doctrine, could not be partaker of the Kingdom of Heaven, and consequently ought to be anathematized. He adds, That *Damasus* and the Bishops of *Sardica* had anathematized the Bishops who departed from the Faith of the *Nicene Council*, the Dead as well as the Living; that the Council of *Chalcedon* had condemn'd *Domnus* after his death, for believing only that he must not speak of the twelve Chapters of *St. Cyril*; that besides, it was not true that *St. Cyril* had prais'd *Theodorus* of *Mopsuestia*, but on the contrary, he had condemn'd him; that tho he should have prais'd him, yet this would not justify him, since many Fathers have commended Hereticks, as *St. Athanasius* and *St. Basil* who wrote in praise of *Apollinarius*, and *St. Leo* who prais'd *Eutyches*, before they knew of their Impiety: That the Letter of *St. Gregory Nazianzene* to *Theodorus*, is not to him of *Mopsuestia*, but to him of *Tyana* in *Cappadocia*; Lastly, That the practice of the *African* Church authorizes the Condemnation of the Dead: That *St. Austin* had declar'd, That if *Cæcilian* were found guilty of the Crimes whereof he was accus'd, that he would pronounce an Anathema against him, tho he died in the Communion of the Church; and that it was ordain'd in a Synod of *Africa*, That the Catholicks who should leave their Possessions to a Heretick, should be anathematized even after their death: That *Dioscorus* had been anathematiz'd by the *Roman Church* after his death, tho he had done nothing contrary to the Faith, but only to the Discipline of the Church: That if an impious Person dying in his Impiety could not be anathematized, then the Anathema pronounc'd against an innocent Person, if he died under it, could not be revok'd; and yet the contrary was very justly practis'd with respect to *St. John Chrysostom*.

*Justinian* did not only make this Edict, but would have it approv'd in a Synod of Bishops, and that it might have the more Authority, he caus'd one to be assembled at Constantinople, to which he address'd the Letter which is in Greek after the Edict of *Justinian*. In it he testifies, That the Emperors have always taken care to procure the Condemnation of Heresies, and to maintain the Faith and Peace of the Church, by calling Councils. He brings the Examples of *Constantine*, who had assembled that of *Nice*, of *Theodosius* who had call'd that of *Constantinople*, of *Theodosius* the younger, who had conven'd that of *Ephesus* against *Nestorius*, and of *Martianus* who had Summon'd one to be held at *Chalcedon*. He adds, That since the Celebration of these four Councils, the followers of *Nestorius* endeavour'd to revive his Errors, by defending the Writings of *Theodorus* of *Mopsuestia*, of *Theodoret* and *Ibas*. He exhorts the Bishops to examine them, and to condemn them as impious.

The Council having receiv'd this Letter from the Emperor, made a Decree in these words: The Council of *Chalcedon* rebuk'd sharply *Theodoret* and *Ibas*, and did not receive them but upon condition that they should condemn their own Writings, together with *Theodorus* and *Nestorius*. And we now Condemn the Hereticks condemn'd and excommunicated in the preceding Councils, and together with them *Theodorus* who was Bishop of *Mopsuestia*, and his impious Books: We condemn also what *Theodoret* has written amiss against the true Faith, against the twelve Chapters of *St. Cyril*, and against the Council of *Ephesus* for the Defence of *Theodorus* and *Nestorius*: We condemn also the Letter which *Ibas* is said to have written to *Marius Persanus*, wherein he denies that the Word of God was born of the Virgin *Mary* the Mother of God, and reckons *St. Cyril* for a Heretick: He accuses the first Synod of *Ephesus*, as having condemn'd *Nestorius* without knowledge of the Cause, &c. He rejects the twelve Chapters of *St. Cyril*, and defends the Opinions and Writings of *Theodorus* and *Nestorius*.

This is all that now remains of the first Council held in the Year 546 at Constantinople: In it there were other Anathematisms pronounc'd, which the Bishops were made to sign. *Facundus* reports one of them in the last Chapter of his fourth Book, wherein an Anathema is denounc'd against those who shall affirm, That this Decree was made to destroy the Authority of the Council of *Chalcedon*. This Decision being made without consulting the Bishop of *Rome* by a Cabal of the Enemies of *Agapetus*, could not be approv'd by those who were concern'd for the See of *Rome*. *Mennas*, who saw'd all that he had to this See, did not without much difficulty resolve to undertake it, and agree

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to it; but the Authority of the Emperor had more power with him than the Interest of the Pope. Nevertheless to carry himself fair, between the one and the other, he says, That he would not sign but upon condition that the Pope would approve what he did, otherwise he would withdraw his Subscription. This was the Answer which he gave to Stephen the Deacon and Surrogate of the Roman Church, who being then at Constantinople, opposed this Condemnation. Zoilus of Alexandria made his Excuse to the Pope, that he was forc'd to Subscribe. Ephrem of Antioch had resolv'd not to sign, but that he was threatn'd to be turn'd out if he did not. Peter of Jerusalem, who at first declaim'd against the Condemnation of the three Chapters, yielded also. Lastly, many of the Bishops Protested at their signing, and gave Declarations to the Deacon Stephen, that they did not do it freely. The Deacon Stephen immediately separated from the Communion of Mennas, and his Example was follow'd by some other Bishops.

The Pope Vigilius, who was coming to Constantinople, having receiv'd in Sicily the News of all that had pass'd, and being angry that the thing was done so quickly, and that they had not waited for his coming before the Decree was made, wrote smartly against what was done, prais'd his Deacon for separating from the Communion of Mennas, and demanded that every thing which had been done in his absence, should be null'd, and threatn'd to be reveng'd for this Enterprize, if he did not receive satisfaction. These Threatnings were not vain, for being arriv'd at Constantinople on the twentieth of January in the Year 547, he separated from the Communion of Mennas, and the other Bishops who had sign'd the Condemnation of the three Chapters. Nevertheless some Months after having gone to Prayers with the Emperess, he was reconcil'd to them, and receiv'd Mennas into his Communion, tho he continued stedfast in his first Resolution not to condemn the three Chapters. But he had not Constancy enough to resist for a long time the Promises and Threatnings of the Emperess; for he agreed that the next year an Assembly should be held at Constantinople, wherein he caus'd Suffrages to be given in writing; and lastly, made a Decree call'd *Judicatum*, wherein he condemn'd the three Chapters, but with this Declaration, that he did not pretend to meddle with the Council of Chalcedon. Facundus and the other Bishops of Afric, as well as those of Illyria and Dalmatia, were much displeas'd with this Writing of Vigilius, and upon that account separated from his Communion. The Deacons Rusticus and Sebastianus openly attack'd his Decision, and every where accus'd him of violating the Council of Chalcedon. This rumor spreading into Gaul and Italy, Aurelianus of Arles wrote about it to Vigilius, who defended himself in two Letters, wherein he endeavour'd to show that he had done nothing against the Council of Chalcedon, and degraded Rusticus and Sebastianus.

The Emperor, or rather Theodorus of Caesarea, were not satisfied with what the Pope had done. They wish'd that he had absolutely condemn'd the three Chapters without mentioning the Council of Chalcedon. The Pope for his part was troubled, that he had brought upon himself the hatred of almost all the Western Bishops. To bring this Affair to some Accommodation, Vigilius propos'd to the Emperor to summon a General Council to meet at Constantinople, to which the Bishops of Afric and Illyria should be cited, and in the mean time to leave things in the same state that they were before this Controversie, and for this end he withdrew his *Judicatum*, and the Subscriptions of the other Bishops, and he resolv'd that no more should be said of this Affair until the Meeting of the Council. Vigilius thought he had found out a way to put a stop to this Contest; for the Bishops of Afric and Illyria had no Safe-conduct to come to Constantinople, where they foresaw that they should be forc'd to consent to the Will of the Emperor, and they not appearing, Vigilius had a good Excuse for not being present. In the mean time he had by way of Preparation, withdrawn for ever the Writing which had so much displeas'd the Occidentals, and was free to take what side he would. But this Artifice did not succeed well, for the Emperor being provok'd with the Delays which the Bishops of Afric and Illyria made, and seeing that Vigilius had trapp'd him, caus'd an Edict which was made against the three Chapters, and was kept secret till then, to be publish'd at the beginning of the Year 551. Vigilius had presently recourse to the ordinary Weapons of Popes, by declaring those who should receive this Edict to be Excommunicated. He caus'd the same thing to be done also by Dacus of Milan.

'Tis easie to conceive the Anger in which Justinian was to see himself treated so harshly: And Vigilius, to shun the Effects of it, retir'd into the Church of St. Peter. The Emperor sent thither an Officer who would have drawn him forth by force, but the People beat him back, so that Vigilius did not come out till the Emperor had promised him with an Oath that he would do him no hurt. After he had received this Promise he return'd into the Palace of Placidia: But finding that they were continually drawing up Indictments, and making Snares for him, he withdrew by night to Chalcedon to the Temple of St. Euphemia. The Emperor sent to him six Senators to perswade him to return, but neither they, nor Peter, the Master of Requests to the Church of Constantinople, could make him resolve to surrender himself to the Will of the Emperor; but on the contrary, he publish'd the Sentence of Excommunication against Theodorus of Caesarea, and of Suspension against Mennas, which he had given six Months before, and sent a Circular Letter wherein he represented the Miseries which he was forc'd to endure.

This Firmness of Vigilius astonish'd his Adversaries, and made them take up a Resolution of handling things with more Moderation. They sent him therefore a Confession of Faith, wherein having approv'd the Decrees of the first four General Councils, and the Letters of St. Leo, they consent

that

that all the Formularies made for the Condemnation of the three Chapters, should be put into his hands. As to the Reproaches and ill Treatment he might have receiv'd, they disallow of them, and ask his pardon for communicating with those whom he had Excommunicated. This Formulary was sent to Vigilius by Mennas, Theodorus of Caesarea, Andrew of Ephesus, Theodorus of Antioch in Pisidia, by Peter of Tarsus, and by many other Bishops, who did all sign it in a distinct Copy.

Vigilius having thus compass'd his Design return'd to Constantinople, towards the end of the year 552, where he receiv'd a second Confession of Faith, in the name of Eutychius, who succeeded Mennas lately deceas'd on the day of Theophany, i. e. on the sixth of January of the year 553. It was also sign'd by Apollinaris of Antioch, whom the Emperor had plac'd in the room of Zoilus, either because Zoilus would not sign the Edict of Condemnation of the three Chapters, as is reported in the Chronicle of Victor, or because Paul, to whom Zoilus succeeded, had given Money to the Emperor to remove him, in hopes of being restor'd to that See, as Procopius thinks in his Secret History. Howsoever it was, Vigilius who complain'd in his Sentence against Theodorus of the Deposition of Zoilus, and the Appointment of Apollinaris, acknowledges here Apollinaris to be a lawful Bishop by receiving his Confession of Faith; which shows the Inconstancy of this Pope. In short, Domnus the ancient Bishop of Antioch, Elias of Thessalonica, and all the other Bishops of the East, subscrib'd to this second Confession of Faith, in which they made the like distinction as in the former. In it they profess'd to adhere inviolably to the Faith decreed in the four first General Councils, and in the Letters of the Popes, and particularly in those of St. Leo; and afterwards they desire, that since it is necessary to decide the Difference about the three Chapters for restoring Peace to the Church, that this Matter may be handled in an Assembly of Bishops where the Pope shall preside, and where things shall be treated with that Meekness and Moderation which becomes Bishops. *Petimus presidente nobis vestra Beatitudine, sub tranquillitate & Sacerdotali mansuetudine, communi tractatu eadem Capitula in medio proponenda quæri & conferri, & finem questioni imponi.*

The Pope Vigilius accepted this Proposition by his Letter January the sixth of the same year; but he desires that this Council may meet in Italy, or in Sicily, and that the Bishops of Afric, and the other Western Bishops, may be cited to come there. The Emperor not being willing to pass this Article, it was determin'd that at least he should summon to the Council those Western Bishops, whom Vigilius should signify to him. In fine, sometime before Easter it was agreed, as Vigilius had said, That an equal number of Eastern and Western Bishops should be summon'd to meet and treat of this Affair.

The Emperor being vex'd that the thing was delay'd so long, and desiring to determine this Affair to his own advantage, caus'd the Council to meet on the third of (a) May, in the year 553. Eutychius the Patriarch of Constantinople held the first place in it; after him Apollinaris the Patriarch of Alexandria, Domnus the Patriarch of Antioch, two Bishops deputed from the Bishop of Jerusalem, and 147 Bishops dependents upon these Patriarchs (b).

All these Bishops being assembled in the Episcopal Prætorium of Constantinople, Diodorus the Archdeacon and chief of the Notaries, declar'd to them, That Theodorus, Gentleman of the Chamber, was sent in the Emperor's name to their Assembly. Eutychius having order'd that he should be admitted, he presented to the Synod a Letter from the Emperor. It was read in the Council. Here follow the Contents of it.

Justinian intending to prove that the Emperors did always take care to maintain the Faith of the Church in its purity, relates what pass'd in the four first General Councils by their Authority: Neither does he forget what he had done himself to support the Authority of the Council of Chalcedon, against the Followers of Nestorius and Eutyches, and to drive out of the Churches those who would not receive it. He adds, That a little while ago some Nestorians desiring to insinuate their Doctrine, and not being able to do it under the name of Nestorius, consulted how to do it under the name of Theodorus the Master of Nestorius, who had asserted Blasphemies and Impieties, even greater than that Heretick: That they had also made use of the Writings of Theodoret against St. Cyril, and of the impious Letter of Ibas, which, they say, was approv'd in the Council of Chalcedon, to cover their Impiety under the name of this Council, their design being to order the matter so, that it shall no more be said, That the Word of God was made Man, and that the Virgin Mary is the Mother of God. That to put a stop to the progress of this Heresie, he had consult'd the Bishops about the three Chapters, and had condemn'd them; but that some Persons, intending still to maintain them, notwithstanding this Condemnation, he found himself oblig'd to call this Assembly, that they might

(a) There it is, 4to Nonas, which is the 2d, but it must be corrected according to the Manuscript of Mr. Joly, 30 Nonas, which is the 3d, being a Sunday. This Correction is prov'd, because the Deputies sent to Vigilius, were sent to him on the day of this Conference, two days before the second Session.

(b) So it must be read and understood, in secretario venerabilis Episcopi hujus regie Civitatis: & Secretarium, is properly the Tribunal of the Patriarch of Constantinople. There were two of them at Constantinople, as is observ'd by Mr. du Cange, whose death hath afflicted all learn'd Men, who cannot sufficiently regret so great a loss.

(c) Silenciers were considerable Officers of the Emperor, who entred into his secret Chamber, which was call'd *Silentium*, as who should say, the Gentlemen of the Chamber.







This Question being thus decided, a Letter of St. Cyril was examin'd, which was supposed to be written to John of Antioch, wherein he says: That he ought not to separate from the Communion of Theodorus; and some pretend that it was convicted of Forgery, by repeating many other Letters of St. Cyril; wherein he does openly condemn Theodorus. To these Testimonies of St. Cyril was added that of Proclus of Constantinople, and the Testimonies of St. Basil, and St. John Chrysostom, which appear'd favourable to Theodorus, were evaded, by observing that the Fathers did sometimes praise Hereticks thro' Ignorance.

One of the chief Monuments insert'd into this Conference is an Enquiry made by a Council held in the year 550, to know whether the name of Theodorus of Mopsuestia was in the Diptychs. Here the whole Acts are related; at the beginning of which there are two Letters of the Emperor Justinian, one to John of Antioch, wherein he gives him order to call the Synod; and the other to Cosmas Bishop of Mopsuestia, wherein he acquaints him that he had given him this Order. Eight Bishops of the Province were present there, together with John of Justinianople their Metropolitan. The Priests, the elder Inhabitants, and the Churchwardens were sent for. In the first place the Diptychs were demanded of the Churchwarden. He presented those which he now made use of, and two Rolls more ancient. In them were read the names of the Bishops of Mopsuestia, since the Faith of Nice was restor'd to Mopsuestia. The name of one Theodorus was found in two of these Diptychs, and it was not found in the last. This place of History informs us both of the Succession of Bishops, and of the Form of the Diptychs. It is express'd in these words: *Pro requiescentibus Episcopis Proterogene, Zozimo, Olympio, Cyrillo, Thoma, Bassiano, Joanne, Auxentio, Palatino, Jacobo, Theodoro, Simione.* Afterwards the Priests and ancient People are ask'd, and they do all unanimously depose, That they have never heard the name of the old Theodorus read in the Diptychs, but that they do well remember that of Cyril; and that the Theodorus, whose name was in the Diptychs, was another Theodorus of Galatia, who died about three years ago. The Bishops made an Act of these things, and wrote of them to the Emperor; and to the Pope Vigilius.

This Conference of the fifth Council ended with the reading of the Extracts taken out of the Books of Theodoret, which are thought to favour too much the Error of Nestorius. In them was found a Letter address'd to John of Antioch, which was pretended to be against the Memory of St. Cyril. Some have thought it suppositions, as well because of the sharp style wherein it was written, as because it is probable that St. Cyril did not die till after John. Mr. de Marca thinks that Domnus should be put instead of John; but it is not certain that he speaks of St. Cyril in this Letter; on the contrary, he of whom Theodoret speaks was a Bishop in the Diocese of Antioch. *Procurandum*, says he to John of Antioch, *et oportet tuam sanctitatem hanc suscipere festinantiam, et subire Collegio moris asportantium, lapidem aliquem maximum et gravissimum sepulchro imponere, ne iterum perveniret.*

The sixth Conference on the nineteenth of May, begun with the reading of the Letter of Ibas to Maris of Persis, written upon occasion of the Differences which were between St. Cyril of Alexandria and the Eastern Bishops. In it he supposes that Nestorius and St. Cyril had fall'n into two opposite Errors: That the latter had affirm'd there was but one Nature in Jesus Christ, and that Nestorius having deny'd that the Virgin was the Mother of God, had given occasion to believe that he follow'd the Sentiment of Paulus Samosatenus: That the Doctrine of the Church is, that there are two Natures and one Person in Jesus Christ. That the Emperor had assembled a Council at Ephesus about the Contests between St. Cyril and Nestorius: That St. Cyril being arriv'd at Ephesus before John of Antioch and the Orientalists, had procur'd the condemnation of Nestorius, and the approbation of his 12 Chapters: That John of Antioch and the Orientalists being arriv'd, had done the quite contrary by condemning the Chapters of St. Cyril, & deposing him, and excommunicating the Bishops who comply'd with his desires; that both of them had withdrawn without being reconcil'd; that thus the Eastern Bishops had continued in a Separation from those of the other Dioceses; that this had given a great Scandal to the Church, and that many Bishops under a pretence of being zealous for the Faith, cherish'd Divisions, and made cruel Wars one upon another; that among the rest a Bishop in their Quarters (of Edessa) whom he calls a Tyrant, had cruelly reproach'd the Memory of Theodorus, being mov'd by a secret hatred which he had to him: That the Emperor desiring to put an end to these Commotions, had perswaded John of Antioch to be reconcil'd to St. Cyril: That he had sent to him Paul Bishop of Emesa, with a Confession of Faith, and an Order to Communicate with him, if he would consent to it; and if he would Anathematize those who said that the Divinity of Jesus Christ had suffer'd, and that the Divinity and Humanity are in him only one Nature: That God had touch'd the heart of this Egyptian, that he had satisfied the desires of John of Antioch, and that these two Bishops being reconcil'd, Peace was restor'd to the Church. These are the principal Points contain'd in the Letter of Ibas, which indeed is not written in a very respectful manner towards St. Cyril, but it contains nothing but what is very Orthodox.

Afterwards was read a Letter of Proclus, wherein it appear'd that Ibas had been accus'd of translating into Syriack, and publishing the Nestorian Propositions which Proclus had condemn'd, and which he had sent to John of Antioch, that he might be oblig'd to retract them, and to make a Profession of the Faith of the Church. After the reading of this Letter, Theodorus added, That after the death of John, the same Accusers of Ibas address'd themselves to Domnus his Successor, and that Domnus refusing to hearken to them, they came to wait upon the Emperor and Flavian the Bishop, Successor to Proclus in the See of Constantinople, who had refer'd this Affair. 'Tis remarkable that this

this Reference is attributed as well to the Emperor as to the Patriarch. *Precibus susceptis, tam divine recordationis Theodasius, quam Flavianus sanctae memoriae, delegaverunt examinationem*, who had refer'd, I say, the decision of this Accusation to Photius of Tyre, and Eutychius of Berytus, and appointed for putting this Order in Execution on behalf of the Emperor Damascius, and on behalf of Flavian Eulogius the Deacon, who caus'd Ibas and his Accusers to appear before the two Bishops that were nominated: That Ibas being accus'd of taxing St. Cyril and his Chapters of Heresie, and of despising the Council of Ephesus, as having judg'd without mature Examination of the Matter under consideration, declar'd, That since the Reconciliation he had never spoken ill of St. Cyril, but only before he was reconcil'd to John of Antioch. The Judges ordain'd that Ibas should return to Edessa, and that he should Anathematize Nestorius, and receive the Council of Ephesus as a lawful Council, and of equal Authority with that of Nice: That Ibas refusing to obey this Sentence, was depos'd as well as Domnus, and that even Nonnus, who was ordain'd in his room, was present at the Council of Chalcedon, as a lawful Bishop: That in this Council of Chalcedon his Letter was read, but not at all approv'd; that on the contrary the decision of Photius and Eustathius was confirm'd, who oblig'd Ibas to make Profession of the contrary to that which was affirm'd in his Letter; and that the greater part of the Bishops had receiv'd Ibas as a Penitent, in consequence of the Declaration which he had made, that he condemn'd Nestorius, and was troubled with remorse for the evil he had spoken of St. Cyril. After Theodorus had finish'd this Relation, then were read the Passages of the Acts of the Councils of Ephesus and Chalcedon, wherein they treat of the Faith of the Church about the Incarnation, and after that the Decree of Faith made by the Council of Chalcedon, was compar'd with some places of the Letter of Ibas, and it was pretended that there were manifest Contradictions between them. Indeed there are such found in that part which concerns the Memory of St. Cyril, and the Authority of the Council of Ephesus, and it may be also in some ways of expression; but as to the substance, the Doctrine is the same. Nevertheless, here the Letter of Ibas was condemn'd as Heretical and Blasphemous; and this Conference ended with the same kind of Acclamations as the former.

While the Council was thus preparing to condemn the three Chapters, Pope Vigilius sent his Opinion in Writing to the Emperor, as he had promised: This Act is call'd *Constitutum*. After he has related what had pass'd since it was agreed to hold a Council about the three Chapters, and the Reasons which he had for refusing to be present in the Assembly of the Eastern Bishops, he transcribes sixty Extracts out of the Books of Theodorus, which were condemn'd in the third Session of this Council, and condemns them in the bad sense which they are capable of. Yet he spares the Person of Theodorus because he died in the Communion of the Church; and pretends that in this he follows the Conduct and Example of St. Cyril, of Proclus, and of the Councils of Ephesus and Chalcedon. He maintains that there is a Canon against condemning those who die in Communion; and shows that it is the Practice of the Roman Church, by reciting the Authorities of the Popes, St. Leo and Gelasius, who affirm that we can neither condemn nor absolve the dead. He adds, that the Roman Church had not derogated from this Custom in the Affair of St. Chrysostom, nor in that of Flavianus, since they died in her Communion. He quotes also an Example of Denys of Alexandria, taken out of the Ecclesiastical History of Eusebius, wherein it appears that this Bishop had condemn'd the Doctrine of Nepos, about the Reign of Jesus Christ on Earth for a thousand years, without meddling with his Person, because he died in the Communion of the Church. As to the Writings of Theodoret, he thinks, That since the Council of Chalcedon requir'd nothing more of him, but only to Anathematize Nestorius, it was not convenient for them to do any thing more against him, and that it was sufficient to condemn in general the Writings and Doctrines that favour'd the Nestorians and Eutychians, without mentioning the Writings of those Bishops who died in the Communion of the Church. Lastly, That as to Ibas, the Fathers of the Council of Chalcedon having receiv'd and approv'd him, after the reading of his Letter, which was Orthodox, altho by a mistake in matter of Fact it condemn'd St. Cyril, his Letter could not be condemn'd as Heretical, without violating the Decision of that Council. Lastly, Vigilius confirms the Authority of that Council, and exhorts the Emperor to leave things in the same state as that Council left them, without changing or adding any thing to it. He forbids all Persons, by the Authority of the Holy Apostolical See to say or write any thing against what he had now propos'd concerning the three Chapters. This Decree was sign'd by nineteen Bishops, and is dated the fourteenth of May.

The Emperor, without being stopp'd by this Decision, caus'd the Examination of the Affair of the three Chapters to be still continued, and that he might oppose the Authority of Vigilius to Vigilius himself, he caus'd three Letters of Vigilius to be read in the seventh Conference of this Council, wherein he expressly approv'd the Condemnation of the three Chapters, and condemn'd them himself. The first of these three Letters is to Rusticus, and to Sebastianus a Deacon, whom he sharply reproves, because they had blam'd his Conduct for having condemn'd the three Chapters: The second is to Valerian Bishop of Tomi; and the third to Avelian Bishop of Arles.

Mr. Baluzius has publish'd from a Manuscript of Mr. Joly two other Letters of the same Pope; address'd to the Emperor and the Empress, wherein he declares that he is no Heretick, and that he never was; that he demands the Rights and Prerogatives due to his See; that he will by no means defend Hereticks, and that he Anathematizes the Letter of Ibas, the Writings of Theodoret, and the Person of Theodorus of Mopsuestia, and that he believes there is in Jesus Christ only one Substance, one Person, and one Operation.



These Letters were produc'd in the sixth Council at Sess. 13 and 14, but the Pope's Legats accus'd them of Forgery; and after Examination of the Matter, they were found to be in the Greek Copy of the fifth Council, which was in the Archives of the Patriarchal Church of Constantinople, but they were not to be found in the Latin Copy, and it appear'd that the Patriarch Paul had caus'd them to be translated and copied out in a new Roll, which he had added to the ancient Version of this Council. *Justinian* makes mention of these Letters in his Epistle to the fifth Council. Lastly, *Facundus* and *Victor* do assure us, That *Vigilius* had condemn'd the three Chapters to please the Emperor and Empress, according to his Oath before his Ordination; insomuch that it was look'd upon as a thing most evident, that these Letters were *Vigilius's*. But it is not so certain that they were read and inserted into the fifth Council, and it may be that they were afterwards added. The same Judgment is to be made of the Oath to condemn the three Chapters taken by *Vigilius* in the presence of *Theodorus* of *Casarea*, and *Patricius* *Cetbegus*, which is also found in the Manuscript of Mr. *Joly*, and which Mr. *Baluzius* has also publish'd, to supply the omission of those who had the care of publishing the Councils, who pass'd it by, altho they had seen the Manuscript of Mr. *Joly*.

At the same Conference there was also read by the Emperor's Order, a Letter which was written about some Ecclesiasticks, who had solemnly carried about in the Church of *Cyprus* an Image of *Theodoret*, and had made a Commemoration of him, of *Diodorus*, of *Theodorus* and *Nestorius*. By this Letter the Emperor order'd *Hypatius* to inform himself of the Matter of Fact, and to enquire whether *Sergius* Bishop of *Cyprus* had not approv'd this proceeding. 'Tis said, that this being found that he had done it, *Sergius* was turn'd out of his Church. After the reading of this Letter, the Fathers commended the good Intentions of the Emperor, who shall be, say they, rewarded by the Divine Goodness in another Life, and for which end we offer up our Prayers in this Life. The finishing of the Affair about the three Chapters was put off to another day.

There is also in the Manuscript of Mr. *Joly* a Letter of the Emperor against *Vigilius*, wherein he forbids to place his Name in the Diptychs. This Letter being dated *July* the fourteenth, is posterior to this Conference which was on the six and twentieth of *May*, and to the next, which was on the second of *June*; which proves evidently that the Letter was never read in the Council, but inserted afterwards when it was reduc'd into Acts.

In the eighth and last Conference, after they have prov'd the necessity of Ecclesiastical Assemblies and Conferences for the Decision of Matters of Faith, by the Example of the Apostles, and the four first Councils, they make a Recapitulation in a few words of all that had been done till that time.

This Recapitulation being ended, they made Profession of receiving the four first General Councils, and of Anathematizing the Errors and Persons whom they condemn'd, and to whom were added the Person and the Writings of *Theodorus*, the Writings of *Theodoret*, and the Letter of *Ibas*, who are Anathematiz'd, together with those who undertake to write in Defence of these three Articles.

This General Decree was follow'd with fourteen Anathema's against many particular Errors, chiefly about the Incarnation. The three last contain yet more formally the Condemnation of the three Chapters, whose Defenders are also anathematiz'd.

Mr. *Baluzius* has also publish'd fifteen other Anathematisms against the Errors of the *Origenians* concerning the Souls of Men. If it were evident that these Chapters were made by the fifth General Council, it would be past all doubt that the Affair of *Origen* was decided there. But this is a Question which has difficulties on both sides: 'Tis certain that in the eight Conferences of the Council, there is no mention of any other Business but only that of the three Chapters, and that the Affair of *Origen* was not at all inquir'd into. Now there is no probability that after these three were held two others Assemblies, as some suppose without any foundation; and it is so much the less probable, because *Evagrius*, who has made an Abridgment of this Council, says nothing of them in Canon 11. of the eighth Conference, and because *Origen* is plac'd in the number of Hereticks already condemn'd, and *Theodorus* speaks of him in the same manner in Conference 5. But on the other side, the seventh General Council, and all the Greek Historians, do testify, That the Cause of *Origen*, of *Evagrius*, and of *Didymus*, was decided in the fifth Council, and that their Writings were there examin'd and condemn'd. Yet 'tis easie to reconcile this apparent Contradiction, by reflecting on what we have said after *Liberatus*: That in the year 540 the Emperor made an Edict against the Writings of *Origen*, and caus'd his Doctrine to be condemn'd in a Synod held at Constantinople under *Mennas*. In this Synod it was that the Cause of *Origen*, of *Didymus* and *Evagrius* was examin'd, and the Acts of this Council being joyn'd to those of the Council held for the Condemnation of the three Chapters, as well as the Acts of the Synod of *Mennas* against *Anthimus*, *Severus*, *Peter* and *Zoaras*; what was done by these three Councils, was look'd upon as done by one and the same, to which the name of the fifth General Council was given. *Photius* sufficiently discovers this in his first Letter to *Michel* Duke of *Bulgaria*, where 'tis said that *Mennas* and *Eutychius* presided one after another in the fifth Council, and that in it the three Chapters were condemn'd, together with *Origine* and *Didymus*, *Anthimus*, *Severus*, and *Zoaras*. The same Condemnations are attributed to the fifth Council in the Profession of the Popes, which is related in the *Diurnus Romanorum Pontificum*, publish'd by Father *Garneus*. *Sophronius* the Patriarch of Constantinople in the Synodical

dical Letter to *Sergius*, which is related in the sixth Council, speaking of the fifth Council, places the Condemnation of *Origen* and *Evagrius*, before that of the three Chapters, which discovers that it was done in the preceding Council. *Constantinus Pogonatus* confirm'd the sixth Council, Act 18. *Cedrenus* and the other Greek Writers follow the same Order. Lastly, *Evagrius*, and the other Greek Historians, who say that *Origen* was condemn'd in the fifth Council, suppose that the Edict of *Justinian* against *Origen* was address'd to this Council: Now 'tis certain that this was to the Synod held under *Mennas*, before that *Vigilius* was at Constantinople. 'Tis manifest therefore, that what they say of the Condemnation of *Origen* in the fifth Council, concerns what pass'd in the Council held in 540 under *Mennas*, which made a part of the fifth Council. And in effect, *Binius* observes that he found in a Manuscript Acts of the Council held against *Anthimus*, entituled, *Acta Synodi V. Const.* and in the Latin Collections, whatsoever concerns these three Synods, is attributed to the fifth General Council, which is said to have been held under *Silverius* and *Vigilius*. The same is to be said of the Greek Canons against *Origen*, which are attributed to the fifth Council in the Title, because they belong to the Council held under *Mennas* against *Origen*.

*Vigilius* refusing to appear in the Synod, and much more to approve its Decision, was banish'd by the Emperor's Order, who commanded, as we have already observed, that his Name should be raz'd out of the Diptychs. But this Pope being always inconstant according to his old want, quickly chang'd his Opinion and Resolution; For on the eighth of *December* he wrote a Letter to *Eutychius*, wherein he blam'd the Conduct he had observ'd, in refusing to be present at the Council, and retracted what he had written in Defence of the three Chapters, which he condemn'd in very sharp terms, and pronounc'd an Anathema against those who should defend them. Some thought that this Letter was supposititious, because it is very submissive, and *Vigilius* speaks in it very much to his own disadvantage. But this Conjecture is very weak. His natural Inconstancy, the state to which he was reduc'd, the desire he had to come out of Exile, the necessity of satisfying the Emperor, might determine him to write this Letter. Who knows also but it might be suggested to him by *Eutychius* or *Theodorus*? Moreover, it contains no sign of Forgery. It was transcribed more then 400 years ago by a Greek Copy from a Manuscript of the Library of the Church of *Rome*, where it had been kept since the year 753. Besides, it is prov'd by the Testimonies of *Photius*, and by a Title which is found in an Ancient Arabick Collection, that Pope *Vigilius* approv'd what was done by the fifth General Council about the Affair of the three Chapters. This seems also to be the sense of the Letter of Pope *Pelagius* to the Bishops of *Istria*. And moreover, *Justinian* had never suffer'd him to return from Banishment, if he had not submitted to his Will. But altho the Letter be the first Act of Consent given by *Vigilius* to the fifth Council, yet it is not the only one: For we have one much longer and more authentick, publish'd a little while ago by Mr. *Baluzius* from a Manuscript of the Library of Mr. *Colbert*. It is a most precious and excellent Monument; 'tis dated *Febr. 23.* in the year 554. 'Tis probable that *Vigilius* compos'd it after he was return'd from his Banishment. There he recites in the first place the Acts of the fifth Session of the Council of *Chalcedon*, and the Letter of *St. Leo*. After this he repeats what pass'd there upon occasion of the Letter of *Ibas*, and endeavours to show, against what was establish'd in the preceding Constitution, that the Council believ'd the Letter of *Ibas* to be Heretical, and refutes the Reasons which might be alledg'd to prove the contrary. After he has made a long Dissertation upon this first Chapter, he enlarges much less upon the Condemnation of *Theodorus*, from which he did not much differ before, and says very little of the Writings of *Theodoret*. Lastly, He anathematizes *Theodorus*, the Letter of *Ibas*, and the Writings of *Theodoret*, and all those who would maintain them, and declares all that he had done and written himself in their Defence to be null and void.

This is the last Constitution of *Vigilius* about the three Chapters. He continued some time after in the East, and died in the year 558, as he was returning to *Italy*. *Pelagius* was ordain'd in his room, whom the Emperor call'd back from Banishment he had endur'd for defending the three Chapters, after he had promis'd to condemn them if he was chosen Pope. The Emperor spar'd not the other Bishops in the West who would not sign the Condemnation of the three Chapters. He caus'd *Reparatus* Bishop of *Carthage* to be turn'd out, and *Primasius* to be ordain'd in his room, who presently condemn'd the three Chapters. This Man persecuted the African Bishops who would not communicate with him, and prevail'd so far, that he made the greater part of the Africans to consent to it. In *Illyria* the Bishops were divided in their Opinions. *Benenatus* Archbishop of *Thessalonica*, condemn'd the three Chapters: The greater part of the other Bishops of *Illyria* defended them, and even separated from the Communion of *Benenatus* upon this occasion. The Bishops of *Italy* did not much concern themselves in this Controversie; where only some Deacons and Priests defended the three Chapters, who for the most were banish'd. The Bishops of *Tuscany* resisted long enough, as we learn from the sixth Letter of *Pelagius*. In the *Gauls* there was none almost but *Dacius*, the Bishop of *Milan*, who was concern'd in this Affair, and as he had followed *Vigilius* in defending the three Chapters, so when he saw him abandon the Cause, he yielded: But the Bishops of *Istria* and *Liguria*, who were under the Dominion of the *Lombards*, fearing no Persecution from the Emperor, maintain'd the three Chapters with much boldness.

Thus I have given an account in a few words of every thing almost that was done about the Affair of the three Chapters in the East and in the West: where you may see the Church in a wonderful Confusion for a matter of a very small consequence. For what was the advantage of condemn-



derning the three Chapters? and why were they defended with so much stiffness? Those who condemn'd them, and those who maintain'd them, made Profession of the same Faith, they acknowledged the same Councils, they protested that they adhered to the Decrees of the Council of Chalcedon. Why then did they not live in Peace with one another? Why do they Condemn, why do they Excommunicate, why do they Persecute one another? It had been much better for the Church, if Theodorus had never invented the Condemnation of the three Chapters, and if the Emperor Justinian had never resolv'd to have them condemn'd by all the Bishops, whether they would or no: Then the Church had enjoy'd a Profound Peace, then many holy Bishops both of the East and West had never been remov'd from the Government of their Diocese, to attend frivolous Disputes; many great Persons, who were capable of doing very good Service to the Church, had never been banish'd, persecuted and forc'd away. Lastly, Then the People had not been scandaliz'd with seeing such a deadly Division in the Church, and so great Animosities among its Pastors. If any ask who were to be blam'd at the bottom, those who condemn'd, or those who defended the three Chapters, it is a Question very intricate, and very difficult to be resolv'd: For if it was so obscure and knotty at the time when it was debated, with what darkness and difficulties will it not be envelopp'd now? yet it may be, that we being free from those Passions which disturb'd the Minds of Men at that time, may judge of it more soundly than they. But besides, that these Passions are not yet extinct, and Prejudice makes us engage with some warmth for the Interest of the Dead, we have not now the Writings of Theodorus of Mopsuestia, which caus'd a great Contest; neither have we a perfect knowledge how the Churches stood affected with respect to Theodoret and Ibas. Nevertheless let us try to say something about it which appears to us most reasonable, without obliging any Person to submit to our Judgment.

First, As to the Writings of Theodorus of Mopsuestia, 'tis certain that they were full of very harsh Expressions, and which seem'd to favour the Opinion of those who admitted two Persons in Jesus Christ. But as he wrote before the Condemnation of the Error of Nestorius, it seems that these Expressions should be pardon'd him, especially since the like are found in other Authors, and he in other places profess'd to acknowledge one Person and two Natures in Jesus Christ.

As to his Person, supposing that his Dogmes were damnable, and that he had asserted manifest Impieties; It may be asked, Whether it were lawful to condemn and anathematize him after his Death, who decess'd in the Communion of the Church? 'Tis certain that the Church cannot, properly speaking, condemn nor absolve the Dead; i.e. remove them from, or restore them to the Communion of the Church: For this Communion consisting in the Parricipation of the Sacraments, and in other Offices which the Faithful do to one another, 'tis impossible to refuse or grant this Communion to the Dead. All that can be done in this Case, is to signify that Respect or Hatred is due to their Memory, by pronouncing an Anathema against them, or by declaring that they were unjustly Anathematiz'd during their Life; by putting their Name into the Diptychs of the Church, or by causing their Name to be blotted out of the Ecclesiastical Tables. There is no doubt but in this sense the Church can Absolve and Condemn the Dead, by restoring them to, or removing them from this kind of Communion, which, properly speaking, is no true Communion. But whether she ought to do it or no, this is not so very clear. The Practice of the Church of Afric was for it, that of the Church of Rome was against it. It seems to be more Human and Natural, not to meddle with the Memory of the Dead, and to leave them all that Reputation wherewith they departed out of this Life: But then is it also just to suffer the Memory of an innocent Person to continue under Reproach, because he was unjustly condemn'd in his Life-time? Is it fit to suffer a wicked and impious Person to enjoy that Reputation which he never deserv'd? I think that when the thing is clear and evident, we should declare for the Truth: But in a doubtful Case it is better to leave things as they are.

As to the Chapter concerning the Letter of Ibas, there is no doubt but that it is reproachful against St. Cyril, and even against the Council of Ephesus; but then we must not condemn it as Heretical upon that account. The Council of Chalcedon did not formally approve it; but tolerated it, and look'd upon it as a Proof of the Orthodox Faith of Ibas, since at the same time that he did most oppose St. Cyril, he made this Profession, That there was but one Person and two Natures in Jesus Christ.

As to the Writings of Theodoret, they ought not to be condemn'd as Heretical: For tho this Author did never approve the Anathematizms of St. Cyril, and had defended the Person of Nestorius; yet he always rejected his Error. And therefore the most that he can be accus'd of, is his being too partial, his not understanding aright the Sentiment of St. Cyril; but he cannot be accus'd of being an Heretick. And indeed, if John of Antioch, and the Orientalists, were not oblig'd to approve the Anathematizms of St. Cyril, if they were not forc'd to retract what they had said and written before the Union, why is Theodoret treated more harshly. Lastly, The Council of Chalcedon having never requir'd Theodoret to retract his Writings, it was needless to condemn them.

Nevertheless it must be confess'd, That the fifth Council having condemn'd the three Chapters, and the greatest part of all the Bishops in the World, having subscrib'd this Condemnation, it was convenient for Peace-sake to agree to it, and that those behav'd themselves very ill, who did not only obstinately refuse to subscribe this Condemnation, but also separated from the Communion of those who sign'd it. For nothing is more to be desir'd than Peace; and many times it is very fit to sacrifice our private Interests for the Repose and Tranquility of the Church,

The

## The fifth Council of Arles.

Sapaudus Bishop of Arles held this Council at the end of June in the year 534, wherein were made seven Canons.

The first, That in the Province there should be a Conformity, as to the Ceremony of Offerings, to the usage of the Church of Arles.

The second, That the Monasteries and Jurisdiction over the Monks shall belong to the Bishop in whose Territory the Monasteries are situate.

The third, That the Abbots shall not remove from their Monastery without leave from their Bishop.

The fourth, That a Priest cannot Depose a Deacon or a Sub-deacon without the Bishops knowledge.

The fifth, That Bishops shall take care of the Nunneries that are in their City, and the Abbess can do nothing against the Rule.

The sixth, That the Clergy cannot leave the Revenues of the Church in a worse condition than they found them.

The seventh, That a Bishop shall not Ordain the Clergy-men of another Bishop.

## The second Council of Paris in the Year 555.

The same Sapaudus held another Council the next year, consisting of six and twenty Bishops, at Paris, wherein the Deposition of Saffaracus Bishop of Paris was confirm'd.

## The third Council of Paris.

The Archbishops of Bourges, of Roan, and of Bourdeaux were present at this Council; together with thirteen Bishops. It was held under King Chilbert towards the year 557. It made ten Canons.

The first is a long Canon against those who detain the Possessions belonging to the Church.

The second is against those who invade the Possessions of the Church.

The third is against those Bishops who seek after the Possessions of another.

The fourth forbids to marry the Widow of his Brother, his Father, or his Uncle, his Wives Sister, her Daughter-in-law, her Aunt, the Daughter of her Daughter-in-law, &c.

The fifth is against those who take away by force, or desire in marriage Virgins consecrated to God.

The sixth forbids to desire of the Prince to grant Maids or Widows against the Consent of their Kinsfolk.

The seventh renews the Prohibition of receiving any Person Excommunicated by his Bishop.

The eighth forbids to constitute any one Bishop over the People against their will. It Ordains that there shall be a Choice made with perfect freedom by the People and the Clergy; that he shall not be appointed by the Order of the Prince, nor ordain'd against the Judgment of the Metropolitan.

The ninth Ordains that the Children of Slaves to whom Liberty has been granted on condition that they pay some Service, shall be oblig'd to Discharge this Office to which they were design'd.

The tenth is, That these Canons shall be sign'd by the Bishops.

The



## The Edict of Clotharius.

BY this Edict the King grants to the Bishops the Power of hindring the Execution of unjust Judgments given by the Judges. It forbids any to use his Authority for taking away by force, or marrying Maids and Widows. It forbids also to marry Virgins consecrated to God. It secures to the Church the Donations that are made to it, and grants it Exemption from Taxes. It exempts Clergy-men from Publick Offices, and confirms all the Grants made to the Church by his Predecessors.

## The first Council of Bracara.

*The first Council of Bracara.* **L**ucretius, Metropolitan of Bracara, held this Council of seven Bishops on the first day of May in the year 563, under King Ariamirus. Father L'abbe reckons it the second, but that which he places first is a Forgery.

The Bishops began with rejecting the Errors of the Priscilianists, by causing the Letter of St. Leo to Turribius, and the Canons of the first Council of Toledo, to be read; and by making seventeen Propositions against the Errors of Manicheus and Priscilian. They read afterwards a Letter from the Holy See address'd to Profuturus, and made two and twenty Canons concerning Discipline.

The first is, That the same way of singing the Mattins and Vespers shall be every where observ'd, and that the private Customs of Monasteries shall not be mix'd with the Usage of the Church.

The second, That on solemn days the same Lessons shall be read.

The third, That the Bishops shall not salute the People after a different manner from the Priests, and that they shall only say, *The Lord be with you*; That the People shall answer, *And with your Spirit*: That this is the Practice of the whole East, which is of Apostolical Tradition.

The fourth, That in Divine Service that Order shall be observ'd which Profuturus has receiv'd from the Holy See.

The fifth, That the Usage of the Church of Bracara shall be observ'd in the Ceremonies of Baptism.

The sixth, That the Bishops of the Province shall be rank'd according to their Antiquity.

The seventh, That the Revenues of the Church shall be divided into three Parts; That the first shall be for the Bishop, the second for the Clergy, and the third for maintaining the Church and the Light: That the Arch-Priest or Arch-Deacon shall give an account of this last to the Bishop.

The eighth forbids Bishops to Ordain a Clergy-man of another Bishop without his leave in writing.

The ninth Ordains, That for the future Deacons shall wear their Stole upon their Shoulders, and not hide it under their Tunick, that they may be distinguish'd from Sub-deacons.

The tenth forbids Readers, who are not Ordain'd Sub-deacons, to carry the holy Vessels.

The eleventh forbids them to sing in the Church in a Secular Habit, and to suffer their Mustache's to grow.

The twelfth declares, That they must not sing any Hymn in the Church but only the Psalms, and Passages of the Canonical Books of the Old and New Testament.

The thirteenth forbids Lay-men to enter into the Sanctuary to receive the Communion.

The fourteenth to remove all suspicion of being Priscilianists, Ordains the Clergy-men, who eat no meat, to taste of the Herbs which are boil'd with Meat.

The fifteenth is, That none shall communicate with a Clergy-man excommunicated by his Bishop.

The sixteenth, That no Commemoration shall be made of those who lay violent Hands on themselves, and that their Corpse shall not be conducted to Burial with singing of Psalms: That the same shall be observ'd as to those who are condemn'd to death as Criminals.

The seventeenth, That no Commemoration shall be made, no Psalms shall be sung, for the Catechumens that die without Baptism.

The eighteenth, That none shall be interr'd in the Churches, but without them, and round about the Walls.

The nineteenth forbids Priests to bless the Chrysm, or to consecrate the Altars.

The twentieth ordains that none shall be promoted to the Priesthood, who have not been at least one year a Reader.

The one and twentieth, That the Alms of the Faithful, and the Offerings for the Dead, shall be collected by a trusty Clergy-man, who shall divide them equally amongst the Clergy once or twice a year.

The two and twentieth forbids to violate the ancient Canons, and those that are made in this Council.

The Council held at Santones.

## The Council held at Santones.

Gregory of Tours relates that Leontius Archbishop of Bourdeaux, held a Council at Santones, where in he depos'd Emerius, who had taken an Order from King Clotarius, to get himself ordain'd Bishop without the consent of the Metropolitan. Heraclius was made choice of to succeed him; but Charibertus maintain'd him who was ordain'd by his Father's order. This was done in 563.

## The second Council of Lyons.

**T**his Council was compos'd of the Archbishops of Lyons and Vienna, and twelve Bishops, and was held under the Sons of Clotarius in the year 567. It made six Canons.

By the first it is order'd, That the Differences of the Bishops of one Province shall be determin'd by the Judgment of the Metropolitan, and the Bishops of that Province; and that if the Bishops who are at odds be of different Provinces, then two Metropolitans shall accommodate the matter.

The second orders that all the Donations made to Churches shall continue good, tho they be not drawn up with all the Formalities which the Laws require.

The third declares, That those who take or detain Freemen by force shall be Excommunicated.

The fourth, That he who is Excommunicated by his Bishop, shall not be receiv'd into Communion until he be Absolv'd.

The fifth, That Bishops shall not take away from the Clergy the Revenues that are given them by their Predecessors.

The sixth, That Letanies shall be said in all the Churches and Parishes in the first Week of September, as before Ascension-day.

The second Council of Lyons.

## The second Council of Tours in the Year 567.

**T**his Council was not very numerous, for it consisted only of seven Bishops, and the Archbishops of Tours and Roan; but it made seven and twenty great Canons.

The first renews the Order for holding Provincial Synods twice every year. It decrees Excommunication against those Bishops who shall not come to them when they shall be Summon'd.

The second ordains Bishops, who are at difference, to determine them amicably by Judges which they shall choose.

These are the words of the third, *Ut Corpus Domini in Altari, non imaginario ordine, sed Crucis titulo componatur.* To this Canon different senses are given. That which seems to me most natural is, That the Parcels of the Eucharist which are upon the Altar, shall not be rang'd according to the fancy of him that Celebrates, but in the form of a Cross, as is to be seen in the ancient rangings of them. Some think that the Council ordains that the Body of Christ shall not be plac'd upon the Altar in the rank of Images, but under the Cross. This sense does not appear to me so natural.

The fourth forbids Lay-men to place themselves behind the Altar with the Clergy, while the Office is a Reading; but allows them to enter into the Sanctuary, and even the Women to pray in private, and receive the Communion.

The fifth orders that every Parish shall maintain its own Poor.

The second Council of Tours 567.



The sixth. That no Layman or Rector should be made Bishop, and so forth.

The seventh. That the Bishop cannot depose an Abbot, but an Arch-Bishop, or three or six Bishops, or a Council of Priests and Abbots.

567. 2. The right, Thoma Bishop who sells a vicar into Consecration: a Clergyman Excommunicated, when he was advertis'd of it, shall be Excommunicated until the meeting of the Synod. *None*

The ninth forbids to ordain a *Britain*, or a *Roman*, in *Britany*, without the consent of the Metropolitan.

The tenth renews the Prohibitions so often made to Clergy-men of keeping strange Women in their Houses.

The eleventh ordains that the Bishops, who shall be called to put this Canon in execution, shall be Excommunicated until the meeting of the Synod.

The twelfth, That the Bishop shall live with his Wife as with his Sister, without giving any cause of Suspicion.

The thirteenth, That the Bishop who has no Wife, shall not suffer any Woman in his House.

The fourteenth forbids Priests and Monks to take any Person so bed with them. It orders that Monks shall not lye two or three in several Cots; but in the common Hall, where some shall watch while others take their rest.

The fifteenth is against Monks who go out of their Monastery to marry. 'Tis ordain'd that they shall be parted and put under Penance.

The sixteenth forbids to suffer Women to enter within the Precincts of Monasteries.

The seventeenth regulates the Faſts of Monks. They ſhall not faſt after Eaſter till *Whitſunday*, except on the *Rogation-days*. They ſhall faſt all the Week after *Whitſunday*. From that time till the firſt of *Auguſt* they ſhall faſt three times a Week. In this Month they ſhall not faſt, becauſe the Office of Saints is ſaid every day. In the Months of *September*, *October*, and *November* they ſhall faſt three times every Week. In the Month of *December* they ſhall faſt every day till *Chriſtmas*. After *Chriſtmas* until *Epiphany* they ſhall not faſt, becauſe of the great number of Feſtivals, except the three firſt days of *January*, on which Litanies ſhall be read for abolishing the Superſtitious which the Pagans uſ'd on theſe days. After *Epiphany* until *Lent* they ſhall faſt three times a Week.

The eighteenth regulateth the Divine Service after the following manner. On Festival days six Antiphones shall be said at Mattins, with two Psalms to every one of them, .i. e. twelve Psalms. In the Month of *August* the Prayers of the Morning shall be used, *maniculationes*, because this Month is full of Festivals and Offices of Saints. In the Month of *September* seven Antiphones shall be said, and two Psalms to each of them. In the Month of *October* eight Antiphones and three Psalms to each. In the Month of *November* nine Antiphones, and three Psalms to each. In the Month of *December* ten Antiphones, and three Psalms to each, .i. e. thirty Psalms. In the Month of *January*, *February*, and until *Easter*, they shall do as well as they can, but no fewer then twelve Psalms shall be said at least: For if six be said at the sixth hour, and twelve at the Vespers, no less ought to be said at Mattins. If any fail to say this number of Psalms at Mattins, he shall fast till night with Bread and Water.

The nineteenth contains the Canons for hindring the Clergy who are oblig'd to Celibacy, from living with their Wives.

The twentieth reneweth the Penalties appointed by the Canons against those who take away by force or marry Virgins consecrated to God, or who consent to these Marriages.

The one and twentieth renews the **Canons** concerning the **Degrees of Consanguinity** within which it is not lawful to marry.

The two and twentieth is made against the Superstition of those who honour the Calends of *January*, against those who offer meat to the Dead on the day of the Feast of *Sr. Peter*, and against all those who observe the Rites and Customs of the Pagans.

The three and twentieth declares, That altho we commonly use in the Service the Hymns of St. Ambrose, yet we may also repeat the Hymns of those Authors that are known.

The four and five and twentieth contain many Imprecations against those who take or detain the Possessions of the Church.

The fix and twentieth ordains, That the Judges and great Lords shall be Excommunicated, who oppress the Poor.

The seven and twentieth forbids to take any thing for Ordinations.

The Bishops of the Province of *Tours* wrote a Letter to the People of this Province, wherein they exhort them to avoid the Miferies wherewith they are threatned, to delay their Marriages, to give the tenth of the Goods in Alms, after the Example of *Abraham*, and also to fet at liberty the tenth part of their Slaves, to pardon one another, and not to suffer any longer Incestuous Marriages.

*The second Council of Bracara in 572.*

**M**artin Bishop of Bracara presided in this Council, which was compos'd of twelve Bishops of the Provinces of Gallicia and Lucca. After the reading of the Canons of the preceding Council of Bracara, and the Epistle of St. Peter, they made ten Canons.

By the first they ordain, That the Bishops make their Visitation, examine the Clergy about the manner wherein they administer Baptism, and perform Divine Service, and that they admonish them to use Exorcisms to the Catechumens for the space of twenty days before their Baptism, and to explain the Creed during that time.

By the second the Bishop is forbidden to demand any more than two shillings for his Synodals, and not to exact the third part of the Offerings, which are design'd for the Lights of the Church.

By the third 'tis forbidden to take any thing for Ordinations.

By the fourth, To take more then three shillings for the price of Chrysm.

By the fifth, The Bishops who are invited to Consecrate a Church, are forbidden to exact any Present for the Consecration ; but they are permitted to receive what shall be presented to them. At the same time the Bishops are admonished not to Consecrate a Church, unless there be a sufficient foundation for the maintenance of a Light and of the Ministers.

By the sixth, It is forbidden to suffer any Person to found a Church, upon this Condition, that he shall share the Offerings with those that serve in it.

By the seventh, It is forbidden to exact any thing for the Baptism of Infants, though they are allow'd to receive what is freely offer'd.

The eighth declares, That he who shall accuse any of the Clergy of the Crime of Fornication, and cannot prove it, shall be punish'd with Excommunication.

The ninth, That the Metropolitan shall give notice of *After-day* to the Bishops of the Province, and that the Bishops and the Clergy having it signified to them, shall publish it to the People towards *Christmas* after the Gospel, that they may know when *Lent* will begin: That three days before *Litanies* or Publick Prayers shall be said; and that on the third day after *Mas*, which shall be said three hours after Noon, the People shall be enjoyn'd to observe *Lent*, and to bring twenty days before *Easter*, the Children that are to be baptiz'd, that they may be exorcis'd.

The last forbids an Abuse which began to take footing, of saying the Mass of the Dead after drinking of Wine.

### *The fourth Council of Paris.*

**T**His Council was assembled under King *Gontranus*, in the year 573, and consisted of nine and twenty Bishops of his Kingdom. *Pappolus* Bishop of *Chartres*, brought his Complaints to it. That *Aegidius* Archbishop of *Rhemes* had ordain'd a Bishop at *Castrodunum*, which depended upon the Diocese of *Chartres*, and was neither of the Diocese nor Province of *Rhemes*. This Council wrote to the Archbishop of *Rhemes*, that his Undertaking was not Canonical, and declar'd to him, that if the Priest *Promotus*, whom he had ordain'd, should ever concern himself to do any Episcopal Office in that Church, he should be Excommunicated. They wrote also a Letter to *Sigebert* against this Enterprize. These Monuments are related in the fifth Tome of the Councils, p. 918. and the following.



## The fifth Council of Paris.

WE have nothing now left of this Council: Only Gregory of Tours remarks, That in the second year of the Reign of Childebert, and the sixteenth of Chilperic, which was the 577 of Jesus Christ, many Bishops assembled at Paris about the Affair of Prætextatus, whom Chilperic would have them to condemn, because he had married his Son Meroveus to Queen Brunehildis. These Bishops instead of condemning him, interceded for him: But at last Chilperic forc'd him to confess that he was guilty of Treason, and banish'd him. This story may be read at length in Gregory of Tours, Hist. B. 5. c. 19.

## The Synod of Antifiodorum.

THIS was not a Council of Bishops, but only a Synodical Assembly of Abbots and Priests of the Diocese of Tours, held in the year 578, by Aunacharius Bishop of Tours. The five and forty Constitutions which were made in it, are sign'd by the Bishop, the seven Abbots, the four and thirty Priests, and three Deacons.

In the first, It is forbidden to play at Pagan Sports with the \* Hart or Heifer, or to give New-years-gifts, after the manner of Pagans, on the first day of January.

In the second, Priests are enjoy'd to send Clergy to the Episcopal City to know when Lent begins, and to give notice to the People of the day of Epiphany.

By the third, It is forbidden to cause Divine Service to be said in private Houses, and to perform Vows by Trees or Fountains, and to suffer any Statues or Figures of Men.

By the fourth, It is forbidden to use Incantments, and any ways of foretelling things to come.

The fifth forbids the Debauchery of the Vigils of St. Martin.

The sixth ordains the Priests to go fetch holy Chrysm about the middle of Lent; and if he be hinder'd by sickness, to send thither another Person, and to carry it in a Vessel appointed for that use, cover'd with a Linen Cloth, with the same respect that is given to Reliques.

The seventh orders, That the Priests shall meet at the City to hold there the Synod in the Month of May, and the Abbots on the first of November.

The eighth forbids to offer in the Calice any thing but Wine mingled with Water.

The ninth forbids to make Quires of Singing-women in the Church, and to make Feasts there.

The tenth declares, That it is not lawful to say two Masses upon the same Altar in the same day.

The eleventh, That it is not lawful to end the Fast of the Vigils of Easter before two hours with- in night, because it is not lawful to drink or eat on that day after midnight. The same Rule is to be observ'd as to the Vigils of Christmas and other great Festivals.

By the twelfth, It is forbidden to give the Eucharist, or the Kiss of Peace to the Dead, and to wrap up their Bodies in Altar-cloths or Veils.

The thirteenth forbids the Deacons to cover their shoulders with the Veil or Altar-cloth.

The fourteenth forbids to Inter any in the Fonts.

The fifteenth to Inter one dead Body upon another.

The sixteenth to yoke Oxen, or to do any other such works on Sunday.

The seventeenth forbids to receive the Offerings of those who have procur'd their own death, how- soever they have done it.

The eighteenth forbids to Baptize even Children, except at Easter, unless in a case of urgent Ne- cessity.

The nineteenth forbids Priests and Deacons to say, to serve, or assist at Mass, after they have eaten.

The twentieth ordains, That Priests, Deacons, or Sub-deacons, who shall have Children, or com- mit Adultery, shall be depos'd.

The one and twentieth forbids them to lye in the same Bed with their Wives.

The two and twentieth forbids their Widows to marry again.

The three and twentieth condemns a Monk who hath committed Adultery, or any other Crime, to be shut up in another Monastery, if his Abbot has not punish'd him.

The four and twentieth declares, That it is not lawful for an Abbot or a Monk to marry.

The five and twentieth forbids them to be Godfathers.

The

The six and twentieth condemns an Abbot who suffers Women to enter into his Monastery, to be three Months shut up in another, and to live there upon Bread and Water.

The following Constitutions forbid Marriages with Step-mothers, Daughters-in-law, Sisters-in-law, Cousin Germans, Aunts, and other Women.

The three and four and thirtieth forbid Priests and Deacons to be present at the place where any are put to the Torture, or to assist in a Judgment of Life and Death.

The five and thirtieth forbids them to cite another Clergy-man before a Secular Judge.

The six and seven and thirtieth forbid Women to receive the Eucharist with the naked hand, or to touch the Linen-Cloth which covers the Body of our Lord.

The eight and nine and thirtieth forbids to communicate or to eat with an excommunicate Per- son.

The fortieth forbids Priests to sing or dance at Festivals.

The one and fortieth forbids Clergy-men to prosecute any Person at Law, and orders them to ease themselves from this care by employing Secular Persons.

The two and fortieth orders Women to have the Dominical for receiving the Communion. Some have thought that this is the Linen upon which they receive the Body of Jesus Christ, being forbid- den to receive it with their naked hand, as was declar'd in Constitution 36. Others think that it is a kind of Veil which covers their head. Whatsoever this be, the Synod declares, That if they have it not, they shall wait till another Sunday to receive the Communion.

The three and fortieth excommunicates for a year the Judges, or other Secular Persons, who shall throw any Reproach upon a Clergy-man.

The four and fortieth ordains, That the Seculars, who would not receive the Admonitions of their Arch-Priests, shall be excommunicated until they yield to the Advice which shall be given them, and pay the Fine which the Prince shall order.

The five and fortieth is against those who shall not observe these Canons.

## The first Council of Mafcon in the Year 581.

I Say nothing here of some Councils of France, held about private Affairs, which made no Ca- nons, whose History may be seen in Gregory of Tours, because I would not insist upon any but those, whereof some Monuments are still remaining. Those of Mafcon are of this number, whereof the first was held in the Month of November in the Year 581.

The Archbishops of Lyons, of Vienna, of Sens and Bourges, were present there, with seventeen o- ther Bishops of France. They made nineteen Canons.

The first renews the Prohibition so often made to Clergy-men, of keeping strange Women in their Houses.

The second forbids Clergy-men and Seculars to have familiarity with Nuns, and to enter into, or dwell in the House with them, unless there be an evident necessity.

The third declares, That no Women ought to enter into the Chamber of a Bishop, but in the pre- sence of two Priests, or two Deacons.

The fourth is against those who detain the Goods given to the Church by the last Will.

The fifth forbids Clergy-men to habit themselves like Seculars.

The sixth declares, That the Archbishops shall not say Mass without the Pallium.

The seventh, That the Judge cannot put a Clergy-man in Prison, except for a Criminal Cause.

The eighth forbids Clergy-men to cite their Brethren before Secular Judges.

The ninth ordains, That none shall fast from St. Martin's day to Christmas but three times a week, viz. on Monday, Wednesday, and Friday; and that on these days the Canons shall be read.

The tenth, That Clergy-men shall celebrate the Festivals with their Bishop.

The eleventh ordains, That Clergy-men who are oblig'd to Celibacy, shall be depos'd if they vio- late the Obligation.

The twelfth, That Virgins consecrated to God, who marry, shall be excommunicated, both they and their Husbands, until death: That if they part, they shall continue under Penance as long as the Bishop shall think fit.

The thirteenth ordains, That Jews shall not be Judges of Christians, nor receivers of Taxes.

The fourteenth forbids them, according to the Edict of Childebert, to appear in publick from Holy Thursday till Easter-day.

The fifteenth forbids Christians to eat with Jews.

The sixteenth declares, That all Christian Slaves who serve Jews, may redeem themselves for a price fix'd by the Canon, and that their Masters cannot refuse to set them at liberty, if they pay them the sum.

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The seventeenth, That those who cause any to give a false Testimony, and to swear falsely against others, shall be excommunicated till death, and those who commit these Crimes shall be declar'd infamous, and unworthy to be believ'd in any Testimony.

The eighteenth ordains, That those who accuse the Innocent to their Prince, shall be depos'd if they be Clergy-men, or excommunicated if they be Lay-men, until they have done Penance.

The nineteenth concerns a Nun who would give her Patrimony that she might come out of her Monastery; or at least that she might live more freely: She is declared to be excommunicated, and all those who shall make the like Donations, as well as those who accept them upon that condition.

### The third Council of Lyons.

The Archbishop of Lyons, and seven other Prelates of France, were present at this Council, together with some Deputies, in the Year 583, in the Month of May: They made six Canons.

By the first, Clergy-men are forbidden to keep in their Houses strange Women, and those who are oblig'd to Celibacy are forbidden to have any familiarity with their Wives.

The second ordains, That care shall be taken to signify in the Letters which are granted to recommend Captives, the day of their date, the Price which is agreed upon, the Necessity of the Captives, and that care shall be taken to authorize them by Subscriptions which cannot be suspected.

The third decrees Excommunication against the Nuns who go out of their Monastery.

The fourth renews the Canons against forbidden Marriages.

The fifth forbids Bishops to celebrate the Feasts of *Easter* and *Christmas* any where but in their own Church.

The sixth ordains Bishops to take care of the Lepers of their Diocese, and to give them something to clothe and maintain them, that they may not run from City to City.

### The second Council of Valentia held in 583.

This Council, consisting of seventeen Bishops, made an Act to confirm the Donations made by King *Gontranus*, and by the Queen *Austegisildis* his Wife, and by his Daughters *Clodeberga* and *Cherilda*, to the Churches of *St. Marcellus* and *St. Symphorianus*, and all the rest.

### The second Council of Mascon held in 585.

This Council was very numerous, six Archbishops, and seven and thirty Bishops were present at it in person, together with twenty Deputies from other Bishops, and three Bishops who had no See. They made twenty Canons.

The first is an Exhortation to the People for the holy Celebration of Sunday. Let no Person, say they, prosecute any Suit of Law on this day, let none follow their own business, let none yoke Oxen; but let all the World apply themselves to sing the Praises of God: Let those who are near the Churches run thither to shed Tears there; let your eyes and your hands be lifted up to the Lord, &c. Afterwards they decree Penalties against those who break the Sunday, according to the state and condition of the Persons. If he be an Advocate, they order that he shall be driven from the Bar; if he be a Peasant or a Slave, that he receive some blows with a stick; if he be a Monk, that he be excommunicated for six Months. Lastly, they exhort Christians to spend even the night of Sunday in Prayers.

In the second it is ordain'd, That the Feast of *Easter* shall be solemniz'd, and that all shall refrain from servile Works for the space of six days.

The third Canon is for hindring the Custom, which begun to grow common, of baptizing on all the days of the Martyr's Festivals. They ordain that Children shall be kept till *Easter*, and that they shall be brought to Church during *Lent*, that having received Imposition of Hands, and afterwards

wards being anointed with the Holy Oyl, they may be regenerated at *Easter* with the holy Baptism.

In the fourth it is ordain'd, That Men and Women shall offer every Sunday Bread and Wine at the Altar.

The fifth declares, That the Divine Laws have granted to Priests and Ministers the tenth of their Possessions; that the Christians have a long time observ'd these Laws, but that of late for some time they have not been observ'd: which oblig'd them to ordain that the Faithful revive this ancient Custom, and give the Tenth to the Ministers of the Altar, which shall be employ'd either for relieving the Poor, or for redeeming Captives.

The sixth forbids Priests to celebrate Mass after they have eat and drunk: It ordains also that the remainder of the Eucharist shall be eaten up on *Wednesday* and *Friday* after Mass by Children.

In the seventh, it is ordain'd upon the Remonstrance of *Prætextatus* and *Papoulus*, That the Bishops shall take the Slaves who are set at liberty into their protection, and that they shall be Judges of the Differences which shall arise upon this occasion.

The eighth ordains, That those who fly to Churches, shall not be taken thence by force; but if the Bishop finds them guilty, he shall give leave to take them away without violating the holiness of the Church.

In the ninth they declare, That it is not lawful for any Judge to take cognizance of the Causes of a Bishop, and that they ought to be carried to the Metropolitan.

The tenth forbids to accuse Priests, Deacons, or Sub-deacons, before other Judges than Bishops.

The eleventh recommends Hospitality to Bishops.

The twelfth does not allow a Judge to proceed against Widows and Orphans, unless they advertise the Bishop.

The thirteenth forbids Bishops to keep Birds and Dogs for Game.

The fourteenth is against those who desire of Princes the Possessions of others, that they may invade them without Forms of Law.

The fifteenth ordains Lay-men to show respect to Clergy-men, and to salute them if they meet them on Horseback in the way, to light off their Horse and salute them if they meet them on foot.

The sixteenth forbids the Widows of Sub-deacons, Exorcists, and Acolythists to marry again.

The seventeenth forbids to Inter the Dead upon Bodies that are half rotten.

The eighteenth threatens those who contract unlawful Marriages.

The nineteenth forbids Clergy-men to be present at the Executions of Criminals.

The twentieth ordains the Celebration of a Synod every three years, which shall be appointed by the Bishop of Lyons and the King in a convenient place.

After this Council the King *Gontranus* made an Edict, wherein he ordains the Celebration of Sunday, exhorts the Bishops and Clergy to do their duty, and to lead an exemplary Life, advertises the Judges to punish severely the Breakers of these Laws, and particularly the Ecclesiasticks, who are oblig'd to live regularly.

### The third Council of Toledo.

The King *Beccaredus* order'd the Bishops of Spain to meet at Toledo in the beginning of the Month of May, in the Year 589, to restore the Catholick Faith and Discipline. After he had made a short Harangue to them, he caus'd to be read the Confession of Faith, the Creeds of the Councils of *Nice* and *Constantinople*, the Decision of Faith made by the Council of *Chalcedon*, sign'd by himself and the Queen. There were also read the Declarations of the Bishops and Priests of the Nation of the *Goths*, which contain'd the condemnation of the Errors of the *Arians*, and the Approbation of the Creeds of the Councils of *Nice* and *Constantinople*, and the Decree of the Council of *Chalcedon*.

After they had thus re-establish'd the Faith, the Council renewed the ancient Discipline, restor'd the ancient Canons and the Synodical Letters of Popes in their vigor, and forbad to promote those who are excluded by the Canons to holy Orders. This is contain'd in the first Canon of this Council.

The second ordains, that the Creed of *Constantinople* shall be repeated in all the Churches of Spain.

The third forbids Bishops to alienate the Possessions of their Churches, yet it leaves to Monasteries and Churches what had been given to them, and permits them also to provide for the Necessities of Strangers and the Poor.

The fourth permits the Bishop to erect a Parish in a Monastery.

The fifth renews the Law of Celibacy for Priests and Deacons.



The Council of Narbo in the year 589.

\* [Familia fisci, signifies the meeting of those who took care of the Affairs of the Church, and managed its Revenue. Labbe Tom. 5. p. 1025.]  
\* [Servi fisci, were such Slaves as were part of the personall estate of the Emperor. Id. Ibid.]

The sixth is in favour of Slaves set at liberty.

The seventh ordains Bishops to cause to be read the Holy Scripture at their Table.

The eighth forbids, with the consent of King *Reccaredus*, to demand any Persons belonging to the *Familia fisci*, that were given to the Church.

The ninth ordains that the Churches of the *Arian* shall belong to the Bishop in whose Territory they are situate.

The tenth leaves Widows and Maids at liberty to marry or keep Celibacy, and excommunicates those who shall hinder them from observing their Vow of Chastity.

The eleventh Canon is against an Abuse which begun to spread in *Spain* concerning Penance. The Christians desir'd to be reconcil'd every time, and as often as they sinn'd. The Council renews the ancient Discipline about Penance, and ordains that Penances shall be impos'd according to the ancient Canons, that the Penitent shall be excluded Communion, and receive oftentimes Imposition of Hands. That he shall not be restor'd to Communion until the time of making Satisfaction be expir'd. And lastly, That those who relapse shall be sentenc'd according to the severity of the ancient Canons.

The twelfth ordains, That the Priest shall grant no Penance until he has cut off his Hair who desires it, if he be a Man; or if it be a Woman, till she has chang'd her Habit.

The thirteenth forbids Clergy-men to drag their Brethren before Civil Magistrates.

The fourteenth forbids Jews to have Wives or Concubines that are Christians, and to keep Slaves that are Christians.

The fifteenth ordains, That if the Emperor's *Slaves* shall cause Churches to be built and endow'd, the Bishop shall endeavour to get this Donation confirm'd by his Authority.

The sixteenth enjoyns Judges to hinder Idolatrous Practices.

The seventeenth is against the Fathers or Mothers who put their Children to death.

The eighteenth ordains, That every year a Council of the Province shall be held, and that the Receivers of the Treasury shall be oblig'd to be present there; that so the Bishops may examine whether they burden the People too much.

The nineteenth forbids to build a Church, and to keep in their own hands the management of the Possessions given to it.

The twentieth forbids Bishops to domineer and tyrannize over the Clergy and Priests of their Diocese.

The one and twentieth is against Judges and Receivers who burden the Slaves of the Church.

The two and twentieth forbids to recite any thing but the *Psalms* at the Funerals of Christians.

The three and twentieth forbids profane Dances and Songs which are us'd on Festival days.

These Canons are confirm'd by the King's Edict, and sign'd by sixty two Bishops, and the Deputies of five more.

## The Council of Narbo in the Year 589.

*Reccaredus* did also call this Council, which was compos'd of seven or eight Bishops, who made fifteen Canons.

The first forbids Clergy-men to wear Clothes of Purple.

The second ordains, That *Gloria Patri* shall be said at the end of every *Psalms*; and also that the long *Psalms* shall be divided into different parts.

The third forbids Ecclesiasticks to stand still in publick places.

The fourth forbids any to employ themselves in servile Works on Sunday.

The fifth ordains, That Clergy-men shall keep no Cabals, and that Inferiors shall submit to their Superiors.

The sixth, That Clergy-men who are shut up in Monasteries for their Faults, shall be treated by the Abbot as the Bishop shall order.

The seventh, That Clergy-men who shall be convicted of acting against the Interest of the Church, shall be depos'd.

The eighth, That those who have any ways defrauded the Church, shall be put under Penance for the space of two years.

The ninth, That Jews shall not be permitted to sing at the burying of the dead.

The tenth, That Clergy-men shall obey their Bishop, and serve the Church to which he sends them, under pain of being depriv'd of the Revenues and Communion for one year.

The eleventh, That it is not lawful to ordain an ignorant Priest or Deacon.

The twelfth, That Sub-Deacons, Porters, and the other Clergy shall discharge their Offices; and

and if they neglect, the Sub-deacons shall be depriv'd of their Salary, and the others punish'd with whipping.

The thirteenth, That those who keep in their Houses Diviners, shall be excommunicated, and fin'd; and that the Diviners themselves shall be sold after they have been publicly whipped.

The fifteenth forbids to keep Thursday as Holiday.

The first Council of Sevil in 590.

## The first Council of Sevil in 590.

This Council was held at *Sevil* in the fifth year of the Reign of *Reccaredus*. *Leander* Bishop of this Metropolis presided in it, and seven of his Suffragans were present at it.

There is nothing peculiar to this Council now remaining, but a Letter to *Pegasus* Bishop of *Astigi*, who could not be present at the Council, probably because he was weak; for neither could he be present at the third Council of *Toledo*.

The Bishops being assembled on the fourth day of November, in the principal Church of the City of *Sevil*, the Deacons of *Pegasus* presented to them a Memorial, which contain'd the Names of the Slaves of the Church, which his Predecessor *Gaudentius* had pretended to set at liberty, or to give to some of his Kinsfolk. The Bishops having consulted upon this occasion, how they are to be dispos'd of by the Canons, found it thus, That when a Bishop leaves the Possessions which he had in his own Name, to others then his Children or Grand-Children, rather then give them to the Church, no regard ought to be had to the Donations or Sales which he made of the Churches Possessions. From this Principle founded upon the sixth Canon of the Council of *Agda*, they conclude, That if the Church of *Pegasus* possess'd nothing of the Goods or Lands left by *Gaudentius*, the Slaves ought not to be set at liberty, as he order'd; but if the Church possess'd the Means of *Gaudentius*, they ought to enjoy the liberty which he had granted them. Yet not to use the utmost rigor, they are content, that in case the Bishop left nothing to the Church, to recompense the loss of these Slaves, they should notwithstanding be enfranchiz'd, on condition that they shall continue in the Service of the Church, and in dependence upon it, and that they shall be disabled to give their wages, *i. e.* what they can earn, to others then their Children, who shall continue also, they and their Posterity, in the same dependence upon the Church; so that the Goods of those who shall die without Heirs, shall return to the Church. And as to the Slaves which this Bishop left as a Legacy to his Kinsfolk, 'tis ordain'd that the Church shall take them again, if he has not otherwise made Compensation to it for this loss. This Canon extends to all the Slaves of the Province of *Betica*, which are taken away from the Church to which they belong by a like Grant. For it says, That it is against Equity and Religion, that he who lives at the Expence of the Church, and gives nothing to it of his own, shall deprive it of those Gifts that are made by others. The Bishops of this Council advertise also the Bishop of *Astigi*, that they have thought it convenient for putting in Execution the Canon against Clergy-men, who keep strange Women, or Female Slaves in their House, which was renew'd a little while ago by the third Council of *Toledo*, to ordain, That if the Priests, Deacons, or other Clergy-men, do not obey the Declaration of their Bishops; the Judges of the Places may take these Women, with the leave and consent of the Bishop, on condition that they never restore them to the Clergy-men, under pain of Excommunication. As to the Women, they order, That they shall be given to serve Nunneries.

It may be that this Council made other Canons besides those which it sent to this Bishop: and indeed *Burchardus*, and *Ibo* of *Chartres*, relate many more under the Name of the Council of *Sevil*; but their Citations are so full of Faults, that we cannot trust to their Report.



## The Council in Arvernus.

Gregory of Tours in the eighth Chapter of the tenth Book of his History, makes mention of an Assembly of Bishops held in the fifteenth year of the Reign of Childebert, and the sixth of Clotharius, held, I say, in the Confines of Arvernus, of Gabali, and Rutenium, against Terradia the Wife of Eulalius, Countess of Arvernus. This Woman finding her self abus'd by her Husband, who was a debauch'd Man, retir'd by the advice of Virus her Husband's Nephew, with her eldest Son to Desiderius General of the Army of King Chilperic, and hindred almost all the Efforts of Eulalius. This Retreat cost Virus his Life; who was kill'd by Eulalius. The Wife of Desiderius dying, he made no scruple to marry Terradia while her Husband was alive, who for his part ravish'd a Nun. After the death of Desiderius, Eulalius being more concern'd for the loss of his Means than his Wife, demanded Restitution to be made of what she had carried away. This Assembly of Bishops order'd, That they should be restored fourfold; and that the Children which she had by Desiderius should be declar'd Bastards and Adulterous. She was permitted also to return to Arvernus, after she should make Satisfaction, and to re-enter upon the peaceable possession of the Inheritance of her Father. This Woman was gently treated, and a Canon of this Nature may rather pass for an Accommodation than an Ecclesiastical Decision.

## The Council of Poitiers.

This Council was assembled for reforming the Disorders of a Monastery of Nuns in this City. This Monastery was founded by Radegonda, and was at first in Subjection to the Bishop of the place: But under the Reign of Sigebert, Radegonda having brought from the East some Wood of the Holy Cross, and other Reliques, to put them into her Monastery, she pray'd Maroveus, then Bishop of Poitiers, that he would be present at this Festival; but this Bishop went into the Country, because he would not be present at this Ceremony. Radegonda pray'd King Sigebert to allow her a Bishop for placing these Reliques in her Monastery. Euphronius Bishop of Tours did it with great Solemnity. Although Radegonda had reason to be displeas'd with the Bishop of Poitiers, yet she did all that lay in her power to be reconcil'd to him; but not being able to compass her design, she fetch'd from Arles the Rule of St. Cæsarius, and put her Monastery under the Protection of the King, because the Bishop would not take care of it. After the death of Radegonda, the Abbess call'd Leubovera, pray'd also the Bishop to take it into his Protection. At first he refus'd it, but afterwards accepted of it, and took also Letters from King Chilperic, which import that this Monastery should be subject to him, as the other Churches of his Diocese were.

There were in this Monastery two King's Daughters, Clotilda the Daughter of Charibert, and Basina the Daughter of Chilperic, who had embrac'd a Religious Life under St. Radegonda. After her death, these two Daughters had not Humility enough to obey an Abbess, who in the Opinion of the World was not equal to them in quality, despising the Remonstrances of their Bishop, whom they suspected, broke the Gates, burst in pieces the Bolts of their Monastery, and went out with forty Nuns, under pretence that the Abbess had abus'd them. Clotilda went in the first place to Gregory of Tours, who advis'd her to return, and offer'd also to go with her, and to find out a way, with Maroveus's assistance, to reduce their Abbess to reason. She would not follow his advice, and went to Court to wait upon King Gontranus. In the mean time the Nuns that went with her out of the Monastery, led a most licentious Life. Some time after Clotilda and Basina return'd to Poitiers, they plac'd themselves in the Church of St. Hilary, with some wretched Ruffians, and said that they would never return to their Monastery till their Abbess were turn'd out. One of the Nuns, who continued in the Monastery, being as corrupt as the rest, feigning that she would be shut up in a private Cell, fled out at a Window, and came to them to be a Witness against the Abbess. The Bishop of the place finding himself not strong enough to put a stop to this Disorder, summon'd Gondegisilivus Bishop of Bourdeaux, Nicasius of Angoulesme, and Saffarius of Petrocra. These Bishops came with the Clergy to the Church of St. Hilary, and threaten'd these Nuns to Excommunicate them; but they were receiv'd with blows of a stick, push'd back, affronted and beaten; so that they were forc'd to retire, having Excommunicated the Nuns.

Nuns. They wrote to the Bishops of the Kingdom of Gontranus, who approv'd their Proceedings in their Answer, and summon'd them to be present with them at a Synod which should be held at the beginning of November. In the mean time these Nuns continued to commit all sorts of Outrages and Disorders, so that Childebert was forc'd to send an Officer, call'd Macon, to hinder them. Maroveus being afraid of himself, sollicit'd Gondegisilivus, and the other Bishops, to remove the Excommunication; but they would do nothing in it. The King Childebert sent a Priest to settle this Affair, but he could not do it. This did nothing but irritate these Nuns, who sent their Ruffians to the Monastery, broke open the Gates, beat and wounded the Nuns, tore the Abbess's Clothes, dragg'd her through the Street, and shut her up in a place, from whence she could not come forth, even on Easter-day. The Bishops renew'd the Excommunication pronounc'd against them, but they car'd not for it, and continued their Outrages. At last Childebert and Gontranus were forc'd to agree among themselves, That the Bishops of both Kingdoms should assemble to judge them, and to give them a strong Force for hindring such Outrages as they had committed. These Bishops being assembled at Poitiers the nine and twentieth year of the Reign of Gontranus, and the fifteenth of Childebert's (which is the thirtieth according to the vulgar Æra) had this Affair under Examination. They heard the Accusations which Basina and Clotilda alledg'd against the Abbess, and the Defence which the Abbess made for her self. They accus'd the Abbess of exposing the Nuns to hunger and nakedness, of suffering Men to wash in a Bath of the Monastery, of playing at Dice, Tabula, of suffering Contracts of Marriage to be made in the Abby, of taking the Sacred Ornaments to dress up her Niece. The Abbess answer'd, That she had always maintain'd her Nuns as plentifully as the Season would permit; that as to Garments, they had the remainder of them in their Coffers; that she had never suffered Strangers to wash in the Bath; that if she had play'd, it was while Radegonda was alive, and that she did not think it was forbidden by the Rule or by the Canons, but if the Bishops should forbid her, she would not do it any more; that she had made no Feasts, but only receiv'd and entertain'd Guests; that she had only receiv'd the Earnest of the Espousals of her Niece; that if it was a fault, she would ask pardon; and lastly, that she had not taken any of the Ornaments of the Church, to dress up her Niece. On the other side, Clotilda and Basina were accus'd of going out of the Monastery, of carrying out with them many Nuns, and of other Crimes and Outrages which we have just now related. This being prov'd, the Bishops found that the Abbess had committed no Crime for which she deserv'd to be Depos'd, but only some slight Faults, which they exhort'd her not to commit again: And as to Basina and Clotilda, they Excommunicated them till they should do Penance, and pray'd the Kings not to suffer them to enter again into the Monastery.

In the Council of Metz, which was held after the decease of King Gontranus, wherein Ægidius Archbishop of Rheims was Depos'd as guilty of Treason. Clotilda and Basina ask'd pardon for their Fault, and they were receiv'd into Communion upon the request of King Chilperic. Clotilda return'd into the Monastery, and Basina spent the remainder of her Life in a Country-house.

## The Council of Metz in the Year 590.

This was an Assembly of Bishops which King Childebert call'd together to Judge Giles Archbishop of Rheims, who was accus'd of Treason. A Duke call'd Ennodius was his Accuser; and the first Article of Accusation which he propos'd against him, was, that he held Correspondence with King Chilperic, who had always been an Enemy to Childebert. He affirm'd also that Chilperic had given him some Lands of his Dominions. Giles confess'd that he had always been a Friend to Chilperic, but he maintain'd at first, that he had done nothing against the Interest of Childebert, and that he had given him the Demains which he possess'd. He produced the Grants of them, but they were declared to be forged; for the King denied that he had given him any thing; and Orho the Master of the Requests declar'd that the Subscription was none of his. After this the Letters of Giles writen to Chilperic were produc'd, and of Chilperic to Giles, wherein there were Invectives against Brunecildis the Queen. Giles deny'd that he had writen the one, or receiv'd the other, but he was convicted of both by his own Domestick. The King accus'd him of being the Author of a Treatise, writen for King Chilperic, against Gontranus; and this was prov'd by the Register of King Chilperic. He was also convicted by the Abbot of St. Remigius, of having receiv'd a considerable Sum from King Chilperic. Giles being convicted of these things, and having also acknowledg'd them to be true, the Bishops desir'd three days space



space to give him time to justify himself if he could. When the time was expired, he appeared in great Confusion before the Assembly, and said, Why delay you to judge a Criminal? I acknowledge that I am guilty of Treason, that I have deserved Death, that I was always contrary to the Interest of the King and his Mother, and have caused many Wars, which have brought several places of France to Desolation. The Bishops having heard this Confession from his own Mouth, after they had read the Canons, and obtain'd the King's Grace for his Life; he was immediately banish'd to *Strasbourg*, and *Remulfus* the Son of Duke *Loupus*, was plac'd in his room. *Epiphanius* Abbot of St. *Remegius* was also depriv'd of the Dignity of Abbot. There was found a great quantity of Silver in the Cabinet of this Bishop: What of it came from his Robberies, was put into the Royal Treasury; and what was part of the Churches Revenues, was left to the Church. In this Council *Basina* and *Clotilda* ask'd pardon for their Fault, and were receiv'd into Communion.

### The Assembly of Bishops at Nanterre.

The Assembly of Bishops at Nanterre.

THERE was nothing remarkable in this Assembly, but what was done for solemnizing the Ceremony of the Baptism of *Clotarius*, at which *Gontranus* was God-father.

### The Council of Cæsar Augusta.

The Council of Cæsar Augusta.

THIS Council was held in the seventh Year of the Rign of *Reccaredus*, which was the Year 592, on the last day of October. *Arthemius* Bishop of *Tarraco* presidid in it; ten other Bishops were present at it, and two Deacons deputed from two other Bishops. They made three considerable Canons.

In the first it is ordain'd, That the *Arian* Priests who are converted, if they give signs of the sincerity of their Conversion, may perform the Office of Priesthood, after they have received a-new the Blessings of the Priests, *Benedictionem Presbyterii*; but those who shall neglect to lead a Regular Life, shall continue degraded from their Order, although they be among the Clergy. The same thing is ordain'd with respect to Deacons.

The second ordains, That in whatsoever place Reliques are found that come from the *Arians*, they shall be given to Bishops, that they may be try'd by putting them into the fire. Those who shall conceal or retain them, are threatned to be Excommunicated.

The third ordains, That if *Arian* Bishops, who are converted, shall Consecrate Churches, before they have received the Benediction, they shall be consecrated a-new by a Catholick Bishop.

After this Council follows a Letter from the Bishops to the Receivers of the Prince's Taxes at *Barcelona*, wherein they consent, that a certain Tax should be levied upon the Measure of Corn growing on the Church-Lands.

The

The Council of Toledo 597.

### The Council of Toledo, held in the twelfth Year of the Reign of Reccaredus, the Five hundred ninety seventh of Jesus Christ, consisting of thirteen Bishops of Spain. It was National.

THIS Council made two Canons.

The first ordains, That Priests or Deacons who shall not observe Continence, shall be degraded from their Ministry, and shut up in a Cloyster by the Bishops Order, that their punishment may serve for an Example to others, and for Penance to themselves.

The second orders, That the Bishop cannot invade the Revenues of a Church or Chappel built in his Diocese, and that this Renew shall be given to a Priest who shall serve in it, if the Renew be sufficient for him; if not, that a Deacon shall be plac'd there; and if there be not enough to maintain a Deacon, that at least a Porter shall be plac'd there to keep the Church clean and decent, and to light up the Candles in it at Night before the Reliques.

### The Council of Osca, or Huesca, a City of the Province of Tarraco; held under the same King in the Year 598.

THIS Council made two Canons.

The first ordains, That the Bishops shall hold an Assembly every Year, of the Abbots, Priests and Deacons of their Diocese, to give them Precepts and Advice about the way and manner wherein they ought to live.

The second, That the Bishops shall carefully examine, Whether the Priests, Deacons, Sub-deacons, and Clergy live chastly: That if any one is suspected of Incontinence, Information shall be given of it, either by the Deposition of the Clergy, or the Testimony of the Notaries, or by examining the behaviour of the Women, with whom he is said to keep Company, or by any other ways which may be useful to discover this sort of Crimes; that on the one hand, no person may be blacken'd upon false Reports; and on the other, no Crime may be palliated by false Excuses.

The Council of Osca in 598.

### The Council of Barcelona under the same King held in 599, consisting of twelve Bishops.

THIS Council made four Canons.

The first forbids Bishops and Clergy-men to take any thing under any pretence, and after any manner whatsoever, for the Ordination of Deacons or Priests, which it calls *Benedictio Subdiaconii, vel Presbyterii*; which explains the first Canon of the Council of *Saragoza*, which we have before set down, where it is said, That the *Arian* Priests shall receive *Benedictionem Presbyterii*, before they can discharge their Office.

The second forbids Bishops to take any thing as the Price of the Liquor of Holy Chrysm, which they give to Priests for confirming the Novices.

The Council of Barcelona in 599.

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The third forbids Lay-men to enter into Orders, without observing the times prescribed by the Canons, and ordains, That none shall be promoted to Episcopal Orders, who has not pass'd through the Inferior Orders, though he has obtain'd the King's Letter, or be chosen by the Clergy, the Bishop, or the People. This Canon prescribes a particular manner of choosing a Bishop, viz. That the People and the Clergy shall choose three Persons to present them to the Metropolitan and Bishops of the Province, who shall consecrate him of the three on whom the Lot shall fall, which shall be done after a Fast.

The fourth ordains, That if a Virgin, who has renounc'd the Customs of the World, and promis'd to observe Continence, or any other person, who has desir'd of the Priest *Benedictionem Penitentia*, i. e. the Blessing for leading a Religious Life; for this is often call'd *Penitentia* & *Conversio*; that if any of these Persons, I say, do voluntarily marry, or being taken away by force, will not part from their Ravishers, they shall continue excluded from the Communion of the Faithful, and shall not have so much as the comfort of conversation. This Canon may be also understood literally of Penance, because it was not lawful for Penitents to make use of Marriage, or to marry.

*The End of the Fifth Tome.*

# A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers

Which are mention'd in this Volume.

With the Names of the Authors, their Country and Employment, the time of their Birth, the time when they Flourish'd, and the time of their Deaths.

**S** *Innachus* Bishop of Rome, ordain'd in the year 498, died in 514.

*Sextus Alcinus Ecdicius Avitus*, the Son of a Roman Senator, and Bishop of Vienna, born about the year 470, flourish'd in the beginning of the sixth Century, died in 523.

*Magnus Felix Ennodius*, descended of an Illustrious Family in Gaul, Bishop of Pavia, born in 437, flourish'd in the beginning of the sixth Century, ordain'd Bishop of Pavia in 510, died in 521.

*Hormisdas* Bishop of Rome, ordain'd in 514, died in 523.

*St. Fulgentius* an African, a Monk and Abbot, and afterwards Bishop of Ruspa in Africa, born about the year 464, flourish'd at the end of the fifth Age, ordain'd Bishop in 504, or 508, died in 529, or 533.

*Eugippius*, or *Egippius*, Abbot in the Country of Naples, flourish'd under the Empire of *Tiberius Constantine* about the end of the fifth Age.

*Ferrandus* Deacon of the Church of Carthage, surnam'd *Fulgentius*, flourish'd in the beginning of the fifth Age.

*John Maxentius*, born in the West, and Monk of Scythia, flourish'd under Pope *Hormisdas* about the year 523.

*Trifolius* a Priest, flourish'd at the beginning of the sixth Age.

*Adrianus* wrote at the beginning of the sixth Age.

*Laurentius* Bishop of Novara, liv'd at the beginning of the sixth Age.

Count *Marcellinus* wrote after the year 535.

*Giles* Abbot of *Gallia Narbonensis*, flourish'd at the beginning of the sixth Age.

*Orentius* Bishop of Tarraco, flourish'd about the year 520.

*Flavius, Anicius, Manlius Torquatus, Severinus Boetius*, Roman Consul and Senator, flourish'd at the end of the fifth Age, and the beginning of the sixth, died in Pavia in 524.

*Epiphanius Scholasticus* flourish'd at the beginning of the sixth Age.

*Theodorus* Reader of the Church of Constantinople, flourish'd about the year 520.

*Severus* Patriarch of Antioch, made Bishop of Antioch in 513, and turn'd out in 519.

*John* of Scythopolis an Advocate, flourish'd at the beginning of the sixth Age.

*Basil* Priest of Antioch, and afterwards Bishop of Cilicia, flourish'd about the year 525.

*John* the first Bishop of Rome, surnam'd *Cateline*, a Tuscan by Nation, ordain'd Bishop of Rome in 523, died in 526.

*Felix IV.* Bishop of Rome, ordain'd in 526, died in 529.

*Boniface II.* the first Pope of the Nation of the Goths, ordain'd in 529, died in 531.

*John II.* surnam'd *Mercurius*, Bishop of Rome, ordain'd at the beginning of 532, died in 534.

*Agapetus* Bishop of Rome, ordain'd in 534, died in 535.

*St. Ephrem*, a Count in the East, and afterwards Bishop of Antioch, ordain'd in 526.

*Procopius* of Gaza, flourish'd about the middle of the sixth Age.

An Anonymous Author of the Exposition upon the Octateuch, about the same time.

*Jobius*



## A Chronological Table of the Ecclesiastical Writers.

*Jobius* a Monk in the East, about the same time.  
*Justinian* a Christian Emperour, advanc'd to the Empire in 527, died in 565.  
*Dionysius Exiguus* a Monk, flourish'd after 500 till 540.  
*Marcus Aurelius Cassiodorus*, a Senator, prefer'd to the chief Offices at Court, Governor of Calabria, Treasurer, Master of the Palace, Pretorian Prefect and Consul, and at last Monk and Abbot, born in Calabria about the year 470, flourish'd from the beginning of the sixth Age, unto the year 565.  
*St. Benedict* a Monk and Founder of an order, born about the year 480, was settled upon the Mount *Cassinus*, about the year 520, died in 543, or 547.  
*Siloarius* the Son of Pope *Hormisdas* Bishop of Rome, ordain'd in 535, turn'd out in 537, and banish'd into *Patara*, brought back in a little time after into Italy, and transported into the Isle of *Pontien*, where he died quickly after for grief.  
*Vigilius* Bishop of Rome, invaded the See of Rome in 537, was oblig'd to go to *Constantinople* in 547, was banish'd in 544, died in Sicily, as he was returning from banishment in 555.  
*Casarius* Monk and Abbot of *Lerina*, and afterward Bishop of *Arles*, was born at *Cabilonum*, ordain'd in 501, died in 543.  
*Pontianus* a Bishop, flourish'd under the Reign of *Justinian*.  
*Leo* Archbishop of *Sens*, flourish'd about 540.  
*Trojanus* Bishop of *Santon* about the same time.  
*Nicetius* Bishop of *Treves* about the same time.  
*Aurelianus* Bishop of *Arles*, flourish'd about 550.  
*Tetradius* or *Terridius*, about the same time.  
*Arator* Intendant of the Finances to King *Atalaricus*, wrote under the Pontificate of *Justinian*.  
*Justinian* Bishop of *Valencia* in Spain, and *Justus* Bishop of *Urgellum*, flourish'd about the same time.  
*Aprigius* Bishop of *Beia* in Portugal, flourish'd about 540.  
*Aretas*, the time in which he liv'd uncertain.  
*Zacharias* Bishop of *Mitylene*, flourish'd from the year 530, until about the year 560.  
*Cyrillus* a Monk of *Scythopolis*, the time is not known in which he flourish'd.  
*Facundus* Bishop of *Hermiana*, flourish'd about the year 550.  
*Victor* Bishop of *Capua*, flourish'd about the same time.  
*Rusticus* a Deacon of Rome, about the same time.  
*Primasius* Bishop of *Adrumetum*, flourish'd about 550.  
*Funilius* a Bishop of *Afric*, about the same time.  
*Liberatus* a Deacon of *Carthage*, wrote about 560.  
*Victor* Bishop of *Tunona* in *Afric*, wrote after 565.  
*Paulus Cyrus Silentiarius* flourish'd after 550.  
*Pelagius I.* Bishop of Rome, ordain'd in 555, died in 560.  
*Agnellus* Bishop of *Ravenna*, ordain'd in 558, died in 566.  
*Leontius* first Advocate, and then Monk, flourish'd about the end of the sixth Age, died at the beginning of the seventh.  
*Venantius Honorius Fortunatus*, Bishop of *Poitiers*, ordain'd Priest in 565, and sometime after Bishop, di-

ed at the beginning of the seventh Age.  
*Bandoninia* a Nun, flourish'd toward the end of the sixth Age.  
*St. Germanus* Bishop of *Paris*, flourish'd about 560.  
*Martinus* Abbot of *Dumes*, and afterward Bishop of *Bracara*, flourish'd after 550, and died in 580.  
*Paschasius* the Deacon flourish'd at the same, died in 578.  
*Joannes Scholasticus* Patriarch of *Constantinople*.  
*Georgius Florentius Gregorius* Bishop of *Tours*, ordain'd in 574, died in 596.  
*Gildas* surnam'd the Wise, Abbot in *England*, born in 520, flourish'd about the middle of the sixth Age, and died in 570.  
*Evantius* or *Evantius*, Bishop of *Vienna*, flourish'd about the end of the sixth Age.  
*Ferreolus* Bishop of *Uccia*, flourish'd at the same time.  
*Sedatus* Bishop of *Bibera*, flourish'd at the end of this Age.  
*Chrysippus* about the same time.  
*Pelagius II.* Bishop of Rome, ordain'd in 577, died in 590.  
*Eulogius* Patriarch of *Alexandria*, ordain'd in 581, died in 608.  
*John* surnam'd the younger, Patriarch of *Constantinople*, ordain'd in 585, died in 596.  
*John* Abbot of *Biclarum* in Spain, wrote after 590.  
*Anastasi* Monk of Mount *Sina*, Patriarch of *Antioch* ordain'd in 561, turn'd out and banish'd in 572, rector'd in 595, died in 599.  
*Evagrius Scholasticus*, born in 536, wrote after 594.  
*John* surnam'd *Climacus*, a Monk and Abbot, born in 525, retired from the World about 541, and was chosen Abbot about the end of this Age, died at the beginning of the seventh Age.  
*John* Abbot of *Baithu*, flourish'd about the same time.  
*St. Gregory* the first, surnam'd the Great, retir'd from the World about 580, was ordain'd Deacon about 582, and Bishop of Rome in 590, died in 604.  
*Paterius* a Disciple of *St. Gregory*, and Notary of the Roman Church, flourish'd about the beginning of the seventh Age.  
*St. Leander* Bishop of *Sevil*, flourish'd at the end of the sixth Age.  
*Licinianus* Bishop of *Carthage* in Spain, at the same time.  
*Severus* Bishop of *Malaga*, at the same time.  
*Dinamius* a Nobleman, flourish'd at the end of the sixth Age.  
*Eutropius* Abbot, and afterward Bishop of *Valencia* in Spain, at the same time.  
*Maximus* Bishop of *Saragosa*, flourish'd about 590, died after 614.  
*Eustratius* a Priest of *Constantinople*,  
*Andronicianus*,  
*Lucius Charinus*,  
*Metrodorus*,  
*Heracianus* Bishop of *Chalcedon*  
*Leontius* Bishop of *Arabissa*.

The time uncertain.

## A CHRONOLOGICAL TABLE OF THE COUNCILS

Held in the Sixth Age,

Which are mention'd in this Volume.

The Figures show the Year in which they were held according to the Vulgar Account.

THE first Council of Rome under <i>Symmachus</i> held in the year	499	Council V. of Orleans	549
The second Council under the same, commonly call'd the third, in	501	Council of <i>Arvern</i> under King <i>Theodore</i>	ibid.
The third Council of Rome under the same	502	Council of <i>Tatella</i>	550
The fourth Council under the same	503	Council II. of <i>Constantinople</i> , called the fifth General	553
The fifth Council under the same	504	Council V. of <i>Arles</i>	554
Council of <i>Agda</i> under <i>Alaricus</i> King of the <i>Goths</i>	506	Council II. of <i>Paris</i>	557
First Council of Orleans held by order of <i>Clovis</i>	511	Council I. of <i>Bracara</i>	563
Council of <i>Tarraco</i>	516	Council of <i>Santon</i>	ibid.
Council of <i>Gerunda</i>	517	Council II. of <i>Lyons</i>	567
Council of <i>Epaone</i>	ibid.	Council II. of <i>Tours</i>	ibid.
Council I. of <i>Lyons</i>	ibid.	Council II. of <i>Bracara</i>	572
Council of <i>Lerida</i>	524	Council IV. of <i>Paris</i>	573
Council of <i>Valencia</i> in Spain	ibid.	Council V. of <i>Paris</i>	577
Council IV. of <i>Arles</i>	ibid.	Synod of <i>Antisiodorum</i>	578
Council of the Bishops of <i>Afric</i> held at <i>Carthage</i> under <i>Boniface</i> Bishop of that City	525	Council I. of <i>Mascon</i>	581
Council II. of <i>Orange</i>	529	Council III. of <i>Lyons</i>	583
Council II. of <i>Vasio</i>	ibid.	Council II. of <i>Valencia</i>	ibid.
Council of Rome under <i>Boniface II.</i>	531	Council II. of <i>Mascon</i>	585
Council II. of <i>Toledo</i>	ibid.	Council III. of <i>Toledo</i>	589
Conference of the Catholics with the Severians, held at <i>Constantinople</i>	533	Council of <i>Narbo</i>	ibid.
Council II. of Orleans	ibid.	Council I. of <i>Sevil</i>	590
Council of <i>Clermont</i>	535	Council of <i>Arvern</i>	ibid.
Council of <i>Constantinople</i> under <i>Mennas</i>	536	Council of <i>Poitiers</i>	ibid.
Council III. of Orleans	538	Council of <i>Metz</i>	ibid.
Council of <i>Barcelona</i>	540	Assembly of Bishops at <i>Nanterra</i>	
Council IV. of Orleans	541	Council of <i>Saragosa</i>	592
		Council of <i>Toledo</i> , National	597
		Council of <i>Ossa</i> , or <i>Huesca</i>	598
		Council of <i>Barcelona</i>	599



A  
**T A B L E**  
OF ALL THE  
**W R I T I N G S**  
OF THE  
**Ecclesiastical Authors**  
Mention'd in this Volume.

**POPE SYMMACHUS.**

*Genuine Works still extant.*  
Nine Letters.  
*Supposititious Works.*  
Letters second and fourth, which were *Avitus's*, and the twelfth forged.  
*AVITUS* Bishop of Vienna.  
*Genuine Works.*  
Letters 87.  
A Homily upon the Rogations.  
Fragments of some other Homilies, and some Treatises.  
Five Poems upon the History in the beginning of *Genesis*.  
A Poem of Virginitie.  
A Conference with *Gundebaldus*.  
*Books lost.*  
A Treatise against the *Arians*, and against those who say that the Flesh of Jesus Christ is only a Phantome.  
Many Sermons upon different Subjects. Among others,  
Two Sermons about *Easter*.  
Three Sermons upon the *Rogation-days*.  
A Sermon upon the Ascension of Jesus Christ.  
A Sermon upon *Whitsunday*.  
A Sermon upon the Ordination of a Bishop.  
A Homily upon *Jonas*.  
A Homily upon the Ascension of *Elias*.  
A Sermon upon the Passion of Jesus Christ.  
A Sermon upon the Dedication of a Church of *St. Michael*, and upon some other Dedications of Churches.  
A Sermon upon King *Ezechias*.

Many Pieces in Verse.  
**ENNODIUS** Bishop of Pavia.  
*Genuine Works.*  
297 Letters divided into nine Books.  
A Panegyric upon King *Theodoric*.  
An Apology for the Council which acquitted Pope *Symmachus*, against a Writing entitled, *Against the Synod which pronounced an unjust Absolution*.  
The Lives of *St. Epiphanius* Bishop of Pavia, and *St. Anthony* Monk of *Lerina*.  
An Eucharistic upon his own Life.  
A Moral Exhortation, written about the Obligation of Bishops to keep a Clergy-man in the House with them, to be witnesses of all their Actions.  
Some Formularies.  
Two Benedictions of the *Easter Wax-Candle*.  
Prayers before and after Mass.  
Orations, or Pieces of Rhetoric, among which there are six upon sacred Subjects, viz.  
Upon the day of the Promotion of *Laurentius* to the Bishoprick of *Milan*.  
Upon the Dedication of a Church of the Apostles.  
Upon the Election of a Coadjutor.  
Upon the Dedication of a Church.  
Upon a Bishop when he took possession of his See.  
Against the Hereticks in the East.  
**HORMISDAS.**  
*Genuine Works.*  
Letters 80.  
*St. FULGENTIUS.*  
*Genuine Works.*  
An Answer to ten Objections of the *Arians*.  
Three Books to King *Thrasimund*.

Three

*A Table of all the Writings of the Ecclesiastical Authors.*

Three Books addressed to *Monimus*.  
Two Books of Remission of Sins.  
A Letter to *Proba* of Virginitie.  
Another Letter to the same of Prayer and Compunction of Heart.  
A Letter of Consolation and Instruction to the Widow *Galla*.  
A Letter to *Theodorus* upon his Retirement.  
A Letter of Conjugal Duties.  
A Letter to *Eugippius* about Charity towards our Neighbour.  
A Letter to *Venantia* about Penance.  
A Treatise to *Donatus* about the Faith.  
A Letter written in the name of fifteen Bishops of *Africa* to the Monks of *Scythia*.  
A Treatise of Predestination and Grace.  
Letters in the name of the Bishops of *Africa* to *John* and *Venerius*.  
A Fragment of some Books about the Trinity against *Fabianus*.  
A Treatise to *Victor* about the Divinity of the Word.  
A Treatise of the Faith to *Peter*.  
A Treatise of the Trinity to *Felix*.  
A Treatise of the Incarnation to *Scarilas*.  
Answers to the Questions of *Ferrandus* the Deacon.  
Another Answer to five Questions from the same.  
A Treatise to *Reginus*.  
Ten Sermons.  
*Books lost.*  
A Treatise against *Pinta*.  
A Conference with King *Thrasimund*.  
A Book of the Holy Spirit to *Abragilas*.  
A Letter to the Catholicks of *Carthage*.  
Two Treatises of Fasting and Prayer.  
Two Letters to *Stephanias*, written in the name of the Bishops of *Sardinia*.  
A Letter of Ecclesiastical Moderation.  
Ten Books about the Trinity against *Fabianus*.  
Seven Books of Grace against *Fausus*.  
*Supposititious Works.*  
A Treatise against *Pinta*.  
A Treatise of Predestination and Grace.  
A Sermon of the Purification.  
Many other Sermons.  
**EUGIPIUS.**  
*Genuine Works.*  
The Life of *St. Severinus*.  
A Collection of passages out of *St. Austin*.  
**FERRANDUS** the Deacon.  
*Genuine Works.*  
A Collection of Canons.  
Two Letters to *St. Fulgentius*.  
An Answer to *Reginus*.  
Letters to *Severus* and *Anatolius* Students of *Lavr*.  
A Writing concerning the three Chapters.  
The Life of *St. Fulgentius*.  
*Works lost.*  
A Letter to *Engippius* about the Trinity.  
A Letter to *St. Anselm*.  
The three first Books of *Vigilius* of *Tapsa*.  
**JOHN MAXENTIUS.**  
*Genuine Works.*  
A Libel to the Legat of Pope *Hormisdas*.  
A Confession of Faith.  
Twelve Anathematisms.  
Another Confession of Faith, with an Explication.  
An Answer to the Letter of *Hormisdas* to *Possessor*.

A Writing against the *Acephali*.  
**TRIFOLIUS.**  
*A genuine Work.*  
A Letter to *Faustus* Bishop of *Rome*, about this Expression, One of the Trinity suffer'd.  
**ADRIANUS.**  
*A genuine Work.*  
An Introduction to the Holy Scripture.  
**LAURENTIUS.**  
*Genuine Works.*  
A Treatise of Penance.  
A Sermon of Alms.  
A Sermon about the Woman of *Canaan*.  
**MARCELLINUS.**  
*A genuine Work.*  
A Chronicon.  
**ÆGIDDIVS** the Abbot.  
*Genuine Works.*  
A Letter and Confession of Faith.  
**ORENTIUS.**  
*A genuine Work.*  
An Admonition written in Verse, address'd to the Faithful.  
**BOETHIUS.**  
*Genuine Works.*  
Among the Treatises of Philosophy, there is only that about Consolation which has relation to Christianity.  
A Treatise of the two Natures.  
A Treatise of the Trinity.  
**EPIPHANIUS** Scholasticus.  
*A genuine Work.*  
A Translation of the Histories of *Socrates*, *Sozomen*, and *Theodoret*.  
**SEVERUS.**  
*Works lost.*  
Some Treatises by way of Letter.  
**JOHN** of *Scythopolis*.  
*Works lost.*  
Twelve Books against *Eutyches*, *Dioscorus*, and their Followers.  
**BASIL** of *Cilicia*.  
*Works lost.*  
An Ecclesiastical History.  
A Treatise against *John* of *Scythopolis*, divided into sixteen Books.  
**JOHN I.**  
*Supposititious Works.*  
Two Letters.  
**FELIX IV.**  
*A genuine Work.*  
The third Letter to *Casarius*.  
*Supposititious Works.*  
The two first Letters.  
**BONIFCE II.**  
*A genuine Work.*  
A Letter to *Casarius*.  
*A Supposititious Work.*  
A Letter to *Eulalius*.  
**JOHN II.** Bishop of *Rome*.  
*Genuine Works.*  
The second Letter to *Justinian*.  
A Letter to the Senators concerning the Monks *Acem*.  
*re.*  
Three Letters about the Affair of *Contumeliosus*, with a Memorial,  
*A sup-*



## A Table of all the Writings of the Ecclesiastical Authors.

*A supposititious Work.*  
The first Letter to Valerius.  
**AGAPETUS** Bishop of Rome.  
*Genuine Works.*  
A Letter to Justinian.  
A Letter to the Bishops of Africa.  
A Letter to Reparatus.  
Two Letters to Cesarius Bishop of Arles.  
A Letter about the Deposition of Anthimus.  
*A supposititious Work.*  
A Letter to Anthimus.  
**St. EPHREM** Patriarch of Antioch.  
*Works lost.*  
A Collection of divers Pieces against the Eutychians.  
Four Treatises, whereof the first was against the Severians.  
The second about divers Questions.  
The third an Apology for the Council of Chalcedon.  
And the fourth, an Advertisement to the Monks of the East.  
**PROCOPIUS** of Gaza.  
*Genuine Works.*  
A Commentary upon the Pentateuch.  
Notes upon the Books of Kings and Chronicles.  
A Commentary upon Isaiah.  
**AN ANONYMOUS AUTHOR.**  
*A Work lost.*  
A Book of Christians, or an Exposition upon the Octateuch.  
The Monk **JOBIUS**.  
*A Work lost.*  
A Treatise of the Word Incarnate, divided into nine Books, and five and forty Chapters.  
**JUSTINIAN.**  
*Genuine Works.*  
Many Novels about Ecclesiastical Matters.  
A Letter and Confession of Faith to Pope John.  
A Letter to the fifth Council.  
Two Letters for Informing against Theodorus of Mopsuestia.  
A Treatise of Letters against the Errors of Origen.  
An Edict against Anthimus.  
**DIONYSIUS EXIGUUS.**  
*Genuine Works.*  
A Collection of Canons and Decretals.  
Two Letters about Easter.  
A Letter to Euphrius.  
Translations of the Canons, of the Letter of St. Cyril, of a Letter of Proterius, of the Life of St. Pacomus, of a Discourse, and of two Letters of Proclus, and of the Treatise of St. Gregory Nyssen about the Creation of Man.  
**CASSIODORUS.**  
*Genuine Works.*  
Twelve Books of Learning.  
A Tripartite History.  
A Chronicle.  
A Commentary upon the Psalms.  
An Institution to Divine Learning.  
A Treatise of Sciences and Arts.  
A Treatise of the Soul.  
*Works lost.*  
A History of the Goths.  
A Commentary upon the Epistles of St. Paul, the Acts, and the Revelation.  
*A supposititious Work.*

A Commentary upon the Canticles.  
**St. BENEDICT.**  
*A genuine Work.*  
The Rule of St. Benedict.  
*Supposititious Works.*  
A Letter to St. Remigius.  
Sermons upon the Death of St. Placida.  
A Discourse upon the Departure of St. Maurus.  
A Letter to the same Saint.  
The Order of a Monastick Life.  
**SILVERIUS.**  
*Supposititious Works.*  
A Letter to Vigilius, and another to Amator.  
**Pope VIGILIUS.**  
*Genuine Works.*  
The first Letter to the Bishops that were Acephali.  
The second Letter to Euterius.  
The third to Cesarius Bishop of Arles.  
The fourth to Justinian.  
The fifth to Menas.  
The sixth, seventh and eighth to Auxanius Bishop of Arles.  
The ninth to the Bishops of the Kingdom of Childebert.  
The tenth and eleventh to Aurelian Successor to Auxanius.  
The Decree call'd *Judicatum*.  
Letters related in the fifth Council.  
A Writing call'd *Constitutum*.  
Two Letters publish'd by Mr. Baluzius.  
A Letter to Eutychius.  
A Constitution approving what the fifth Council had done, publish'd by Baluzius.  
**CÆSARIUS** Bishop of Arles.  
*Genuine Works.*  
Many Homilies.  
A Rule for Nuns address'd to his Sister.  
A Letter about Chastity.  
A Letter to an Abbess about the Government of her Nuns.  
The Testament of this Bishop.  
**PONTIANUS.**  
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A Letter to Justinian.  
**LEO** Archbishop of Sens.  
*A genuine Work.*  
A Letter to King Childebert.  
**TROJANUS** Bishop of Santones.  
*A genuine Work.*  
A Letter to Eumerius about Baptism.  
**NICETIUS** Bishop of Treves.  
*Genuine Works.*  
A Treatise of Watching and singing Psalms.  
Two Letters, one to Justinian, and the other to Clofenda.  
**AURELIANUS.**  
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Two Rules, one for Nuns, and the other for Monks.  
**TETRADIVS.**  
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A Rule for Monks and Nuns.  
**ARATOR.**  
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A Letter of the same.  
*A Work lost.*  
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**APRIGIUS.**  
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A Commentary upon the Revelations.  
**ARETAS.**  
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**ZACHARIAS** Bishop of Mitylena.  
*Genuine Works.*  
A Treatise against the Manicheans.  
A Dialogue about the Creation of the World.  
**CYRILLUS** of Scythopolis.  
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**FACUNDUS.**  
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A Writing to Amocianus.  
A Letter about the Condemnation of the 3 Chapters.  
**VICTOR** of Capua.  
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The Harmony of the Gospels.  
*A Work lost.*  
The Paschal Cycle.  
**RUSTICUS** Deacon of the Roman Church.  
*A genuine Work.*  
A Treatise by way of Dialogue against the Acephali.  
*Works lost.*  
A Discourse against the Acephali and Nestorians.  
A Defence of the three Chapters.  
**PRIMASIUS.**  
*Genuine Works.*  
A Commentary upon the Revelation.  
A Commentary upon St. Paul.  
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A Treatise of Heresies.  
**JUNILIUS.**  
*A genuine Work.*  
A Treatise of the parts of the Divine Law.  
**LIBERATUS.**  
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An Historical Memoire of the Contests that arose about the Heresies of Nestorius and Eutyches.  
**VICTOR** of Tunona.  
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Part of his Chronicle, beginning at the year 544, and ending at 565.  
*A Work lost.*  
The beginning of this Chronicle, which began from the Creation of the World.  
**PAULUS SILENTIARIUS.**  
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A Poem containing a description of the Temple of Santa Sophia.  
**PELAGIUS I.**  
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**AGNELIUS.**  
*A genuine Work.*  
A Letter to Armenius concerning the Faith.

**LEONTIUS.**  
*Genuine Works.*  
A Treatise of Sects containing ten Conferences.  
Three Books against the Errors of Eutyches.  
A Treatise against the Pieces call'd by the Eutychians.  
A Treatise against the Acephali.  
Some other Treatises in Manuscript.  
**FORTUNATUS.**  
*Genuine Works.*  
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Ten Books of divers Poems.  
The Lives of many Saints.  
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The eleventh Book of Poems.  
**BANDONINUS.**  
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The second Book of the Life of St. Rudegonda.  
**St. GERMANUS** Bishop of Paris.  
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A Letter to Brunecildis.  
**MARTINUS** of Bracara.  
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A Collection of Canons.  
The way of living honestly, or a Treatise of the four Cardinal Vertues.  
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**PASCASIUS** a Deacon.  
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A Translation of some Questions and Answers of Greek Monks.  
**JOANNES SCOLASTICUS.**  
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A Collection of Canons.  
A Collection of Ecclesiastical and Civil Laws.  
**GREGORY** of Tours.  
*Genuine Works.*  
Ten Books of the History of France.  
Eight Books of Miracles, or the Lives of Saints.  
The Lives of some Saints.  
*Works lost.*  
A Commentary upon the Psalms.  
A Treatise of the Ecclesiastical Course, or the Divine Offices.  
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**GILDAS.**  
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A Lamentation for the Miseries of England.  
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**EVANTIUS.**  
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A Letter against those who think that the Blood of Animals is impure.  
**FERREOLUS.**  
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## PELAGIUS II.

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The first, second, eighth and ninth Letters.

## EULOGIUS.

### Works lost.

Six Books against Novatians.

Two Books of Apology for the Letter of St. Leo against Timotheus and Severus.

Another Defence of the same Letter.

Invectives against Theodosius and the Caianites.

## JOHN the younger.

### Genuine Works.

A Homily of Penance.

Two Penitential Books.

### Works lost.

A Letter to Leander.

## JOHN of Biclarum.

### A genuine Work.

A Chronicle from the year 566, to 590.

### A Book lost.

A Rule for his Monks of Biclarum.

## ANASTASIUS SINAITA.

### Genuine Works.

The Guide of the true Way against the Acephali.

Books 11, of Analogical Considerations about the Creation of the World.

Five Dogmatical Discourses.

Six Sermons.

Divers Manuscript Treatises.

### Supposititious Works.

154 Questions upon the Scripture.

## EVAGRIUS.

### Genuine Works.

Six Books of Ecclesiastical History.

## St. JOHN CLIMACUS.

### Genuine Works.

A Scale of the Cloister, containing thirty Degrees.

A Letter to John Abbot of Raithu.

## JOHN of Raithu.

### Genuine Works.

A Letter to St. John Climacus.

A Commendation and Commentary upon his Scale.

## St. GREGORY I.

### Genuine Works.

Twelve Books of Letters, which are in number 840, or thereabouts.

The Questions of St. Austin, and the Answers of St. Gregory.

Morals upon Job, divided into five and thirty Books, and distributed into six parts.

Homilies upon Ezechiel.

Two Books of Homilies upon the Gospels.

A Dialogue divided into three Books.

Commentaries upon the Book of Kings and Canticles, collected by the Abbot Claudus.

### Supposititious Works.

The Letter 54 of the seventh Book.

The 31st Letter of the tenth Book.

The Memorial about the Affair of Phocas.

The Privileges granted to the Churches of *Aurum*.

The Privilege of St. Medard.

An Exposition of the seven Penitential Psalms.

The Antiphonary and the Sacramentary.

## PATERIUS.

### Genuine Works.

Two Books of Collections of Passages out of St. Gregory upon the Scripture.

### A Book lost.

A third Book.

## St. LEANDER Bishop of Sevil.

### Genuine Works.

A Letter to his sister Florentina.

A Discourse about the Conversion of the Goths.

### Works lost.

Two Books against Hereticks.

A Treatise against the Arians.

An Edition of the Psalms.

Letters to St. Gregory.

A Letter about Baptism address'd to his Brother.

Many familiar Letters.

## LICINIANUS and SEVERUS Bishops of Spain.

### Works lost.

Letters of Licinianus.

A Treatise of Severus against Vincentius Bishop of Saragosa.

Another Treatise of the same about Virginity.

## DINAMIOS.

### A genuine Work.

The Life of St. Marius an Abbot.

## EUTROPIUS.

### A genuine Work.

A Letter concerning the Reformation of Monks.

### A Work lost.

A Letter about the Unction of those who are baptiz'd.

## MAXIMUS Bishop of Saragosa.

### Works lost.

The History of Spain, and some other Treatises in Prose and Verse.

## EUSTRATIUS.

### A genuine Work.

A Treatise of the Souls of the Dead.

## ANDRONICIANUS.

### Works lost.

Two Books against the Eunomians.

## LUCINIUS CHARINUS.

### Works lost.

The Journeys of the Apostles.

## METRODORUS.

### A Work lost.

A Paschal Cycle.

## HERACLIANUS Bishop of Chalcedon.

### Works lost.

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## LEONTIUS Bishop of Arabissa.

### A Work lost.

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# A TABLE of the CANONS and ACTS of the COUNCILS held in the Sixth Age of the Church.

The first Council of Rome under Symmachus.  
The Acts and three Canons for preventing the usual Canvassings at the Election of Popes.  
The second Council of Rome under the same.  
The Acts of the Absolution of Symmachus.  
Two Letters of Theodoric to the Council.  
A Relation about King Theodoric made by the Council.  
The Answer of Theodoric.  
A Memorial of Instructions from the Council to the King.

The third Council under Symmachus.  
Acts and a Canon of this Council concerning the Alienations of the Possessions of the Church.  
Council of Agda.  
47 Canons, and 25 added, which are none of this Council's.

## Council I. of Orleans.

One and Thirty Canons.

## Council of Tarraco.

Thirteen Canons.

## Council of Gerunda.

Ten Canons.

## Council of Epaoene.

Forty Canons.

## Council I. of Lyons.

Six Canons.

## Council of Lerida.

Sixteen Canons.

## Council of Valentia in Spain.

Six Canons.

## Council IV. of Arles.

Four Canons.

Council of the Bishops of Afric under Boniface Bishop of Carthage.

Acts concerning the restoring of Discipline and the Exemptions of Monks.

## Council II. of Orange.

Eight Articles concerning Grace, confirm'd by passages of Scripture, and a Collection of some Sentences out of the Fathers.

## Council II. of Vasio.

Five Canons.

## Council of Rome under Boniface II.

Acts about the Affair of Stephen Bishop of Larissa.

A Conference at Carthage between the Catholics and Severians.

Acts of what was said there.

## Council II. of Orleans.

One and twenty Canons.

## Council of Clermont in 535.

Sixteen Canons.

A Letter to King Theodebert.

## Council III. of Orleans.

Three and Thirty Canons.

## Council of Barcelona.

Ten Canons.

## Council IV. of Orleans.

Eight and thirty Canons.

## Council V. of Orleans.

Four and twenty Canons.

## Council of Arvernia under King Theodoret.

A Repetition and Confirmation of sixteen Canons in the preceding Council.

## Council of Tutella.

A Letter of Mappinius Bishop of Rhemes about this Council.

## Council of Constantinople under Mennas.

Acts of this Council.

## Council II. of Constantinople, called the fifth General Council.

Acts of this Council.

## Council V. of Arles.

Seven Canons.

## Council II. of Paris

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## Council III. of Paris.

Ten Canons.

## Edict of Clotarius.

## Council I. of Bracara.

Two and twenty Canons.

## Council held at Santones.

Acts lost.

## Council II. of Lyons.

Six Canons.

## Council II. of Tours.

Seven and twenty Canons.

One Letter.

## Council II. of Bracara.

Ten Canons.

## Council V. of Paris.

Acts lost.

## Synod of Antisiodorum.

Five and forty Constitutions.

## Council I. of Mascon.

Nineteen Canons.

## Council III. of Lyons.

Six Canons.

## Council II. of Valentia.

Act confirming Donations made to the Church.

## Council II. of Mascon.

Twenty Canons.

## Edict of Gontranus.

## Council III. of Toledo.

Acts of this Council.

Three and twenty Canons.

## Edict of the King.

## Council of Narbo.

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## Council I. of Sevil.

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## TREATISES IN GENERAL about the Doctrines of Religion.

**A** Treatise of Faith address'd to Peter, compos'd by St. Fulgentius.  
A Treatise on the same Subject, address'd to Felix.

Confessions of Faith by Maxentius.  
A Confession of Faith of Giles the Abbot.  
A Confession of Faith by Justinian.  
A Treatise by the same against Origen.  
A Treatise of Zacharias against the Manichees.  
A Treatise of the Creation of the World by the same.  
A Letter of Agnellus concerning the Faith.

### Treatises about the Trinity.

A Letter of Avitus.  
Fragments of some of his Books against the Arians.  
A Conference of his with Gondebaud.  
An Answer to the Objections of the Arians by St. Fulgentius.  
Three Books of the same to King Thrasimund.  
The Answer of Fulgentius to the second Question of Monimus, and the last Book of his to Monimus.  
A Treatise of the Faith by the same.

A Fragment of the Books of St. Fulgentius, against Fabianus an Arian Heretic.  
A Treatise of the same St. Fulgentius to Victor.  
The Answer of St. Fulgentius to the first and fourth Question of Ferrandus.  
A Treatise of Boethius about the Trinity.  
The first and second Dogmatical Treatises of Anastasius Sinaita.

### Treatises about the Incarnation.

The second and third Letters of Avitus.  
A Discourse of Ennodius against the Hereticks of the East for the Councils.  
Letters of Hormisdas.  
Letters of the Monks of Scythia about this Proposition, One of the Trinity suffer'd; and the Answer of the Bishops of Afric, compos'd by St. Fulgentius.  
The Answer of St. Fulgentius to the second and third Question of Ferrandus.  
The Answer to Reginus.  
Letters of Ferrandus to Severus and Anatolius, about this Proposition, One of the Trinity suffer'd.  
A Writing of his about the three Chapters.  
The Writings of John Maxentius.  
A Letter of Trifolius.  
A Treatise of the two Natures by Boethius.

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## A Table of the Works of the Ecclesiastical Authors.

The Works of St. Ephrem.  
Fragments of the Treatise of Jobius, about the Word Incarnate.  
Twelve Books of Facundus.  
A Treatise of Rusticus against the Acephali.  
The Works of Leontius.  
An Extract out of the Works of Eulogius, related by Phosius.  
The Guide of the true Way by Anastasius Sinaita.  
The third, fourth, and fifth Dogmatical Discourses of the same.

### About Grace, Liberty, and Predestination.

The fourth Book of Avitus.  
The nineteenth Letter of the second Book of Ennodius.  
The beginning of St. Fulgentius's Book to Monimus.  
A Letter of the Monks of Scythia, and the Answer of the Bishops of Afric, compos'd by St. Fulgentius.  
Three Books of St. Fulgentius about Predestination and Grace.  
A Letter to John and Venerius written by the same, in the name of the Bishops of Afric.  
The latter end of the Treatise about Faith, address'd to Peter.  
Canons of Council II. of Orange.

### About the Soul.

Against the Arians.  
A Treatise of Eustratius about the Souls of the Dead.  
A Treatise of the Soul by Cassiodorus.

## TREATISES AGAINST THE HERETICKS.

### Against the Arians.

Fragments of Avitus.  
His Conference.  
Answer to the Objections of the Arians by St. Fulgentius, and other Treatises by the same.

### Against the Eutychians, Acephali, and Severians.

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A Treatise of Jobius.  
A Treatise of Rusticus.  
The Works of Leontius.  
The Guide of Anastasius Sinaita.  
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### Against the Pelagians.

The Writings of St. Fulgentius.  
A Letter of the Monks of Scythia.  
Canons of the Council of Orange.

### Upon this Proposition, One of the Trinity suffer'd.

The Letters of Hormisdas.

The Writings of John Maxentius.  
A Letter of St. Fulgentius, and the Bishops of Afric.  
A Letter of Avitus.  
A Letter of Ferrandus to Severus.  
A Letter of Trifolius.  
Letters of the Popes, &c.

### About the Affair of the three Chapters.

Letters of the Popes, and chiefly of Vigilius.  
Acts of the fifth Council.  
The Works of Facundus.  
A Writing of Ferrandus.  
The Edict of Justinian.  
Letters of the Popes, Pelagius and St. Gregory.

### Works of Discipline.

First, second, third, fifth, sixth, and seventh Letters of Symmachus.  
First, fourth and sixth Letters of Avitus. Item the ninth, tenth, fourteenth, seventeenth, three and twentieth, six and twentieth, thirtieth, six and thirtieth, nine and thirtieth, one and fortieth, and nine and fortieth of the same.  
The Homily on the Rogation-days by the same.  
His Homilies upon Dedication.  
The fourteenth Letter of the second Book of Ennodius's Letters.  
The Exhortation of Ennodius about the Obligations of Bishops to keep a Clergy-man in their House to be a witness of their Actions.  
Five Discourses by the same.  
The Answer to the second and third Question of Monimus by the same.  
His Letter to Proba.  
His Letter about Conjugal Duties.  
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A Letter of Boniface to the same.  
Letters of John II.  
Novels of Justinian.  
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Letters about Easter by the same.  
The third, sixth, seventh, eighth, ninth, tenth, and eleventh Letters of Vigilius.  
The Letter of Pontianus to Justinian.  
The Letter of Leo to King Childebert.  
A Treatise of Facundus address'd to Morianus.  
A Letter by the same.  
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Collection of Ecclesiastical and Civil Laws by the same.  
A Letter of Evagrius, about the lawfulness of eating the Blood of Animals.  
A Letter and Decrees of Pelagius II.  
Penitential Books of John the younger.  
Greater part of the Letters of St. Gregory the Great.  
The Pastoral by the same.  
Canons of the Councils.

### About Baptism.

Answer of St. Fulgentius to the Questions of Ferrandus.  
Letter of Trojanus Bishop of Santones to Eumenius.

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*Abbot Paschasius.*  
The fourth Letter of *Augustine* to *Julian*.  
Two Books of *St. Fulgentius* about the Sacrifices of *St. Peter*.  
A Letter by the same *St. Fulgentius* to *St. Peter*.  
The Penitential Books of *John the Evangelist*.

## WORKS UPON THE HOLY SCRIPTURE.

### Critical Treatises.

An Introduction to Scripture by *Adrianus*.  
An Institution of *Calixtus* to *St. Peter*.  
*Junilius* Treatise of the Parts of the Divine Law.  
The Harmony of the four Gospels by *Victor of Capua*.  
Anagogical Considerations by *Anastasio* Sanctus upon the Creation of the World.

### Commentaries.

Commentaries upon the *Pentateuch* and *Isaiah*, by *Procopius of Gaza*.  
*Scholia* upon *Kings* and *Chronicles* by the same.  
A Commentary of *Cassiodorus* upon the *Psalm*.  
A Commentary upon *Canticus* falsely attributed to the same.  
The Morals of *St. Gregory* upon *Job*.  
His Homilies upon *Revelation*.  
A Commentary upon *Kings* and *Canticus* by the Abbot *Claudianus*.  
A Collection of Passages out of *St. Gregory* upon the Scripture, made by *Reverius*.  
*St. Gregory's* Homilies upon the Gospels.  
*Primasius's* Commentary upon *St. Paul*.  
His Commentary upon the *Revelation*.  
*Arenarius's* Commentary upon the *Revelation*.

### Historical Works.

The third, sixth, eighth and ninth Letters of *Symmachus*.  
The 30th Letter of *Avitus* in behalf of *Pope Symmachus*.  
A Panegyric upon *King Theodoric* by *Benedictus*.  
Apology for the Council which acquitted *Symmachus* by *Ennodius*.  
The Life of *St. Epiphanius* Bishop of *Pavia* and *Antioch*.  
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The Life of *St. Severinus* by *Eugippius*.  
Writings of *Ferrandus* about the three Chapters.  
The Life of *St. Fulgentius* by *Ferrandus*.  
A Writing of *John Maximianus*.  
The Chronicle of *Marcellinus*.  
Translation of the *Historia* of *Socrates*, *Sozomen* and *Theodoret* by *Epiphanius*.  
A History by *Theodorus* the Reader.  
Letters of *John II* about the deposition of *Constatius*.  
Letters of *Agapetus* about the Affair of *Anthemius*, *Stephen* and *Constatius*.  
Letters of *Justinian* to the fifth Council, and his Edict against *Anthemius*.  
The Tripartite History of *Cassiodorus*.  
A Chronicle.  
Letters and Writings of *Pope Vigilius* about the Affair of the three Chapters.  
The Testament of *Gregorius* of *Arles*.  
The Life of the Abbot *Basil* by *Cyril of Scythopolis*.  
Works of *Facundus* about the Affair of the 3 Chapters.  
History of *Liberatus*.  
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Some Letters of *Pelagius I*.  
Ten Books of the History of *France* by *Gregory of Tours*.

Eight Books of Miracles, or of the Life of *St. Martin*.  
The Lives of *St. Martin*.  
Letter of *St. Martin* II. about the Affair of the 3 Chapters.  
Six Books of *Gregory's* Ecclesiastical History.  
Some Letters of *St. Gregory*, and his Dialogues.  
Life of *St. Martin* composed by *Dionysius*.  
Acts of the Council of *Rome* held under *Symmachus*.  
Acts of the Council under *Boniface* Archb. of *Carthage*.  
Acts of a Council of *Rome* under *Boniface II*.  
Acts of the Council of *Constantinople* under *Memas*.  
Acts of the fifth Council.  
History of some other Councils.

### Political Works.

Five Poems of *Avitus* upon the beginning of *Genesis*.  
A Poem of *Virgilius*.  
An Admonition to the Faithful, written by *Gregorius*.  
*Nicetas's* Treatise about Watching and Plamody.  
His two Letters.  
History of the *ABs* in Verse by *Arator*.  
His Letter to *Count Pertheus*.  
A Description of the Temple of *Santa Sophia* by *Paulus Silentiarius*.  
The Life of *St. Martin* and other Works by *Fortunatus*.  
The Life of *St. Redegonda* by *Bandonina*.

### Moral, Pious and Spiritual Works.

Letters and Sermons by *St. Fulgentius*.  
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A Letter of *Ferrandus* to *Reginus*.  
Sermons of *Laurentius*.  
Sermons of *Cassianus* of *Arles*.  
A Letter of *St. Germanus* to *Queen Brunehilda*.  
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The Rules of *Aurelianus*.  
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A Scale of the Cloister by *John Climacus*.  
His Letter to *John Abbot* of *Raita*.  
A Commentary of *John* of *Raita* upon the Scale of  
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THE Printer for the first twenty Pages was not aware of the Distinction that was all along made of the Addition and Remarks, by including them in Crotchets [ ], so that he has in some places mixt them with the Text, viz. P.4.1.6. the Sentence [Dr. Cave, &c. P.9.1.penult. The Sentence [St. Basil, &c. and some of the Citations out of Dr. Cave in other places. Also P.15.1.33. the Paragraph [But *Fulgensius*, &c. should have been in the Margin. Besides which the Reader is desired to correct the following

### ERRATA:

PAGE 1. line 14. for Ordinance read Ordination. p.4. in several places for Gondebald r. Gondebald. p.5.1.6. after should r. 200. p.6.1.20. for bath r. had. p.7.1.1.1. r. Tome. *ibid.* 1.2. in the Notes before says add he. p.11.1.10. that r. then. *ibid.* 1.52. translated r. translated. p.12.1.25. Retica r. Berica. 1.34. remitted r. reunited. 1.50. him r. them. p.13.1.17. after desire, add to raze out also the names of the. p.14.1.7. from bottom, after God r. as. after or r. of. p.23.1.24. or r. nor. p.24.1.17. for it's Heretical, r. the Doctrine of this Bishop is Heretical. p.27.1.16. from bott. drawn r. down. p.42.1.24. from bott. r. Saloma. *ibid.* 1.19. from bott. r. Hunimarus. *ibid.* 1.9. from bott. r. Epocha. *ibid.* 1.4. from bott. after assures r. u. p.43.1.9. Herculi r. Heruli. 1.13. Atharicus r. Athalaricus. 1.24. Dedicated r. Dilated. p.46.1.46. except r. accept. p.52.1.20. &c. p.56.1.16. for Byracena r. Byzacena. p.59.1.21. &c. 31. r. Sabaudus and so elsewhere. p.60.1.4. r. Byzacenus. p.60. after the first Paragraph Incert, This Authors first Work \* is his Treatise of the Sects of Hereticks, which contains Ten Affians, being the Discourses on Conferences of the Abbot Theodorus. p.61.1.15. r. Commenus. 1.5. from bott. r. Bellandus. p.62.1.7. from bott. before a add or. *ibid.* attributed. 1.6. r. name. p.63.1.12. Gallus r. Gallus. 1.17. after in r. the. 1.18. r. Saturninus. p.65.1.18. r. ffth. p.66.1.6. &c. 10. Guard r. Wardens. p.78.1.20. his r. this. p.82. place the \* after Book in 1.31. p.84.1.9. from bott. Convention r. Conveni. p.85.1.31. to Ordain them r. ought they to be Ordained. p.86.1.3. after Monks add B. 7. Ind. 2. Ep. 15. p.87.1.7. from bott. him r. them. *ibid.* first r. Saint. p.95.1.2. Jurisdiction r. Inatition. p.99.1.39. be r. he. p.102.1.49. r. Gouffainville. p.103.1.15. came r. were. p.105.1.3. after Bishops dele of. p.106.1.3. from bott. r. Egemonius. *ibid.* r. Thmuis. p.109.1.25. of r. and. p.110.1.13. after Simplicius for the ( ) r. ( ). p.111.1.1. *ibid.* when r. whom. 1. &c. 46. r. Byracena. p.120.1.42. Larius r. Lerins. p.121.1.3. after of r. he. p.124.1.13. after one add ( ). p.143.1.1. for ( ) r. ( ). p.149.1.3. from bott. after pray r. there. p.151.1.3. from bott. he r. he. p.155.1.41. r. Reccardus. p.157.1.3. from bott. *ibid.* r. *ibid.* p.158.1.37. after quality r. but.

# A NEW HISTORY OF Ecclesiastical Writers:

Containing an ACCOUNT of  
The LIVES and WRITINGS of the  
PRIMITIVE FATHERS:

## A Judicious Abridgment,

AND  
A Catalogue of all their WORKS,  
WITH  
Censures determining the Genuine and Spurious:

AND A  
Judgment upon their Style and Doctrine:  
Also their Various EDITIONS.

Together with  
A Compendious History of the COUNCILS.

Written in FRENCH  
By Lewis Ellies du PIN, Doctor of the SORBON.

VOLUME the SIXTH,  
Containing the AUTHORS that Flourished in the  
SEVENTH and EIGHTH CENTURIES.

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# The AUTHOR'S ADVERTISEMENT TO THE READER.

THE greater the Excellence was of the Ecclesiastical Writers in the fourth and fifth Ages, the more it discovers the weaknefs of thofe in the following Centuries: For the former were like great Lights, whofe Meridian Splendor darken'd the little Luftre, and discover'd the defects of the latter. Yet there were fome ftill in the fixth Age who were Men of Merit. St. Gregory is admirable as to what concerns Morality and Difcipline: St. Fulgentius and fome other Fathers, retain'd alfo fomewhat of the Sublime Thought of the Ancients, and the Councils of this Age left us very excellent Canons; but it muft be confefs'd that the guft of the Time began to be deprav'd. Men pleas'd themfelves with ftarting a great many unprofitable Queftions, with explaining Myfteries by the Principles of Logick, and difputing with Dogmatical ftiffnefs about things of fmall confequence. Moreover, too great Credulity began to poffefs the minds of the more Learned and Wife. There was nothing then heard of, but Miracles, Vifions, and Apparitions; the Veneration due to Saints and their Relicks was advanc'd beyond juft bounds, and a mighty buftle was made about fome very indifferent Ceremonies. Altho the Councils continually renewed the Ancient Canons, yet Difcipline now grew remifs, and the rigor of the ancient Laws about Penance, was now very much abated. The Riches of the Church began to be burdensom to it, becaufe its Minifters confider'd them as their own peculiar Poffeffions, whereas before they were look'd upon only as the Patrimony of the Poor. This oblig'd the Councils of this Age to make fo great a number of Canons about the diftribution and prefervation of thefe Poffeffions; which was a matter wholly new, about which there were never any Canons made before this time. In the Latin Church the obligation to live in Celibacy, was extended as low as to Sub-deacons; but to free their behaviour from all fufpicion, fhe was forc'd to renew very often, and with particular circumftances, the ancient Canons, which forbid Clergy-men to keep ftrange Women in their Houfes. Contefts and Canvaffings for obtaining Bifhopricks were very common, and many were promoted to them, who had neither Knowledge, Merit, nor Capacity. The Church of Rome was thrice difturb'd with the Schifms of Anti-Popes, and the Sees of Alexandria and Antioch were frequently the Prey of the Ambitious. The Eastern and Western Churches began to be divided; fome Popes pretended to fuch Rights and Prerogatives as their Predeceffors never thought of, and there wanted not Flatterers, who endeavour'd to perfwade them, that they were independent upon, and fuperior to Councils: But the more Holy reject'd thefe falfe Maxims, and aferted their greateft Glory to confift in maintaining the Laws of the Church.

Yet it cannot be deny'd but this Age had alfo its own peculiar advantages. In it the Doctrine of the Church was explain'd with all poffible exactnefs; the African Bifhops defended the Faith with a Conftancy and Boldnefs equal to that of the Primitive Bifhops: The Popes in it fhew'd much Prudence, Conduct and Charity in the moft difficult



## The Author's Advertisement

ficult times; and the Eastern Bishops discover'd great subtilty and sharpness of Wit in the Disputes they had among themselves, and with the Occidentalists. The Western Councils made very good Laws concerning the Discipline of the Church, which are still observ'd to this day. They regulated the Ceremonies and Rites of Divine Service, the Degrees of Consanguinity within which 'tis unlawful to contract Marriage, the Qualifications requisite for entering into Orders, the Impediments which render Persons incapable of receiving them, and many other things of this nature. Lastly, The Monastical Order was perfected in the East by the Laws of the Emperors, and divers pious Writings; and in the West by many Rules, and particularly by that of St. Benedict, whose Order is a little time spread, not only into Italy, but also into France and England.

I should here conclude this Advertisement, but that I think my self oblig'd to precaution the Reader against a Doubt which has been started since the Impression of this Tome against some Authors contain'd in it, whose Works all the Criticks have hitherto received as most authentick Monuments. 'Tis in a Writing, entituled, *A Defence of the Letter of St. Chrysostom to Celsarius*, p. 78. He has also, says the Author of this Writing, added, *in favour of Facundus*. He has explain'd his Words agreeably to the Sentiments of the African Church, because he who forg'd this Work under his Name, would not have it thought that he was of any other Judgment. Yet P. H. was convinc'd from thence, that it was a forg'd Piece, tho he chose rather to follow for some time the common Opinion, because he must be reserv'd in declaring who is the genuine Author of a Work. But since I know the original of his Secret and his Proofs, I am willing to make you now my Confident in this particular. Know then, that Facundus, Liberatus, Marius Mercator, Victor of Tunona, Cassiodorus, to whom so many Works are attributed, excepting only his Formularies, the Treatise of the Soul, and his Commentaries upon the Psalms, and Isidore, who is thought to be the Author of the Book of Ecclesiastical Writers: Know then, I say, that all these pretended Africans, Italians, Spaniards, with some others, were born in France, and are not near so old as they are believ'd to be. I will tell you at some time hereafter the Reasons I have to reckon them among forg'd Writings.

If he to whom this Opinion is attributed were an ordinary Person, his Judgment might be despis'd as not being founded upon any proof: But because P. H. is an Author famous for Learning and Worth, whose Reputation may make some Impression upon the mind of the Reader, it will be convenient to produce the Proofs, upon which the Monuments, which he is said to reject, are founded.

We shall begin with the Treatise of Illustrious Men, written by Isidore of Sevil, which gives testimony to the truth of the Books of Facundus, and of the Chronicle of Victor of Tunona. Never was Book attested to be genuine by Authors more worthy of credit. The first of them is Braulio Bishop of Saragosa, the Friend and Cotemporary of Isidore: This Bishop surviving him made his Elogy, and the Catalogue of his Works, and there he has reckon'd among the rest, *The Book of Illustrious Men*, to which we have added, says he, *what I said just now about it*. The authority of the Witness cannot be rejected, nor can his testimony be call'd in question; the former is unquestionable, and the other has all the Characters of Truth that can be desir'd. He speaks of the Works of St. Isidore, as one that was very well acquainted with them; He observes that it was at his request that this Author undertook the Book of Etymologies, that he had left it imperfect, and only divided it into Titles: He speaks of Isidore also in such a manner, as sufficiently discovers that he had seen him, and had been his Friend.

The second Witness for this Book of Isidore of Sevil, is Ildephonsus of Toledo, who may have seen Isidore; for Isidore died in 636, and Ildephonsus was ordain'd Bishop in 658. This last wrote a Book of Illustrious Men, in the Preface to which he observes, that he did it to continue the Works of St. Jerom, Gennadius and Isidore. To these two Witnesses may be added Honorius of Autun, who abridg'd the Catalogue of Ecclesiastical Writers; and their Works, and transcribe from St. Jerom in the first Book, from Gennadius in the second, and from Isidore in the third. I do not relate the testimony of the Chronicle of Isidore of Paca concerning this Work, because it is not an unquestionable Monument.

If we should set aside these Witnesses, and consult the Book it self of Isidore, we must judge very favourably of it; for it has not any mark of Forgery; the stile of it is not different from that of his other Works, it contains nothing but what agrees with History; the Author's mention'd in it are genuine, the greatest part of the Books which it men-

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mentions are still extant. It cannot be said to be the Work of an Author born in France, since it appears, that he chiefly insists upon the Writers of Spain, and that the History and People of that Country are best known to him. He relates also some Particulars concerning the Writers of his own time, which no ways appear to be fabulous, and which could not be known but by an Author of that time and Country. You need only read the last Writers he mentions to be convinc'd of this. Lastly, the Manuscripts of this Work were found in Spain, from which Garcias publish'd it. There are many of them yet extant; there was one at Coria, into which was inserted by a mistake the Work of another Author, who made a Catalogue of twelve Writers: But the other Manuscripts contain nothing but the Books of Illustrious Men by Isidore and Ildephonsus, with their Names at the beginning. These are all the Proofs that can be had that any Work is genuine.

It seems that they had never call'd in question the Authority of Isidore; but that they might have some pretence to reject the Writings of Facundus, and the Chronicle of Victor of Tunona, which are mention'd by Isidore. They saw well enough, that if the Book of Isidore was genuine, they could not doubt but these Monuments were Authentical: And for the same reason they should have carried on their Conjectures to Ildephonsus also; but either they durst not, or they forgot it, and so the Authority of Isidore stands good still, and consequently that of Victor of Tunona and Facundus cannot be question'd. But tho we could imagine, that Isidore's Book of Illustrious Men is supposititious, yet I believe they dare not say the same of his Books, call'd *Origines*. Now in the last Chapter of the fifth Book of this Work, he mentions the Chronicle of Victor of Tunona. Ado Bishop of Vienna does also mention it in the beginning of his Chronicle, and Otto Frisingensis in his History, Book 5. cap. 4. But that which determines this matter, is this, That John Abbot of Biclaram, an Author of the same time, has continued the Chronicle of Victor of Tunona, as he himself assures us, at the beginning of his Chronicle. There are no Witnesses more worthy of credit, than those who give testimony to the Authors who wrote before them upon the same Subjects: For they having carefully enquired about them, speak not at a venture, nor upon the Credit of another. Gennadius gives testimony to St. Jerom by continuing his Work of Illustrious Men, St. Isidore to Gennadius, and Ildephonsus to St. Isidore: St. Jerom also gave testimony to the Chronicle of Eusebius, by continuing it. Prosper followed them, after him came Victor of Tunona, and lastly, John Abbot of Biclaram, who gives testimony to those who preceded him. Honorius of Autun and Ado of Vienna, undertake after these Authors to write upon the same Subjects; they follow them, and give testimony to them, as well as those who come after. 'Tis not easie to break this Chain, and to give the Lie to so certain a Tradition. Lastly, If we should refer our selves wholly to the reading of the Chronicle of Victor of Tunona, we shall find nothing in it, which appears either feign'd or fabulous. On the contrary, we find in it the most notable Transactions related with their proper Circumstances, which do perfectly agree with other Histories: There are many things in it which concern the Church of Affric, and particularly Victor of Tunona; and every where there are Marks of Ingenuity and Sincerity, which are not to be met with in the Works of Impostors.

We have now re-establish'd the Authority of two Witnesses, who Depose in favour of the Books of Facundus; for both Victor and Isidore of Sevil make honourable mention of them. Cassiodorus also speaks of this Author in his Commentary upon Psalm 138. a Work which is excepted out of the number of those which are falsely attributed to Cassiodorus. 'Tis true, he speaks not there of the Twelve Books, but of two others addressed to Justinian, which are probably the same that are mentioned in the Preface of the Twelve. But this testimony however informs us, that there was an African Bishop call'd Facundus, who dedicated some Works to Justinian; that this Author wrote briskly and subtilly, *Hereticorum penetrabili subtilitate destructor*, a Character which agrees very well to the Twelve Books of his which still remain.

But without searching for Witnesses, we need only consult the Work it self, to be perswaded that it is serious and genuine, and that it cannot be the Fiction of an Impostor. 'Tis plain, that he who was the Author of it, wrote at such a time, when the Controversie about the three Chapters was very fresh and warmly debated: He speaks of it himself with much heat, as a Person extremely addicted to one side; he



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appears to be thoroughly inform'd of all that pass'd, and he takes a great deal of pains to gather together every thing that might justify his Cause. His Exhortation alone to the Emperor *Justinian*, with which he concludes, sufficiently discovers that this Emperor was then alive, and that this Work is not a Fiction: The Preface also confirms the same thing. Lastly, If ever a Work had the Infallible Marks of being genuine, this is certainly such. I know not, whether they had also a design to question the Letter of the same *Facundus* to *Mocianus* or *Mucianus*, but I can assure them that there is the strongest Evidence that this is not the Work of an Impostor. It has the same stile with the Twelve Books, and this stile is peculiar to this Author. There is no Writer that came after him who resembles it; it is an Original in its kind. In a word, it is as clear as the day, that these Works are a Bishops of *Africk*, who was banish'd into the East, and liv'd in the time of *Justinian*, and who was one of the most zealous Defenders of the three Chapters. This Truth cannot be call'd in question, but you must overturn all the Rules of good Criticism, and render all things liable to doubts. The very same almost is to be said of the Works of *Marius Mercator*, and *Liberatus*. 'Tis true the Ancients have not mentioned these Works, but they have such plain Marks of being genuine, and contain some Transactions so particular and remarkable, that no question can be made of Receiving them, upon the credit of the ancient Manuscripts, from which they were publish'd. They have been made use of for clearing up many Points of Ecclesiastical History, which were unknown before these Authors came to light. The learned Criticks thought they had made a great Discovery by lighting upon them. Now these Men who reject them would deprive us of all that Light and clearer Knowledge which they have given us, and throw us back into the same Darkness in which we were before. This indeed is not to endeavour the Advancement of Learning.

As to *Cassiodorus*, since they acknowledge for genuine the *Formularies*, the *Commentary upon the Psalms*, and the *Treatise of the Soul*, I cannot see how they can reject the other Treatises which we have ascribed to him, which have the same stile, and chiefly the Book of *Divine Learning*, which is so perfectly like for Method and Stile to his *Treatise of the Soul*, and where he discovers himself in so many places, that none but he who does wilfully blind himself, can doubt but it is his. To which we may add the Testimonies of *Sigibert*, of *Gembours*, and of other Library-keepers, and the Authority of many very good and ancient Manuscripts.

The Proofs which we have all'dg'd are more then sufficient to establish the genuineness of those Works, which the Author of *The Defence of the Letter of Cæsarius*, would have us to doubt of, upon the Opinion of *P. H.* I know not whether it will be confess'd by this Learned Man; but this I know, that if he would oppose the Testimonies and Proofs which I have produc'd, he must draw from the Works themselves Demonstrations to the contrary. Now there is not the least probability, if there were any such thing, that they should have escap'd the Notice of *Father Sirmondus*, *Labbee*, *Garnier*, *Geberon*, and *Mr. Baluzius*, and so many other able Criticks, who have examined these Authors with all possible exactness.

But the Boldness wherewith he rejects these Monuments, is nothing in comparison of the Judgment which is given of the Works of *St. Justin*. [*'Tis all'dg'd that some heard a little while ago from P. H. that which is not to be found in Mr. Prior, That of all the Works which go under the Name of Justin, there is none but the Dialogue with Tryphon which is truly his, and that all the rest are supposititious.*] It was not necessary to seek out this Instance, for proving that *P. H.* knew some things that are not in *Mr. Prior*. Many other things might have been produced which had been less liable to be blam'd, and many People could rather wish that nothing were said but what is in *Mr. Prior*, then that such a strange Paradox as this should be asserted. The two Apologies of *St. Justin*, cited by *Eusebius*, *St. Jerom*, and by all the Ancients, being so Authentick and so Famous, that no Person ever doubted of them, what greater Assurance can we have of the Genuineness of the Dialogue with *Tryphon*, then we have of these two Apologies. It seems to me, that if there were any room for doubting of the one or the other of these two Monuments, one should rather doubt of the Dialogue then of the two Apologies, whereof the one has at the beginning the Name of *Justin*, and of his Father, and the place of his Birth; and the other does plainly describe him. In it he mentions the Snares that were laid by him for the Philosopher *Crescens*, who

was

## to the Reader.

was at last the Cause of his Death; as *Tatianus*, a Disciple of *St. Justin*, relates it in his Book to the *Gentiles*, where he manifestly alludes to the words of *St. Justin*, and cites also what he had said in this place concerning the Delusions of Demons. *Caius*, or another ancient Author who wrote against the *Ebionites*, cited by *Eusebius*, Book 5. cap. 12. of his *History*, places *St. Justin* in the number of the Apologists for Religion, and cites at the same time *Tatianus*. Lastly, *Methodius* in his Book of the Resurrection, transcribes what *St. Justin* had said of his own Country in the beginning of his Apology to *Antoninus*.

These are Witnesses as Authentical as can be desired, and there are but few Monuments of Antiquity, for which the same Proofs can be all'dg'd. For the most part men satisfy themselves with the Testimony of *Eusebius* and *St. Jerom*, without ascending higher: But here we find witnesses cotemporary, *Tatian* the Disciple of the Author, of whom the Question is, and two other Authors who followed very quickly after him. If there can be any doubt, whether the Apologies of *St. Justin* be genuine or no, there is not any Monument in Antiquity which may not be made to pass for supposititious.

I know that the Author of the Defence adds, *That to his knowledge P. H. has very good proofs to show, that these Pieces, together with Aristas, were contriv'd at the end of the second Century.* These Proofs must be founded either upon the Testimony of the Ancients, or the difference of Stile, or upon the Matters of Fact related in these Pieces, which cannot be reconciled to the History of that time. But it does not appear, that he can have any of these Proofs. All ancient Authors make *St. Justin* the Author of the two Apologies, not one doubts of it, but it passes for a thing most evident among them. Tho there should be some difference between the Dialogue and the Apologies, it were a thing not to be wondred at, since these Works are of different natures: But on the contrary, 'tis plain that the Stile and Doctrine of these two Works agree very well together. There remains therefore only the Historical Matters which can be all'dg'd against them; but we have prov'd that the Emperors named at the beginning of these Apologies, and the Matters of Fact related in them, agree very well with the History of the Time in which *St. Justin* flourish'd. Besides, *P. H.* could not find in the Pieces themselves any Proofs of their Novelty, since he confesses that they were written at the end of the second Age. Upon what grounds therefore can this to new an Opinion be founded, which robs the Church of one of the most excellent Monuments which it has to justify the Antiquity of its Liturgy.

I shall add no more, and perhaps what I have said may be too much. All the favour which I desire of him who is said to be of that Opinion which I have oppos'd, is to believe that I have not done it upon any design to offend him, but only upon the account of defending the Works which I think to be most genuine. The Republick of Learning ought to enjoy an entire and perfect Liberty, and the Spirit of Tyranny and Domineering ought to be banish'd out of it. Whatever Rank some hold in it, we ought never to be offended because others are not of our Opinion, especially when it is new. 'Tis a bad way for any man to defend himself, by treating his Adversary with contempt, by comparing him to *Zoilus*, and calling himself a *Homer*. He must bring good Proofs of his Opinion, and refute solidly the reasons of others, without bitterness, passion, and reproach. Thus ought those to do who seek not their own Glory, in attacking the Reputation of others, but only endeavour to find out the Truth, and to maintain Charity.



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# IBLIOTHECA PATRUM:

OR, A

# NEW HISTORY

OF

# Ecclesiastical Writers.

T O M E V.

CONTAINING

An Account of the LIVES and WRITINGS of the Primitive FATHERS, that Flourished in the Seventh and Eighth Centuries of Christianity, with Censures upon all their BOOKS, determining which are Genuine, and which Spurious.

S. ISIDORE of Sevil.

**S.** ISIDORE, the Son of Severianus, and Grand-Child of Theodorick, King of Italy, was born at Sevil. He succeeded his Brother S. Leander, in the Bishoprick of that City, about the Year 595. He held a Council in 623. and died in 636. having governed the Church of Sevil Forty Years. This Bishop was a Man of great Reading and profound Learning, and has written upon divers Subjects. His Works may be divided into Five Classes. The First comprehending those which concern Arts or Sciences. The Second his Commentaries upon the Scripture. The Third his dogmatical Tracts. The Fourth his Treatises of Church-Discipline. And the last his Works of Morality or Piety.

The Book of Erymologies, or of Origin's, is the largest of those of the First Class: He wrote it at the Request of Braulio Bishop of \*Saragosa; who divided it into Twenty Books, and made up what Isidore had not finish'd. This Work is an Epitome of all Arts and Sciences; he explains the Terms, lays down the Principles, and shews what is most in use in each of them. What relates to Ecclesiastical Matters is as follows. In the Sixth Book he maketh a Catalogue of the Books of the Old and New Testament: In which he places, in the Fourth Class of the (a) Canonical Books of the Old Testament, Ecclesi-

Christ. S. Cyprian, (or rather Rufinus) in his Tract De Expos. Symb. having reckon'd up the Books in Order, which made up the Canon in his Time, and omitting those which were accounted Apocryphal, says, *Hæc sunt, &c.* These are the Books which are received into the Canon by the Church; the other Books (meaning Tobit, &c.) are not Canonical. The same Catalogue of Canonical Writers do Origen in Eusebius Hist. Eccles. l. 6. c. 25. and the Council of Laodicea, c. 59. give us: So that there can be no doubt, but for the First Four hundred Years and more, the Canon was exactly the same that we now have. Indeed the Apocryphal Books were read in the Churches of the purer Ages to the Novices and Catechumens (as were also Clemens and Ignatius's Epistles, and Hermes's Book called Pastor,) yea, and some of the later Fathers, as S. Jerom, Austin and Innocent give them very honourable Titles, calling them Sacred, Divine, Canonical; but then they mean not by Canonical as the Church of Rome doth, Canones Fidei a perfect Rule both for Faith and Manners, but Canones Morum & Historie, profitable to Instruction, and to inform Men in the History of the Jewish Church: And so far is this Doctrine of S. Isidore Orthodox in the Judgment of the Church of England, our Mother. Ari. 6.]

B

asticus,

A



*officiis, the Book of Wisdom, Judith, Tobie, and the Two Books of the Maccabees. He distinguishes Three Sorts of the Scripture, the Historical, Moral and Allegorical. He speaks of the Authors of the Canonical Books, and of those that have composed Harmonies of the Gospels. He reckons up but Four General Councils. He makes a Paschal Cycle. In fine, he treats of the principal Festivals of the Jews and Christians, and of the Administration of the Sacrament. He saith, it is called a Sacrifice, because it is made sacred by a mystical Prayer, in remembrance of the Passion of our Lord. He defineth (b) a Sacrament, the Sign of an Holy Thing, communicating Holiness. He places in that rank Baptism, Chrism, and the Eucharist, which are faith he, Sacraments, because under the Veil of corporeal things, the divine Vertue does secretly operate Salvation. To the Uction he joins the Laying on of Hands, which brings down the Holy Ghost. He speaks of Exorcism. He makes the Apostles Authors of the Creed: which he thinks to have been called a Symbol, because it is the Badge whereby Christians know one another. He speaks of Prayer, of Fasting and of Penance, which, he says, is a voluntary Punishment for ones Sins. He defines Satisfaction, the Exclusion of the Causes and Occasions of Sin, and the Cessation of Sinning. He calls Reconciliation the End of Penance. He distinguishes two sorts of Exomologesis or Confession, the one of Praise, the other of Sins; and saith, both the one and the other are chiefly made to God. Lastly, he makes mention of the Rogations or Litanies.*

[*(b) A Sacrament—communicating Holiness. The Sacraments lay in pious and good Sense be said to communicate Sanctifying-Grace and Holiness, not ex opere operato, as the Church of Rome teacheth, but ex opere operantis, being moral Instruments of conferring and conveying the Grace of God to the Souls of all worthy Partakers of them. God being pleased by the with them, to work Spiritual Graces and Endowments in us, Non propter virtutem Sacramentorum que sumus, sed propter vim fidei in Christo, qua illis Communicamus. Not through any vertue in the Sacraments, which we receive, but through Faith in the Receiver.*]

Conc. Trid. sess. 7. c. 8.

*eth two sorts of Exomologesis or Confession, the one of Praise, the other of Sins; and saith, both the one and the other are chiefly made to God. Lastly, he makes mention of the Rogations or Litanies.*

*In the Seventh Book he treats of the Names and Attributes of God: Chap. 1. Of the Son of God, of his Qualities, of his metaphorical and natural Names. Chap. 2. Of the Holy Ghost. Chap. 3. Of the Trinity, and of the appellative and relative Names of the Persons. Chap. 4. Of Angels and their different Orders. Chap. 5. He explains also the Names of the Persons mention'd in the Bible; he gives the Definition of the Patriarchs, the Prophets, the Apostles, the Martyrs, the Clerks and Monks.*

*In the Eighth Book he speaks of the Church, of Herefy, of the Number of the Sybils, &c.*

*The Three Books of the Differences of Names, or of the proper Signification of Words, written by the same Author, are a grammatical Work; and the Book of the Nature of Things to [King] Sisebur, a Physial Treatise, of which we have nothing here to say.*

*To this Classis of S. Isidore's Works may be added his Historical Tracts; which are a Chronological Abridgment, from the beginning of the World down to \* Heraclius's Empire. An History of the Goths, from the 176th Year of Christ, to the Year 610. with an Epitome of the History of the Vandals and Sueves. The Treatise of Ecclesiastical Writers, which we have defended in the Preface of the preceeding Volume, and the Treatise of the Life and Death of certain Saints.*

*The Treatises that S. Isidore writ upon the Bible, which may make up the Second Classis of his Works, are these: Some Prolegomena's, wherein he treats of the Authors of the Books of the Old and New Testament, some Annotations upon the Pentateuch, upon Joshua, upon the Books of Kings, and upon Ezra, wherein he maketh some Remarks Literal or Moral, which are often grounded upon Names, which he explains according to his Fancy, or upon Observations of little solidity; a Book of Allegories on the Old Testament, which is a compendious Collection of Allegorical Expositions made by the Fathers before him; and a Commentary upon the Song of Solomon, which he expounds of the Church and of Jesus Christ, with great perspicuity and brevity.*

*Of the Dogmatical Tracts of S. Isidore, we have none remaining but two Books against the Jews, written to his Sister \* Florentia; in which he hath gathered some Passages of the Holy Scripture to prove our Religion. The First of these two Books is upon the Passion, the Resurrection, the Reign of Christ, and upon the Judgment. The Second is upon the Calling of the Gentiles, and the establishing of the Church: The Proofs he brings are solid, and his Reflections judicious.*

*Among his Books of Discipline, that of the [Ecclesiastical or Divine] Offices is the most considerable. It is divided into Two Books: In the First he treats of the Parts and Ceremonies of Divine Service; he confesses, in the Primitive Church, Prayers were read with a plain turn of the Voice, more like pronouncing than singing: He distinguisheth two Sorts of Hymns, those of the Scripture, of which the Holy Ghost is the Author, and those of Men's Composition. He saith, S. Hilarius was the first that made any of them, and that after him S. Ambrose did also compose some, which have been recited in the Church of Milan, and from thence passed down to the other Western Churches. And further says, That S. Ambrose first establish'd the Use of Anthems; and that Responses were invented in Italy. He distinguisheth Seven Parts*

in

*in the (c) Mass, or the Canon, which he believes was (d) establish'd by S. Peter. 1. The Admonition to the People, to stir them up to Pray. 2. The Prayer to God, that he would receive the Prayers and Oblations of his People. 3. A Prayer for the Living, who offered the Sacrifice, and (e) for the Dead. 4. The Prayer for Peace. 5. The Prayer for the sanctifying of the Bread and Wine. 6. The Confirmation of the Sacrament. 7. The Lord's Prayer. The Nicene Creed was also recited, and at last they blessed the People. Then he observeth, That the Communion must be taken Fasting, and that the Sacrifice was offered for the Dead. He speaks of the Office of the Third, the Sixth, the Ninth Hour; of Vespers, Compline, Vigils, Matins, of the principal Festivals of the year, of Lent-Fast, of the Fast on the 22d. of September, of the Fast on November the 1st. and January the 1st. of the Fasts on Fridays and Saturdays in some Churches. He observeth, That, altho' the Custom of the Church was not to Fast from Easter to Whitsunday, some Monks nevertheless did Fast in that Interval out of Devotion. Lastly, he owns, That Churches have different Uses and Practices in many things:*

*here takes it in the first Sense, calling it, Ordo Precum, i. e. The Form of Prayers: But M. Du Pin, by joining it with the Word Canon (a Word of a much later use, and which signifies in the Roman Church, the Rule or Form of celebrating their Mass) seems to bring it over to the latter, but against the Sense of S. Isidore of Sevil.*

*[(d) Establish'd by S. Peter.] But Erroneously; for in the Apostle's time the Holy Sacrament was celebrated without any Ceremonies or Prayers, save that at the Consecration of the Elements, the Priest repeated the Lord's Prayer over them. And this S. Jerom. says, was done by the Institution of Christ himself. Dominus docuit Apostolos ut Orationem Dominicam dicerent super Sacrificio Corporis. And Innocent III. himself tells us, That S. Peter celebrated the Sacrament at Antioch with three Prayers only. Primus B. Petrus Apostolus Missam Antiochie dicitur celebrasse in qua tres tantum Orationes, in primordio nascentis Ecclesie, dicebantur. So that it is absurd to think S. Peter the Author of so long an Office.*

*[(e) Prayers in the Sacrament—for the Dead.] It is evident from some very Ancient Records of the Church, That it was a Custom among the Christians, Ab Antiquo, to pray for the Souls of the Faithful, departed in the dreadful Mysteries. Whether it were decreed by the Apostles themselves, as S. Chrysostom plainly tells us it was, in his Comment on the Philippians, may be a very great doubt; but it is certain, it was in use about 200 years after Christ. This is proved from Tertullian, De Monog. c. 10. who thus speaks, Let the Faithful Widow pray for the Soul of her Husband, &c. And to the same Effect in Canon, Mil. c. 3. So also S. Cyprian, Ep. 66. Euseb. de Vit. Const. 1. 4. c. 7. and Epiphanius, Her. 3. &c. And this we find practis'd by many of the most eminent Fathers of the Church. Nazianzen prayed for his Brother Celsus, Ambrose for the Emperors Valentinian and Theodosius; and S. Austin for his Mother Monica. But all the Prayers made for the Dead, by the first Christians, contained no other Petitions for them, than what are very Warrantable and Pious, and which our Liturgy seems, in a great Measure, to authorize, viz. That God would hasten his Kingdom, and speedily give them a Consummation of Bliss, not imputing to them their Sins in the day of Judgment, to which they joined a thankful Remembrance of their Vertuous and Holy Examples, which they begged Grace to imitate. These, with the Alms to the Poor, which generally accompanied them, were the Oblationes pro Mortuis, spoken of by the Fathers. The Romish Church hath abused this Custom, by praying for Persons who died in their Sins, whom they suppose to be detained in their feigned Purgatory, which is both contrary to the Doctrine and Practice of the Primitive Church; for they acknowledge no such place as Purgatory, nor Remission of Sins after Death.*

*[The Sacrament—a Sacrifice.] The Sacrament was called a Sacrifice by the Primitive Fathers, not because Christ is really Sacrificed for the Sins of the Quick and Dead in those Mysteries, as the Romish Church now useth the Word; but because, 1. It is a Commemoration of Christ's Spiritual Sacrifice. Appunctantes mortem Filii Dei, celebramus, saith S. Chrysostom, in cruentum Sacrificium. 2. Because in the Sacrament we offer the Spiritual Sacrifices of Prayers and Praises. 3. Because the Faithful, at this Sacrament, offered their Souls and Bodies a living and acceptable Sacrifice to God. 4. Because, at these Mysteries, the richer Christians brought an Oblation of Bread and Wine, and other Gifts, which were partly spent in this Service, and partly distributed to the Poor for their Relief. Thus the Fathers used the Words Sacrifice figuratively, which now is understood properly, but contrary to this place of Isidore.*

*The 2d. Book of Offices is concerning Ecclesiastical Persons. He says, All that are ordained to serve the Church, are called \* Clerks, because S. Matthias, who was the first ordained by the Apostles, was chosen by Lot: or because all Clerks are also called by Lot to the Lord's Inheritance: Or else, lastly, because the Lord is their Lot and Portion. He puts them in mind, That they ought to live retired from the World, to abstain from Worldly Pleasures, not to go to the Publick Shews, nor to publick Feasts; to follow their Employment*

B 2

S. Isidore of Sevil.

Ambr. lib. 5. Epist. 33. Hilar. in Psal. 63.

Hieron. cont. Pelag. 1. 3.

Chrys. Hom. 3. in Epist. ad Philip. Nazianz. Orat. 7. in Cas. Amb. de ob. Val. & Theod. Aug. Conf. 1. 9. c. 13.

Liturg. in Bur. of the Dead.

S. Chrys. Hom. 32. in Mat. Ephrem. lib. de pen. c. 2.

S. Chrys. Hom. 17. in Epist. ad Hebr. Iren. 1. 4. c. 33.

Aug. de Civ. Dei, 1. 10. c. 20.

Cypr. Sermon. 1. de Elem. Aug. Ep. 122.

S. Chrys. Hom. 17. in Epist. ad Hebr. Iren. 1. 4. c. 33.

Aug. de Civ. Dei, 1. 10. c. 20.

Cypr. Sermon. 1. de Elem. Aug. Ep. 122.

S. Chrys. Hom. 17. in Epist. ad Hebr. Iren. 1. 4. c. 33.

Aug. de Civ. Dei, 1. 10. c. 20.

Cypr. Sermon. 1. de Elem. Aug. Ep. 122.

S. Chrys. Hom. 17. in Epist. ad Hebr. Iren. 1. 4. c. 33.

Aug. de Civ. Dei, 1. 10. c. 20.

Cypr. Sermon. 1. de Elem. Aug. Ep. 122.

S. Chrys. Hom. 17. in Epist. ad Hebr. Iren. 1. 4. c. 33.

Aug. de Civ. Dei, 1. 10. c. 20.

Cypr. Sermon. 1. de Elem. Aug. Ep. 122.

S. Chrys. Hom. 17. in Epist. ad Hebr. Iren. 1. 4. c. 33.

Aug. de Civ. Dei, 1. 10. c. 20.

Cypr. Sermon. 1. de Elem. Aug. Ep. 122.

S. Chrys. Hom. 17. in Epist. ad Hebr. Iren. 1. 4. c. 33.

Aug. de Civ. Dei, 1. 10. c. 20.

Cypr. Sermon. 1. de Elem. Aug. Ep. 122.



ment without engaging themselves in secular Affairs; nor to put Money to Usury; to take no S. *Isidore* of Prefents for performing the Functions of their Ministry; to be wife and modest in their Carriage, and reserved in their Talk; not to keep Company with Women; to be Sober, Chast and Constant in Prayer. He distinguisheth two sorts of Clerks; some living under the governance of their Bishop; and others, called \* *Acephali*, which can neither pass for Laicks nor Ecclesiasticks. He taketh notice, That all Clerks had a (c) *Tonsure*, and that the Crown of

Clem. A. Pad. l. 1. c. 11. Opt. cont. Parm. lib. 2. Jerom. Com. in Ezek. 44. And so Conc. Tolet.

[(c) *Tonsure*, and that the Crown of their Head was all shaved.] *Tonsure*, or cutting the Hair short, was in the purest times of the Church imposed upon the Clergy, as being indecent for them to wear their Hair long, according to the Fashion of those times. The 4th. Council of Carthage, which was held, A. C. 398. decreed, Can. 44. That no Clergyman should wear a long Hair or Beard. *Clericus nec Comam nutriat, nec barbam*; but on the other side, Rasure, or making the Crown of the Head bald, by Shaving, was accounted a detestable Ceremony, and much condemned by the Fathers *Clement Alex. Optatum Mel. Jerom. Epiphanius*, &c. in the *Donatists*, and other Hereticks, as being forbidden in the Law of God, Ezek. 44. 20. and an Heathenish Ceremony derived from the Priests of *Isis* and *Serapis*. *Jerom* in Ezek. 44. Wherefore, it ought to be looked upon as a corrupt Ceremony, first received by Hereticks, but after got into the Church, among other profane Usages in this Superstitious Age.]

Cup to the Laity, who may not take it from the Altar. Subdeacons do also handle the Sacred Vessels; also it was decreed, That they also should be bound to Continency. The other Persons of the Clergy are the Readers, the Singers, the Exorcists, the Door-keepers. There are many kinds of Monks. The *Cenobites* are they that live in common; the *Hermites* they that withdraw into Deserts; the *Anchorites* they that shut up themselves in Cells: These are the several sorts of good Monks. S. *Isidore* describes and commends the Life of the *Cenobites*, then he speaks of Penitents; they cut their Hair, they wear Hair-cloath, they strew Ashes upon their Heads, to put them in mind that they are but Dust, and shall return to Dust. By Penance, Remission of Sins committed after Baptism, tho' never so great, is obtained. Clerks do it before God, others before the Bishop. True Penance consists in the amendment of Life. Afterwards he commends Virgins, and gives them some wholesome Advices; as also Widows and those that are Married, and likewise Catechumens. He gives an Account of the Exorcisms and the Salt [used in them.]

Then he passeth to other Points, and expounds the Creed, which he believes to have been composed by the Apostles in common, before they dispersed themselves to preach the Gospel. He treats of Baptism, and distinguisheth it into three sorts; the Baptism of Water, the Baptism of Blood, and the Baptism of Tears. He observes, That the Sacrament of Baptism, that it may be valid, must be conferred in the name, and by the Invocation of the three Persons of the Trinity; That it is God that baptizeth and not Man, and therefore that it matters not, whether it be conferred by an Heretick; That Original Sin in Infants is remitted in Baptism, so, that if they should die without it, they should be excluded from the Kingdom of Heaven; That Bishops and Presbyters are the Ministers of that Sacrament; That the Holy (f) *Chrism* is

given after Baptism, to render the Persons baptized, the Anointed of Jesus Christ; and lastly, That the Bishop lays his Hands upon them, that they may receive the Holy Ghost; That Men do not give it, but pray to God to give it; and that the Bishop only may administer that Sacrament.

[(f) *Chrism*.] *Chrism* or *Unction*, was an ancient Rite used in the Jewish Church to denote the conferring of Gifts and Graces on the Persons Anointed, and thence derived to the Christian Church. Our Saviour and his Apostles used it in working their miraculous Cures of the Sick, Jam. 5. 14. Mar. 6. 14. And after Miracles ceased in the Church, it was continued in the Administration of Baptism, to signify (say the Fathers) that the Persons baptized are cut off from the Wild-Olive, and engrafted into Christ the true Olive-tree, and made Partakers of its Fruits and Benefits: Or to shew, that they were become Champions for Christ, and like the Heathen *Athlets*, were Anointed for their Spiritual Warfare, or rather to denote their Admission to the great Privileges of Christianity, to be a chosen Generation, a royal Priesthood, an holy Nation (as the Apostle speaks 1 Pet. 2. 9.) to which all Persons were designed by *Chrism*. The same Ceremony was used by the Church in Confirmation, and to the Sick in the beginning of their Sickness, to strengthen and recover them, but not as it is in the Church of Rome, as a Sacramental *Vitium* for Persons dying.]

Ambr. de Sac. l. 1. c. 2. Dion. Areop. de Hier. Eccl. e. 2.

We have a few Letters of S. *Isidore*; the 1st. and 2d. contain nothing remarkable: The 3d. to *Helladius*, is concerning Discipline. There he shews, That a Presbyter fallen into the Sin of the Flesh is to be deposed and put to Penance, without any hope of being restored. He reaches the same Doctrine in his Book of Offices; which shews the falsity of another Letter fathered upon him, directed to *Massanus*, the Author whereof goes about to expound the Canon of the Council of *Ancyra*, about the deposition of Clerks fallen into the Sin of the Flesh, and to prove it should be understood of those only who do not do Penance, pretending that those that do it, ought to be restored; which Doctrine is so contrary to that of *Isidore*, that there is no doubt, but that Letter is the Fiction of some Imposter, and perhaps of the famous *Isidore Mercator*.

I pass the same Judgment on the 4th. Letter directed to *Claudius*, wherein the Question of the Procession of the Holy Ghost is handled against the *Greeks*; on the 5th. directed to *Redemptus*, in which the question of unleaven'd Bread is debated against the same Persons; and on the last to *Engenius* of *Toledo*, about the Authority of the Pope. It is visible, these Letters were written in the time of the Quarrel between the *Greeks* and *Latins*, which was not begun in the Life of *Isidore* of *Sevil*.

Lastly, we will join to the Works of Discipline, the Rule of the Monks, composed by S. *Isidore*, accommodated to the use of his Country; and proportion'd to the strength of the weaker fort.

S. *Isidore's* Learning did not hinder him from being Eminent in Works of Piety, of which he hath left us these, viz. Two Books of *Synonymas* or Soliloquies, and a Treatise of the Contempt of the World, which are Discourses supposed to be had in a Man, between his Soul and his Reason, and contain Advices, Instructions, Christian Meditations, Prayers and Sentences of Piety and Remorse. Some body hath made a Collection of some of these Sentences, and intitled it, *The Rule of good Living*. To which is added, a Piece, intitled, *The Lamentations of Repentance*, with a long and good Prayer about Amendment of Life, and another shorter against Temptations.

But the most considerable of the moral Works of S. *Isidore*, is his Collection of Sentences out of S. *Gregory's* [Morals,] divided into three Books. The 1st. contains some Christian Considerations about the Doctrine of the Creed; The 2d. about Vertues; The 3d. about Temptations, and the Remedies whereby we may be healed and sanctified.

The Book of the Combat between Vices and Vertues, attributed to S. *Austin*, to S. *Leo*, to S. *Ambrose*, and at last to S. *Isidore*, is none of theirs, but belongs to *Ambrose Aupere*, Abbot of S. *Vincent* of *Benevent*, as is observed in his Life, tho' *Sigebert* ascribeth to *Isidore* a Book bearing the same Title.

By what we have said of the Works of *Isidore*, it is plain enough, that this Bishop was well read, but he had not so much Fineness of Wit and Elevation of Mind, there is nothing commendable in his Style but the clearness of it; he is neither Eloquent nor Polite; his own Opinions are often false, and he does not always make a good choice when he borrows of others. He contents himself with a superficial Knowledge, and does not search the bottom of Matters. His Remarks are but trivial, and often mistaken: Nevertheless he was esteemed, in his Age, a Prodigy of Learning, and an Oracle. The Fathers of the 8th. Council of *Toledo*, give this illustrious Testimony of his Knowledge. "The excellent Doctor of our Age, *Isidore*, the greatest Ornament of the Catholick Church, the last of the Fathers, with regard to the times, but such as may, for his Learning, be compared to the first, the most learned Man of past Ages. Altho' this Commendation be Hyperbolic, yet it must be confessed, *Isidore* was a Man of Desert, and that *Braulio* was in the right, in saying, God seemed to have given him to Spain, and raised him up in that time, to make the Monuments of the Ancients known, and to hinder Men from falling into extream Barbarity and Rusticity.

The Works of this Father have been printed at *Madrid*, in 1599. at *Paris*, by *Sonnus*, by the care of *La Bigne*, in 1580. in 1601. by Father *Du Breuil* a *Benedictin* Monk of the Abby of S. *German*, who having revised them, made a larger Edition of them, printed by *Sonnus*. That Edition was Reprinted at *Antwerp*, in 1617. [in Fol.] Besides that, there are many Tracts printed severally. The Origins have been printed at *Basil*, in 1577. [in Fol.] with some Annotations of *Vulcanius*, and in different Collections, [as at *Venice* in 1483. in Fol. and at *Paris*, in 1509.] his Offices were printed in the *Bibliotheca Patrum*, and in some Collections of Books of Ecclesiastical Rites, [at *Rome* in 1591. in Fol. and at *Paris* in 1610.] His Chronicle and Histories were printed at *Frankfort*, in 1605. and 1606. at *Hamburg* in 1611. at *Amsterdam* in 1596. [in Octavo.] with *Vulcanius's* Notes; his Allegories at \* *Haguenau*, in 1529. [Quarto.] his Books against the Jews at *Venice*, in 1584. The three Books of Sentences, intitled, *De summo Bono*, Of the sovereign Good; at *Paris* in 1538. [at *Turin* in 1593. Quarto, with *Loaysa's* Notes.] Father *Labbe*, in his *Bibliotheca* of MSS. hath published a History of the *Goths* and *Vandals*, larger than that printed among the Works of *Isidore*. The Book of the Ecclesiastical Writers, was printed in divers Collections of Authors, which have treated of those Matters [at *Antwerp* in 1639, Fol. at *Frankfort* in 1603. and with Notes at *Colen*, in 1580. Octavo.]

[\* *Hegmond*.]



## BRAULIO, Bishop of Saragosa.

Braulio  
Bishop of  
Saragosa.

BRAULIO, Bishop of Saragosa, Enriched to Isidore of Seville, wrote two Letters to him, and made an Encomium upon that Father, containing the Catalogue of his Works, wherein he tells us, That he not only hath set in order, but finished his Treatise of Origins. He wrote also the Life of Amilianus, a Spanish Hermit, vulgarly called, S. Milan. More over the Life of S. Leocadia is attributed to him. He was present in the 4th, 5th, and 6th Councils of Toledo, and died in 646, after he had been Bishop 20 years. [His Epistles and Encomium are extant in S. Isidore's Works, and his Life of Amilianus in Mabillon's Sec. Ben. to pag. 205.]

## S. COLUMBANUS.

S. Columba-  
nus.

S. Columbanus, a Monk of the Monastery of Benchor in Ireland, went into France towards the year, 590. with 12 Monks of his Monastery, and withdrew himself into the Solitude of Volge, near Belancon, where he founded the Monasteries of Luxeuil and of Fontaines. After he had governed them 29 years, he was banished by King Theoderick, upon the Motion of Queen Brunehaut. After which, he retired into Switzerland, then belonging to the Kingdom of Theodebert, where he preached the Gospel to some Pagans remaining in that Country: But Theodebert being overcome, and taken Prisoner by Theoderick, Columbanus was forced to fly into Italy in the year, 613. where he founded the Monastery of Bobio, and died there in 655.

The Author of this Saint's Life, and Sigebert of Gembloux, say, he was a great Student and a Witty Man; That in his Youth, he composed a Commentary on the Book of Psalms, which was elegantly written; and that he had published many other Works, useful for Prayers and Instruction. They say, The Title of the Commentary on the Psalms is found in an old Catalogue of the Library of S. Gal; but the Work itself is not there. In the Monastery of Luxeuil there is a Manuscript Commentary on the Psalms, the Author of which is not known. Some would have it pass, for that of S. Columbanus, but it hath not yet been printed, and we know nothing of it, but from him who hath collected the Works of that Father.

There are yet extant some of the Poetical Works of S. Columbanus, of which Sigebert maketh mention. The first of them is a Letter to Humaldus upon the Shortness of Life, and the Vanity of Worldly Goods. The Preface of which begins with the Letters of the name of S. Columbanus, and of him he writes to; so that taking all the first Letters of each Verse, one finds Columbanus Humaldo. The 2d is a Letter in short Verses, written to Sedolius; in the end whereof, he taketh notice, That he was come to the 18th Olympiad, that is, that he was 72 years old at least. The 3d is an Epigram upon Women. The 4th is a Poem in Hexameters, intitled, *Monastium*, containing several Precepts of Morality. The last is in Prose upon the Vanity and Misery of this Life.

But these Works are not comparable to his Rule, which is found in the Collection of Benedictus Ananias. It is full of Wisdom and Instruction; for there he does not content himself to prescribe Rules only, but shews the Excellency and Usefulness of them, and grounds them upon Testimonies of Scripture, or upon some Principle of Morality. He lays down, for the Foundation of his Rule, the Love of God and of our Neighbour as a general Precept, whereupon all the other are superstructed. Then he commends Obedience and Silence. He appoints, That Monks shall eat in the Evening, and shall feed on such plain Meat, as may sustain them without hurt to their Health. He will have them to eat every day, that they may be able to labour to Pray, and to read daily. He orders them to be content with things absolutely necessary, which are very few; to flee from Wealth and Vanity; to be Chast in their Thoughts as well as in their Actions. That which he appoints concerning the Office which was then called the *Comps*, is somewhat obscure. Yet this he seems to prescribe: That they shall meet together three times in the Night, and three times in the day, to Pray; That in the Office of the day, at each hour they shall say three Psalms at each Office, and some other Prayers. That the Night Office is to be lengthened or shortened, according to the length or shortness of the Nights; That from October to February, they must say in the ordinary Office of the Night, 36 Psalms and 12 Anthems, at three several times, and in the rest of the year 24 Psalms only, with 8 Anthems; but for the Saturday and Sunday night, the Office is made up of 75 Psalms and 25 Anthems in Winter; which number is to be augmented or lessened according as the Nights increase or decrease. He observes, some other Monks perform the Night Office at 4 times, and Sing both in Winter and Summer, 12 Psalms in the usual Service, and

and 36 in the Service of the Saturday and Sunday nights; but he does not approve of that Practice, as being too tirefome in Summer, when the nights are short. Then he recommends to his Monks that Spirit of Discretion, that can discern betwixt Good and Evil; and that Mortification of Spirit consisting in doing nothing according to Self-will: These are all the Articles of that Rule which were found in the Collection of Benedictus Ananias. There is another added to it, of the Perfection of a Monk, from a Manuscript of the Monastery of Bobio; but it is evident, That is not the same Author's, but is a Note of some other Monk. Some have thought that we had but one part of S. Columbanus's Rule, because that in the Harmony of the Rules there is one Article of it cited, which is said to be the 33d of that Abbot's Rule; but this an Error in the Quotation, and it must be taken out of some other Author. After this Rule follows his Penitential, containing a Decree of what Penance is to be imposed upon Monks taken in a Fault, how light soever it may be. It is there supposed, that they must confess it, and then are prescribed Penances for each of those Faults. Some very light ones are punished somewhat severely; one may judge of it by the following Instances: He that shall not say (*Amen*) at Table, shall have six Lashes; he that shall talk in the Refectory, as many; he that shall not forbear Coughing at the beginning of a Psalm, shall also be treated after the same manner; and he likewise that shall touch the Chalice with his Teeth, or shall Smile in the time of Divine Service; they that have spoken roughly and frowardly, shall receive fifty Lashes, as well as they that have answered again to their Superior. There are other Penances enjoyned besides Whipping; as Fasting, Silence, Separation from the Table, Humiliation. These Penances seem to be more rational, and fitter to correct Men than Whipping, and yet they are not the most common and usual.

There was found in the Manuscript of Bobio with S. Columbanus's Rule and Penitential, some Spiritual Instructions fathered upon this Saint, agreeable enough to the Style of his Rule. They contain some Exhortations to Piety, and a Spiritual Life, fit for Monks; the Titles whereof are as follows. 1. Of the Trinity. 2. Of the Mortification of Vices, and the Acquisition of Vertues. 3. Of the Contempt of the World, and the love of heavenly Things. 4. That we ought to work and labor in this Life, to rest in the next. 5. That this Life should not be called Vita but Via. 6. That this Life is like a Shadow. 7. Of the blindness of those who serve the Flesh and neglect the Spirit. 8. That we ought to tend to our Heavenly Country, the End of this present Life. 9. Of the last Judgment. 10. Of the means of fleeing from the dreadful Wrath of him who is to judge us. 11. Of the Love of God and of our Neighbour. 12. Of Remorse, and of the Vigilancy wherewith we ought to wait for the coming of the Final Judgment. 13. That we must have Recourse to Christ, the Fountain of Life. 14. Several Advices for the Spiritual Life. The 15th, which was not in the Bobio Manuscripts, is of The Fervency wherewith we ought to serve God. There is mention made there of Grace, according to S. Austin's Principles, but it does not seem to be of the same Style with the rest. The 16th, was not in the said Bobio Manuscript neither, but it hath more of S. Columbanus's Style. It is very short, and is entituled, *What is that which is and which shall be?* In it he compares this Life with that which is to come. The 17th Instruction is A Discourse of Faustus Bishop of Ries, to some Monks.

After the 13th Instruction, in the Bobio Manuscript, there is a small Tract of the Eight principal Vices, which are, Gluttony, Fornication, Covetousness, Wrath, Sorrow, Idleness, Vain-glory and Pride, and sets down, in a few Words, some Remedies against these Vices.

Some produce also some Letters of S. Columbanus, taken out of another Manuscript of Bobio, of the Truth of which Letters there can be no doubt. The 1st. is directed to Boniface Bishop of Rome, the Third or Fourth of that Name. S. Columbanus says, in that Letter, he had already written to the Pope S. Gregory, concerning the Difference between his own Church and that of Rome, about the Day on which Easter ought to be celebrated, and intreats Boniface to let him keep to the Custom he had, of celebrating that Festival, as the Ancients of his Country did, tho' he now lived in France. He propounds the Example of S. Polycarp, and of Anicetus, to shew that Men may differ in their Practice about the keeping of Easter, without any Breach of Unity and Peace, and annexes the Canon of the first Council of Constantinople; whereby it is order'd, That Christian People living among barbarous Nations, shall live after their Customs: Which is an Argument, that S. Columbanus was not unacquainted with Ecclesiastical History, and the Canons of the Church. The next Letter is to a Council of French Bishops, assembled upon his account. It is written with a great deal of Wisdom and Elegancy, is very Witty, Judicious and Learned. He thanks them, at first, for having met together about his Concerns, and intimates to them, That he could wish they would meet oftner, and that, according to the Canons, they would hold Councils once or twice in the Year, to put a Stop to the Divisions and Disorders of their Time. He prays to God, That their Meeting may be for the Church's good; and that they would not only treat of the Celebration of Easter, but moreover make all necessary Provisions to restore the Discipline to its former State. He does earnestly press their own Duty upon them, and gives them Lessons of Humility and Charitableness, and then, coming to the matter in hand, he sets forth the Difference between the French and the English Bishops, about the Time of the Celebration of Easter. He observes, That the Western Churches were not agreed upon the Day of that Festival;



**Festival**, which many always kept in fixing the Festival Day of the Moon to the Twentieth, so that when the Festival of the Resurrection they kept the Feast of the Resurrection on the very next Day. **Whit Sunday**, which is the Festival of the Ascension of Christ, is kept on the Sunday following. He says, That the long continued Custom of the Western Churches, in the Writing of Letters, in the Order of Letters, and in the Pope's Letters, and in a Book, seems to be a kind of the Bishop's of the Council. But without engaging in that Dispute, he only prays the Bishop to give him leave to observe a Custom, of which he is not the Author, and which is practised in the Convent from whence he comes, and instructs them that they would let him live in Peace and in Silence in his Solitude, near the Bones of his Brethren, as he hath lived the twenty Years, that he may continue praying for them. He tells them, That it were better for some of them to comfort poor old Men and Strangers than to trouble and molest them. He adds, That he did not go to the Council, for fear he should be forced to engage in the Dispute, but that he cannot forbear declaring sincerely to them, That he gives more Credit to the Tradition of his Country, to the ancient Cycle of Fourcote and four Years, (that of *Adrianus*, to *Eusebius* and *S. Hieron*), than to *Vidarius*'s Testimony, a new Author, who hath written very obliquely. Nevertheless, he would not have them to think, that he says this out of a contentious Spirit, he desires only, that every one might keep his own Custom, and follow his own Tradition. Then he exhorts them to the Practice of Humility and Charity. He makes a Comparison of the Monks and Bishops, and says, *S. Hieron* advises these to imitate the Apostles, and those to follow the Holy Fathers, because Clerks and Monks have very different Practices and Obligations; That every one is to follow his Calling, and perform his Duty. He prays to God, That through his free Grace he would cause his Commandments to be kept by all. In the end, he does beseech them to pray to God for him and his Fellows, as they pray for them, and not to look upon them as Strangers, seeing all Christians are Members of one Body.

It is not known what this Council is, it must have been held towards the Year 600, because it is Twelve Years after *S. Columbanus* coming into France, a little before *S. Gregory*'s Death: Some believe it to be the Council held at *Chalon*, upon the River *Soane*, in the Year 603, in which *Arigius* Bishop of *Lyon* presided. But perhaps it might be some other Council. For this was assembled about the Business of *Desiderius* Bishop of *Vienna*. This Letter is written before the foregoing.

*S. Columbanus*'s Letter has lately been attributed to *S. Gregory*, who is mention'd in the Two preceding Letters. There he does very confidently set down the Authorities he depends upon, to shew that *Easter* should always be celebrated by the twentieth of the Moon in March, before the Equinox, and treats the Cycle of *Vidarius* with a great deal of Contempt. And does also refute *Pope Victor*'s Opinion, That *Easter* is not to be kept at the same Time with the Jews. He exhorts the Pope to alter his Opinion and Practice about that; and then asks him, Whether he should communicate with those who are ordain'd Bishops, contrary to the Constitutions and Canons, by Simony, or having committed some Crimes in the Time they were Deacons. In fine, he consults him what is to be done with Monks, who depart from their Monasteries, without their Abbot's Leave, renouncing their Vows. He lets him know, he would gladly have come to Rome to see him. He commends his Pastoral, and prays him to send him some of his Works, and chiefly those upon *Ezekiel*. He acquaints him, that he hath perused the Six Books of *S. Hieron* on that Prophet, but that that Father hath not explain'd half of it.

*S. Columbanus*'s Fourth Letter is written to *Pope Boniface IV.* of that Name, upon the Motion of *Agilulphus* King of *Lombardy*: By this Letter it appears, That that Prince assisted the Defenders of the Three Chapters, and that he had persuaded *S. Columbanus*, that there was some cause to suspect the Church of Rome of Error; That the Pope himself was consenting to it, or at least permitted it; That *Vigilius* dyed an Heretick; and that the Fifth Council ought to be rejected. *S. Columbanus* entertaining these Opinions, writes a vehement Letter to *Boniface*; wherein he exhorts him to watch over his Flock, and condemns *Vigilius*'s want of Vigilancy. He saith, he died an Heretick, and wonders they should put his Name in the List of Catholick Bishops. He exhorts the Pope to clear both himself and his Church from the Suspicion of Heresy, by calling a Council, to make an exact Exposition of the Catholick Faith, and to condemn all those that swerved from it. He believes, that the Fifth Council approved *Eutyches*'s Error, and confounds the Two Natures; and yet he says, at his coming into Italy, they wrote to him, That Communion with Rome ought to be shun'd, because they there held *Nestorius*'s Heresy: Which shews, he was not rightly informed of the Fact he wrote of. It had been better for him to have only exhorted the Pope, as he does, to endeavour to suppress the Schism and Division in Italy, about the Business of the Three Chapters, by tolerating those that defended them.

'Tis said, that *S. Columbanus* had written some Letters to King *Theodorick*, but we have none of them. *Jonas* speaks also of a Letter directed to *Clotharius*; but it is lost, as well as his Book against the *Arians*, mention'd in the same Author, his great Treatise of *Easter*. Two Letters to *S. Gregory*, and his writing to *Arigius* upon the same Subject. They say, moreover, He had made a Commentary upon the Gospels, but it is not mention'd in ancient Authors. They ascribe yet to him a little Treatise of Penances for Monks, Clerks and Laicks; but

but it does not seem to me to be his. Father *Flemingue*, an *Irish Franciscan*, hath collected the Works of this Father, and printed them at *Louvain*, in the Year 1667. since which they have been printed in the last Edition of the *Bibliotheca Patrum* at *Lyons*, with the Works of Two other *Irish Writers*.

The First of which is a Tract of *S. Eleran*, or *Erean*, containing a Mystical and Moral Interpretation of the Names recited in the Genealogy of Christ, which are applied to our Lord's Qualities or Precepts. This *Eleran*, surnamed the *Wife*, was a Presbyter; it is said, he also wrote the Life of *S. Patrick*. There is another *Erean*, an *Irish Abbot*, who wrote a Monastical Rule.

The Second Tract added to *S. Columbanus*'s Works in this Edition, is a very large Penitential of one *Cumianus* or *Cuminus*, an Abbot, in which there are several remarkable Things, and amongst others, That there are twelve principal Means of obtaining Pardon of our Sins, grounded upon Testimonies of the Holy Scripture, viz. 1. Baptism, 2. Charity, 3. Almsgiving, 4. Tears, 5. Confession, 6. Mortification of the Flesh and Spirit, 7. Change of Manners, 8. Intercessions of the Just, 9. Faith, 10. Converting of others, 11. Forgiving of Enemies, and 12. Martyrdom. That (e) Confession of Secret Sins, and even of Thoughts and Desires, was in Use in that Time; that great Crimes were also subjected to long Penances, that lesser Faults were punished with many Days of Penance; that eating of strangled Beasts and of Blood, was as yet forbidden; that the Fast of Lent was commanded; that all kind of Pollutions were punish'd with Penances; that the (f) Calibacy of Superior Clerks, and of profess'd Monks, was commanded; that it was forbidden to marry on Sunday; that it was wish'd, that married Persons would abstain from the Use of Marriage three Days before Receiving the Communion; that Men were put to Penance for Bigamy and Usury also; yea, and even those that did not use Hospitality, nor give Alms; that Clerks that did not give their Superfluities to the Poor were Excommunicated; that whosoever did Communicate with an Heretick was Excommunicated; that those that had been ordained by Hereticks were re-ordain'd; that those were re-baptiz'd that had been baptiz'd by such Hereticks as had erroneous Opinions about the Trinity; that they put those to Penance, that let the Sacramental Bread or the Cup fall to the Ground, or were guilty of any other Irreverence, at the Receiving of the Sacrament, out of Negligence or by Accident; that among the *Greeks* they received the Communion every Sunday, and that those that did not Receive for Three Sundays together were excommunicated; but that among the *Latins* every one had liberty to communicate or not to communicate; that the \* Sacrifice of the Mass was offer'd for the Dead, and that they did even fast for them; that Women might receive the Sacrament with a black Veil on; that Bishops were permitted to give Confirmation in a Campaign; that a Priest might in one Day say two Masses at the same Altar; that, in Case of Necessity, Confession may be made to God; that the most usual Penances were Fasting, Separation from the Church, entrance into Religious Orders.

[ (e) Confession of secret Sins and Thoughts — was in use. ] Confession of Sins, private and publick, to God, is absolutely necessary to obtain Pardon of them, and where we have done any Wrongs or Injuries to Men, we must acknowledge them, and making Restitution, endeavour Reconciliation. And if still there remain any Doubts and Scruples in our Consciences, it is convenient to discover our Grievs, to the Ministers of God's Word, that we may receive from them Ghostly Counsel and Advice. In these Cases, no doubt, the Confession of Secret Sins, Thoughts and Desires was ever in use in the Church: But as to that Auricular and Sacramental Confession, which seems to be insinuated in the Words of this Father; as it was not in use in the First Ages of the Church, so can it pretend to no other Ground for the Use of it, than the *Lateran Council* under *Innocent* the Third, anno 1215. or the Council of *Trent*, which is of much later date. Confession of secret Sins was ever approved and used, never generally imposed nor made necessary to Absolution till Popery prevailed.]

[ (f) Calibacy of Clerks — commanded. ] Altho' the Holy Scriptures of the Old and New Testament do no where disallow the Marriage of Priests, but give them an equal Liberty, in that kind, with the Laity, inasmuch that all the Apostles (except *S. John*) were married Men, as also the greatest part of the Clergy of the first Times: But yet some there were of the most eminent Bishops and most zealous Christians, who having imbibed the Philosophers Opinions and Prejudices against Marriage, as an Estate in it self unclean, and so troublesome, that it was utterly inconsistent with an Holy and Speculative Life, did ever retain such an Anti-

pathy against it, especially in the Clergy, that they were ever ried, inasmuch that they brought it into a general Dislike. At length a Decree was made against Priest's Marriage, in the Council of *Eliberis*, anno 305. Can. 33. And the like was attempted in the first Council of *Nice*, but was suppressed by the Authority of *Paphnuius*: And not long after the Canon made at *Eliberis* was as it were reversed by the Council of *Ancyra*, Can. 9. Indeed *Pope Siricius*, anno 380. and *Innocent*, enforced the same Prohibition in the *West*, and were seconded by the Second Council of *Carthage*, but were opposed by the Synods of *Agatha* and *Tyron*: So that tho' the Calibacy of the Clergy was commanded and practised in some Churches, especially in the *West* (to which this Author refers himself) yet it was never universally imposed nor received, especially in the *East*, till *Gregory VII*'s Time, anno 1074. and then was thought to be establish'd by no Law Ecclesiastical or Divine, and was opposed by the Clergy, unanimously, as a Doctrine of Devils, as *S. Paul*, 1 Tim. 3. 4. and all good Men esteem it.]



## CUMIANUS or CUMINUS.

**T**HERE are many CUMINUS's in Ireland. This probably is he, of whom there is still extant a Letter to *Segenius*, Abbot of *Hi*, publish'd by *Bishop Oflor*, in his Collection of Letters of Irish Men, wherein he would persuade the Irish, That they ought to leave their Custom of keeping Easter, and conform to that of the Roman Church. The Author of the Penitential is of the same Opinion; and therefore may be believed to be the same Man, but it is not known who nor whence he was. Some believe 'tis *Cuminus*, Abbot of *Hi*; but it is not likely, seeing the Letter is written to *Segenius*, who was Abbot of *Hi*, many Years before this *Cuminus* took Possession of it. I should rather think 'tis *Cuminus*, surnam'd *Fada*, that is, the long, Son to King *Fiachna*, who also is supposed to be Author of an Hymn, which begins with these Words; *Celebra Jude festa Christi gaudia*. He was born, if one may believe the Annals of that Country, in the Year 592. and died 662. the Letter now mention'd was written about 634.

## HESYCHIUS.

**A**Uthors are much divided about this Author's Age and Profession, whose chief Work is a Commentary upon *Leviticus*. Cardinal *Perron* ascribed it to *Hesychius*, Bishop of \**Salone*, who lived under the Empire of *Honorius*, in the Time of Pope *Zosimus*, and of *S. Austin*, because there is a Letter of that Pope directed to this *Hesychius* Bishop of *Salone*, and a Letter of that Bishop to *S. Austin*. *Trithemius* and *Sixtus Senensis* did believe, that this we now speak of, was a Disciple of *S. Gregory Nazianzen*. *Bellarmin*, *Possevin* and *Miraeus* ascribe the Works, bearing *Hesychius*'s Name, to *Hesychius*, Patriarch of *Jerusalem*, to whom the Fourth Letter of the First Book of *S. Gregory's* Letters is directed. The most common Opinion is, That this *Hesychius* was a Priest only, and of *Jerusalem* (but some place him in the Fifth, others in the Seventh Century, which is plain) for, 1. The Author discovers himself to be so, in the Preface and Book which he wrote at *Jerusalem* (a). And, 2. in an old Manuscript of the King's Library, it is observed in the Title, That this *Hesychius* was of *Jerusalem*; and the Title of the Letter, which is instead of a Preface, shews he was but a Priest. It is worded thus; *To the Deacon Eutychianus, Isychius, a Sinner, Servant of Jesus Christ and Presbyter*: Notwithstanding which, he might possibly have been afterward raised to the dignity of Patriarch of *Jerusalem*; but there are no other Proofs of it, but the Authority of some Manuscripts, and some new Authors, in the Title of which he is called by the Name of Bishop; which is not very convincing: And *Photius*, who made some Extracts of this Author's Sermons, calls him no other than Presbyter. As for the Time in which he liv'd, there's no question but he is much later than the Bishop of *Salone*, seeing he writes against the *Eutychians* and *Nestorians*: Nay, he seems to have lived after *S. Gregory*, because he maketh use of *S. Hieron's* Translation; but he was before the Ninth Century, because his Commentary is quoted by *Amalarius*, l. 14. of Divine Offices, c. 36. and by *Rabanus*, in his Preface upon *Leviticus*, as well as by *Freulphus* and *Strabo*; yea, and before the Eighth, if he be the same which *Photius* quoteth, as very likely he is: Which makes me think, he lived in the End of the Sixth or in the Beginning of the Seventh Century: It is true, there was one *Hesychius*, Priest of *Jerusalem*, in the Fifth Century, in the Time of *S. Cyril*, mentioned in *Euthymius's* Life, and in *Theophanes's* Chronicle; but this does not seem to be so ancient, for in *S. Cyril's* Time *S. Hieron's* Translation was not used in the Church. I know, it may be answer'd, that that Quotation is none of that Author's, but the Translator's, because we have not the Greek Original of that Work: But I am persuaded, it was written in *Latin* by its Author, who does carefully mark the Differences between the Vulgar Edition and that of the *Septuagint*, and likewise of the Translations of *Aquila* and *Theodotion*, and sometimes quotes the Greek Terms of those Translations, which he renders into *Latin*. This Commentary is clear and plain, he gives the literal Sense, adding now and then to that Explication, some short Allegorical or Moral Reflections. It is divided into Seven Books. It hath often been observ'd, That this Author speaks of a Practice of the Church of his Time: That they burnt the

(a) which he wrote at *Jerusalem*.] These are his *Templum, & civitas hac Jerusalem*. And in the Seventh Book, *Cognoscis autem ea quae ipsis Judaeis curant, ex Iosephi historia, quorum plurima etiam nunc omni terra*. And in the Sixth Book, *Quod manifestat nostris ad cernendum adjacent visibus*.

remainder

remainder of the Oblation after the Celebration of the Mysteries, and the Communion of the Faithful.

In the *Bibliotheca Patrum* there are Two Homilies in Greek and Latin, upon the Virgin, bearing the Name of *Hesychius*, Presbyter of *Jerusalem*.

*Combefis* attributes, moreover, to this Author, the second Sermon of *S. Gregory of Nyssa*, upon Christ's Resurrection; and he proves his Opinion, 1. By the Authority of a Manuscript of the King's Library, where this Sermon is found under *Hesychius's* Name, Priest of *Jerusalem*. 2. Because it seems to be of a meaner, more close and dogmatical Style than that of *Gregory of Nyssa*. Lastly, because it sets down an Opinion directly opposite to that which is brought in the first Sermon on the same subject, bearing also the Name of *S. Gregory of Nyssa*; for the Author of this supposes, That Christ rose from the Dead on Saturday in the Evening, and gives that Sense to *S. Matthew's* Words, *Vespere autem Sabbathi*: Whereas the Author of the second Sermon supposes, That he rose on Sunday Morning, and shews these Words (*Vespere autem, Sabbathi, or Sabbathorum*) are to be understood thus, *When the Week was past*. But if this Homily be *Hesychius's*, it is not his of whom we speak, but his who lived in the Beginning of the Fifth Century. To the End of that Homily *Combefis* hath added the Fragment of a Place of *Hesychius's* Harmony of the Gospels, touching the Hour of Christ's Death. *Cotelierius* hath made an Abridgment of it in the beginning of his Third Volume Of the Monuments of the Greek Church. This Work contains the solutions of several Difficulties about the seeming Contradictions of the Evangelists.

*Hoeschelius* hath published, with *Adrian's* Introduction, the Titles of the Chapters of the Twelve lesser Prophets, and of *Isaiah*, bearing the Name of *Hesychius* also. This Work might also be his, who lived in the Fifth Century.

The Treatise of Temperance and Vertue, dedicated to *Theodulus*, which contains Two hundred Maxims of the Spiritual Life, is the same *Hesychius's*, for in the Thirty first Maxim of the first hundred, it is observed, That the Author dwelt in a Monastery, and lived under the Conduct of a Superior.

It is probable likewise that *Hesychius's* Church-History, a Fragment whereof is quoted about *Theodorus Mopsuestenus*, in the Fifth Council, Collection V. p. 470. and in *Justinian's* Edict, belongs to the Monk of the Fifth Century.

Lastly, we may attribute to this the Two Sermons, of which *Photius* recites some Fragments in the 269th. and 275th. Volumes of his *Bibliotheca*: The one is taken out of a Sermon upon *S. Andrew*, and the other out of a Sermon upon *S. James*, the Lord's Brother: Ifay the first is taken out of a Sermon upon *S. Andrew*, tho' in *Photius's* Title there is the Name of *S. Thomas*, because the Extract contains really a Commendation of *S. Andrew*, and there is now extant a *Latin* Translation of that whole Discourse on *S. Andrew*, in which *Photius's* Extracts are found. He says, in that Sermon, That *S. Andrew* is the first of the Apostles; the first Pillar of the Church, even before *S. Peter*, the Foundation of the Foundation it self. In the Sermon upon *S. James*, he says also almost the same Things of that Apostle, calling him, The Prince of Bishops, the Head or Chief of the Apostles, the Top of the Heads themselves, the most shining Lamp, the brightest Star. Thus they always extol the Saint, of whom they speak, above the others. *Cotelierius* tells us, in his Notes, He had collected many other Manuscript Pieces of this *Hesychius*, which he would have publish'd, if he could have hoped for a Life long enough.

There was another *Hesychius*, Presbyter of *Constantinople*, mention'd also by *Photius* in the 51st. Volume of his *Bibliotheca*. "I have read, says he, Four Discourses of *Hesychius's*, Presbyter of *Constantinople*, upon the Brazen Serpent: The Style of them is full of Ostentation, and calculated to stir up the Passions. He brings in the People of *Israel* speaking to *Moses*, and that Prophet making Speeches to the People. He relates also some Discourses of God to the People, and to *Moses*, and the Answers of *Moses* and the People, in the Form of Prayers or Excuses. These Speeches take up the greatest part of his Work, which maketh up a large Volume. That Author was Catholick, as far as one can judge by his Work.

We have none of those Discourses now, nor any Tract of that Author, but the loss of these Declamations is not very considerable.



## EUSEBIUS, Bishop of Thessalonica.

**E**USEBIUS, Bishop of Thessalonica, having sent to S. Gregory, his Reader Theodorus, with some Writings, he gave them to a Monk, named Andrew, whom he had formerly been acquainted with, who was shut up in a Monastery of Rome. This Monk, who was of the \* Sect of those who believed Christ's Flesh was always incorruptible, falsified them so that it seemed as if this Bishop had advanced some heretical Propositions: But S. Gregory knowing the Genius of that Monk, because he had made some Greek Sermons under his Name, discover'd that Fraud, and wrote about it to Eusebius of Thessalonica, as it appears by the 69th Letter of the Ninth Book of that Pope's Letters. Photius tells us, That same Monk had written a Letter to Eusebius, and pray'd him, for God's sake, to read it; and that Eusebius having read it, wrote him an Answer, in which he shews him at first, That he knew not how to write, and that he continually committed many Faults; wherein he was so much the more to blame because he forsook his Profession, and disturbed the Privacy which he had embraced, to carry on a Business which he was not at all fit for: He then attacks his Error, and shews first, against him, That the Word Corruption is not only applied to Sin, but the Holy Fathers used it to signify the Dissolution of Bodies. 2. He reprov'd him, for having maintained, That Christ's Body became incorruptible at the Moment of its Union to the God-head; an Opinion which was indeed Julian's (Bishop of Halicarnassus, turn'd out of his See by Justinian, for rejecting the Council of Chalcedon) tho' Andrew pretended to write in that Letter against the Errors of Severus and Julian. The 3d. Error he charged that Monk with, was of having said, That Adam's Body, before his Fall, was not created mortal and corruptible, whereas he should have said, That Man in his Nature was mortal and subject to Pain, but should by Grace have been preserved from Death and Sickness, had he not fallen. The 4th. Proposition he found Fault with, in Andrew's Letter, was, That he had written, That the World was incorruptible: He did also confute some more of Andrew's Propositions in that Writing, and exhorted him to a retractation. But this Monk, instead of following that Advice, made presently another Book, to defend his Errors, against which Eusebius wrote ten Books; wherein he shew'd, That Andrew, out of an intolerable Boldness, had gone about to make a new Exposition of Faith, whereas he should have kept to those made by the Councils; and that he had adulterated and mis-quoted many Passages of the Fathers. Then he confuted the four principal Errors, he had condemn'd in his first Writing. He shew'd the different Sences the Word Corruption is capable of, and how many ways it hath been taken. He cited several Places of the Fathers, for the confuting of those Errors, and laid open the Falsifications of the Places quoted by Andrew. He shew'd, That Christ was subject to natural, tho' not to vicious Passions, during his abode on the Earth, and that after his Resurrection he is become immortal and impassible. He did not matter the Name of Phibartotatre, that is, worshipper of Corruption, which Andrew gave to the Catholics, and omitted nothing that was necessary to maintain the Doctrine of the Church, and to render that of his Adversary ridiculous. His Style was plain and clear, pure enough, and did not want Judgment. There is nothing of him now extant. This is gathered out of the 162d. Volume of Photius's Bibliotheca.

## BONIFACE IV.

**B**ONIFACE IV. held the Roman See from 607. to 614. Bede says, That in that Pope's Time, Mellitus Bishop of London came to Rome, in the Eighth Year of the Emperor Phocas, and that he was present at a Council, which this Pope held at Rome, in the Year 610. in February; in which they made some Constitutions for the Church of England. Holstenius hath published a pretended Decree of this Council, wherein it declares, That Monks may be Bishops, and perform the Sacerdotal Functions; and a Letter of this Pope to \* Athelbert a King of England, in which he declares all those excommunicated that shall hinder the Execution of the Decree now mention'd, even the King's, Athelbert's, Successors. These two Monuments seem very suspicious to me. The Style of them is altogether barbarous, and they are fill'd with impertinent and frivolous Reasons: For instance, he says, It is evident that the State and profession of Monks maketh them fit to be Ministers of the Word of God, seeing they are call'd Angels, and Angels are Ministers; Which Reasoning is frivolous: but the reason he gives why they are call'd Angels, is yet more ridiculous. Monks, saith he, are cover'd, like Cherubims, with six Wings, the Cowle that covers their Head, makerh two, the Tunick's Arms make other two, and we may confidently say, the two extreams of the Habit, which covers the Body, are two Wings more. Thus you have the Cherubim's six Wings: This is some Monk's Fancy, rather than the Work of a Council of Bishops, or of a Patriarch.

The Letter of Pope Deusdedit, Boniface the IV's. Successor, directed to Gordian Bishop of Sevil, is a Monument evidently false. Isidore was Bishop of Sevil from the Year 600. to the Year 636. and Deusdedit held the Holy See in that interval. Thus the very Title does evince the Falsity of that Letter, it being evident that under Deusdedit's Pontificate, there was no Gordian Bishop of Sevil. The Author of that Letter declares, That according to the Decrees of the Holy See, married Persons, which accidentally stood together Surerics for their Children at the Font, ought to be put asunder, and may be married again; which is a gross Error, authorized by no ancient Constitution. In fine, the Style of this Letter is the same with the Pope's other Letters, forg'd by Isidore.

## JOHN PHILOPONUS.

**J**OH N, surnam'd Philoponus, that is, Laborious, a Grammarian of Alexandria, of the Sect of the Tritheites, flourish'd in the beginning of the Seventh Century, and compos'd several Books.

The first is a writing against Jamblichus the Philosopher's Treatise of Idols. That Philosopher had undertaken in that Treatise, to shew, That Idols had something heavenly in them, and that the Deity dwelt there; which he prov'd both from the wonderful Fabrick of Images, and the incredible things ascribed to them. Philoponus had refuted the two Parts of that Work with a great deal of Elegancy and Strength. Photius speaks of that work in the 216th. Volume of his Bibliotheca.

He wrote, moreover a Treatise of the six Days Work against Theodorus Mopsuestenus, dedicated to Sergius Patriarch of Constantinople; wherein he endeavours to demonstrate, That Moses hath related the History of the Creation of the World more plainly and conformably to the Phenomena's of Nature than any thing Plato said of it. Photius mentions that Treatise in the 43d. Volume of his Bibliotheca, and there is an Extract of it found in the 240th. Volume. It is divided into four Books, publish'd by Corderius, and printed at Vienna, in the Year 1630. in Quarto, together with a Tract of the same Author about Easter, whereof there is no mention made in Photius, who speaks of three Works more of the same Author. The first is a Treatise of the Resurrection, wherein he rejected the Resurrection of the Body. The second is a Writing against the \* Fourth Council, divided into four Parts; in which he maintains, That the Bishops of that Assembly approv'd Nestorius's Doctrine. And another Treatise against the Catechetical Discourse of Joannes Scholasticus, Bishop of Constantinople, concerning the Holy and Consubstantial Trinity, preach'd under the Empire of Justin junior. He hath also written several other Philosophical Treatises † upon Aristotle's Books, printed in several Places, and a Treatise against Proclus's Opinion of the Eternity of the World.

This Author was as pure, pleasing and elegant in his Style, as impious in his Doctrine, and weak in his Reasonings. One may see by his Treatise of Easter, that in his Time the Greeks used Leaven'd Bread in the Eucharist.

## THEODOSIUS, CONON, EUGENIUS, THEMISTIUS and THEODORUS.

**P**hiloponus's Treatise of the Resurrection was confuted by Theodosius the Monk, by Conon, Eugenius and Themistius. These three last made a Book, entituled, An Invektive, in which they treated him as a Man unworthy the Name of a Christian, tho' they agreed with him in not receiving the Council of Chalcedon. This Themistius seems to be that Heretick whose Fragments are found quoted in the sixth Council, who was of the Sect of the Agnoete, and had written an Apology for S. Theophobius; against which, another Monk, named Theodorus, of the Sect of \* those, who said the Deity had suffer'd, writ a Book; in which he did refute the four Arguments urg'd by Themistius, to prove that Christ was subject to Ignorance. They did both of them write indifferent, clear and strong. See the 23d. 24th. and 108th. Volumes of his Bibliotheca, for we have not now these Works.



## NICIAS.

**N**icias is another Adversary of *Philoponus*; he was call'd *Nicias*, and was a Monk: He compos'd a Book against the Seven Articles of *Philoponus*, mention'd in his Book, entitul'd, *The Arbitrator, or, the Judge*. His Style was plain and concise, his Answers satisfactory, and all to the purpose. He had also made a Treatise against *Severus*, and two Books against the *Pagans*. See *Photius* in the 50th. Volume of his *Bibliotheca*.

## ANTIOCHUS.

**A**NTIOCHUS, a Monk of the Monastery of *S. Sabas* in *Palestina*, liv'd in the beginning of the Seventh Century, when *Jerusalem* was taken by *Chosroes* King of *Persia*, and *Palestine* pillaged by the *Saracens*. He hath made a Book, entitul'd, *A Pandect of the Holy Scripture*, because it is made up of 190 Moral Discourses; containing Precepts and Maxims upon the principal Duties of a Christian, grounded upon Places of the Holy Scripture. In the 130th. he maketh the Catalogue of Heresies related by *S. Epiphanius*, to which he adds the Names of the Authors of Heresies, who appeared since. In the End there is a long Prayer, entitul'd, *Exomologesis*, to beg of God that he would turn away his Wrath from his People. The Preface speaks of the taking of *Jerusalem*, and with what Cruelties the *Saracens* used the Monks of *Palestina*. This Treatise is in *Greek* and *Latin*, in the first Addition to the *Bibliotheca Patrum*, and in *Latin* alone, in the last *Bibliotheca*, in which they have put the 81st. Discourse, a second Time, under another Title.

## JOHN, Bishop of Thessalonica.

**T**HIS Bishop, who is quoted in the 7th. Council, hath left us an Homily upon those Women that carried the Perfumes to imbalm Christ's Corpse. In that Homily he maketh divers Remarks, to set forth the Circumstances of our Lord's Resurrection: These are some of them. He saith, those Women came the night between the *Saturday* and *Sunday* to Christ's Tomb; That *Mary*, the Mother of *James*, was the Mother of Christ, so called, because she was Mother-in-Law to *James*, the Lord's Brother, that is, *Joseph's* Son by a former Wife; That she that accompanied her, was *Mary Magdalen*; That they found Christ risen; That the hour of his Resurrection is uncertain; That *Mary Magdalen* went a second time to Christ's Tomb, with other Women, very early; That she returned thither twice more; That the four Evangelists speak of four different Journeys of the Women to the Tomb; That there are five or six *Maries*; *Mary Magdalen*, out of whom Christ had cast seven Devils; *Mary*, the Mother of *James*, which is the Virgin-Mother of God, Mother-in-Law to *James* the Greater; *Mary*, the Mother of *James* the Lesser, and of *Joses*; *Mary*, the Wife of *Cleophas*, the Virgin's Sister; and *Mary*, *Martha's* and *Lazarus's* Sister. The distinction of these *Maries* may have some ground; but the four Journeys to Christ's Tomb, are a conjecture without probability. This Homily had already been published in *Greek* by *Sir H. Savil*, among the supposititious Homilies of *S. Chrysostom*; and *Combesis* hath published it with a Translation out of a Manuscript, in which it is attributed to *John*, Bishop of *Thessalonica*. He had found out one more, upon the Virgin's Assumption, little differing from the Writing attributed to *Melito*, but he did not judge it worth publishing. In the 7th. Council, Art. 4. are found some Fragments of *John* of *Thessalonica's* Dialogues, the first whereof was between a *Gentile* and a *Catholic*, and the second between a *Jew* and a *Christian*. In the 1st. he proves against the *Gentile*, That Angels and Souls may be painted, as being corporeal; and in the 2d. he shews, That the (b) Pictures of Christ and of the Martyrs, which were in use among Christians, are not Idols.

*Conc. Nic. 2.* so strictly forbidden in Holy Scripture, hath always been denied by the rankest Image-worshippers among Christians, and that with much seeming detestation. The Fathers of the 2d. Council of *Nice*, who were strenuous Patrons of Image-worship against the *Iconoclasts* of that time, did yet disclaim that Charge lately laid upon them by a Council at *Constantinople*, tho' the Reasons brought to clear themselves of

of it are very weak and frivolous, as the most learned Bishop of *Worcester* hath sufficiently evinced. Nor doth the Modern Church, tho' as gross Idolaters as the Heathens themselves, seem to bear any Impeachment more grievous than of Idolatry. And then 'tis no wonder, that this Writer, who perhaps was guilty of the same Sin, should assert, That the Pictures, then in use among Christians, were no Idols. And indeed, as they were used by the Church at first from the year 380; to *S. Gregory* the Great's time, viz. To represent the History of the Bible to the illiterate and ignorant Laity, or to adorn the Church withal, we do not account them Idols; tho' as the Christians for the first 300 years, and more, would not endure any Pictures in their Churches, witness that zealous Fast of *Epiphanius* in the Church of *Anabasis*; so it may reasonably be thought, it was the Foundation of that Image-worship, which soon followed in the more superstitious Ages. And if the Christians, of whom this Bishop speaks, made no other use of them, we acknowledge, That they are not Idols. But if the Pictures of Christ and his Martyrs were worshipped by those Christians of whom he speaks, according to the custom of those times, it will be impossible to excuse them from Idolatry, notwithstanding the distinctions made by the Image-worshippers, between an Image and an Idol; for in Holy Scripture, every Image being bowed down to and worshipped, tho' but with a relative Worship, is thereby made an Idol.]

## GREGORY of Antioch.

**G**REGORY Bishop of *Antioch*, who sat in that See from the year 572. to the year 608. made a Discourse upon the same Subject; but it is less Dogmatical, and contains nothing but *Prosopopœia's* of *Joseph* to *Pilate*, and of *Pilate* to the *Jews*; some Reflections of Death speaking to her self, and Complaints of the Women upon Christ's death; some Discourses of the Angel with the *Jews* and Women. and of *Jesus Christ* with those Women.

## JOHN, ARAUSIUS, HELLADIUS, JUSTUS, NONNITUS and CONANTIUS, Bishops of Spain.

**J**OHAN, an Abbot, and afterwards Bishop of *Saragosa*, *Braulio's* Brother, flourished towards the year 620. *Ildephonsus* assures us, That he was well read in the Holy Scripture, and that he laboured to instruct by his Discourses more than by his Writings; That nevertheless he had elegantly written some Prayers to be sung in Divine Service, and also a Table to find out *Easter-day* every year. We have nothing now of this Author.

The same *Ildephonsus* ranks among Ecclesiastical Authors, *Arausius* Bishop of *Toledo*, and his Successor *Helladius*; but seeing he confesseth, they have writ nothing, it was needless to encrease the number of Authors with them. This last had for his Disciple and Successor, one named *Justus*, a witty and a worthy Man, who had written a Letter to *Richilan*, Abbot of the Monastery of *Agali*, in which he shewed him, That he ought not to leave his Flock. These three Bishops governed the Church of *Toledo* from the year 606, to 634, or 635. This last signed the Council of *Toledo*, held under *Sisenand* in the year 633. and was but 3 years Bishop.

*S. Ildephonsus* puts also in the rank of Ecclesiastical Authors *Nonnitus*, Bishop of *Gironde*, who lived in the same time, but he speaks of none of his Works.

He speaks, lastly, of *Conantius*, Bishop of *Palenxo*, as of a Man as Prudent and Grave, as Eloquent and Learned; and he saith, he applied himself to regulate the Order of Divine Service; That he had made Hymns to new Tunes, and a Book of Prayers taken out of the *Psalms*. We have not now those Works.



## BONIFACE V.

**BONIFACE V.** *Bede* mentions three Letters of this Pope about the Conversion of the English. The 1<sup>st</sup>. is directed to *Justus*, who from Bishop of *Rechefer* became Archbishop of *Canterbury*, wherein he grants him the Pall, and congratulates him for King *Adelwald's* Conversion. The 2<sup>d</sup>. is directed to \* *Edwin* an English King, wherein he exhorts him to leave Idolatry, to worship the true God, and embrace Christ's Religion. The 3<sup>d</sup>. is to Queen † *Edelburgh*, [† wife of whom he congratulareth upon her Conversion, and exhorts her to endeavour that of the King *Edwin*.] her Husband.

## MODESTUS, Bishop of Jerusalem.

**MODESTUS**, Bishop of *Jerusalem*. We have no other Monument of this Author, who flourished towards the year 620. but an Extract of one of his Sermons mention'd by *Photius* in the 275<sup>th</sup>. Volume of his *Bibliotheca*. The first is taken out of a Sermon upon the Women of the Gospel, which carried Balm to anoint Christ. He tells us there, That *Mary Magdalen*, out of whom Christ cast 7 Devils, was a Virgin, and that she suffered Martyrdom at *Ephesus*, whither she went to *S. John* the Evangelist, after the Virgin's death. Which shews how far they were then from the Opinion which hath obtained since, That *Mary Magdalen* is the same with the Woman that was a Sinner, [Luk. 7. 37.] The 2<sup>d</sup>. Sermon of *Modestus*, mentioned in *Photius*, was a Sermon upon the death of the Virgin the Mother of God, which he calls, *A Dormitory Sermon*, after the manner of the Ancients. *Photius* speaks of no Extract of it; he only taketh notice, 'tis a long Discourse, containing nothing necessary, and nothing like the former. The 3<sup>d</sup>. Sermon is upon the Festival of the meeting [of Christ and *Simeon*] or the presentation of Jesus Christ in the Temple. *Photius* sets down an Extract of it, in which, the Vertues of *Anna*, and the Virgin's Purification, are discoursed of Figuratively and Rhetorically.

## GEORGE of Alexandria.

**GEORGE** of *Alexandria*. It is thought, That *George*, the Author of *S. Chrysostom's* Life, was the Bishop of *Alexandria*, who succeeded *S. John* the Alms-giver in the year 620, and held that See till 630. This Life is a great deal larger than that of *Palladius*, but less faithful, and full of many Untruths. His Style, in the judgment of the learned *Photius*, is very plain, and somewhat flat. He offends against the Laws of Grammar, and is not exact in the construing of Words. It is needless to make the Extract of this Life, because what it contains more than is in *Palladius*, and the other ancient Historians, is either false or doubtful. He hath often misrepresented the Matters of Fact, which he relates upon trust from other Authors. He alledges many of them contrary to the Testimonies of *S. Chrysostom*, and the Authors of his time. He hath counterfeited many Letters, and falsely attributed them to the Emperors *Arcadius* and *Honorius*, and Pope *Innocent*. He confidently asserts, contrary to the truth of History, That this Pope excommunicated the Emperor *Honorius* and Empress *Eudoxia*. He hath reported an infinite number of things evidently false. *Photius*, who made a long Extract of this Life, confesses himself, That he hath said many things contrary to the Truth of History; but he thinks, the Reader may pick out that which is true and useful, and pass by the rest. Methinks it were better and fitter to fetch things out of the Originals, than to mispend ones time to read them in those ill Copiers and Plagiaries. This Work was published in *Greek* by Sir *H. Savil*. in the last Volume of *S. Chrysostom's* Works, printed at *Eaton*; together with the Life of the same Father by other later Authors, who copied out this Man's Fictions, and added others to them, after the manner of the modern *Greeks*.

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## HONORIUS.

**HONORIUS**, whose Name! became so famous by reason of his Condemnation in the 2<sup>d</sup>. Council, was raised to the Pontificate the 13<sup>th</sup>. of May, 626. and died October 11<sup>th</sup>. 638. Besides the two Letters he hath written to *Sergius* upon the Question of the two Wills in Christ, which will be spoken of in the Acts of the 5<sup>th</sup>. Council, where they are inserted, we have some others upon particular Matters. The 1<sup>st</sup>. is directed to the Exarch *Isaius*, to whom he complains, That certain Bishops advised a Lord to forsake *Adalude*, the lawful King of the *Lombards*, to side with the Tyrant *Arioualde*; and he desires him after having restored *Adalude*, to send those Bishops to Rome to him, that he may punish them for their Disloyalty. We learn of *Paul*, the Deacon, That *Adalude* was turned out by the *Lombards*, because he had lost his Senses, and that *Arioualde* was put in his room. The Second Letter of *Honorius* is directed to the Bishops of the Provinces of *Vepice* and *Isria*. He recommends to them *Primogenius* whom he had Consecrated to be Arch-Bishop of *Grado*, and prays them to admit him into the place of him who had been deprived of that Church.

The Three next Letters are concerning the Question of the Two Wills in Christ. The Fifth and Sixth are taken out of *Beda*; Therein he congratulates *Edwin* King of *Northumberland* for his Conversion, he exhorts him to perseverance in the Faith and Piety; he recommends *S. Gregory's* Works to him for his reading, and tells him, He sends Two Palls to both the Metropolitans of his Kingdom.

The Sixth ought to be directed to those Two Metropolitans, Named *Honorius* and *Paulinus*, the one Arch-Bishop of *Canterbury*, the other of *York*. He exhorts them to discharge the Duties of their Ministry worthily, and grants to them, That when either of the Bishops of those Two Sees shall happen to Die, the Survivor may Ordain another in his room.

*Honorius's* Two last Letters are taken out of the Collection of Canons of Cardinal *Deusdedit*. In the First directed to the Bishops of *Epirus*, he tells them, That he sends them the Pall for *Hypatius*, whom they had ordained Bishop of *Nicopolis*; but because he had been suspected of having had a hand in his Predecessor *Sotericus's* Death, his Will is, that when the time of Peace shall give him leave, he should come to *Rome* to clear himself by (i) Oath before *S. Peter's* Tomb, from having been any ways accessory to it; and he says, That *Sotericus* had thus cleared himself from some Suspicions against him. The Second is directed to *Sergius* Subdeacon, about a business concerning the Bishop of *Cagliari*. That Bishop was at variance with certain of his Clerks; the Parties had been cited to *Rome*; the Bishop had appeared there, and his Clerks being not come thither, the Pope had sent an Advocate from *Rome* to bring them; but the Governour of *Sardinia* detained them in *Africk*, to keep them out of the Pope's Jurisdiction, which obliged him to intreat *Sergius* to sue to the *Præfatus Prætorio* to do him Justice, by ordering that Governour to send those Clerks to *Rome*. He transmitted to him at the same time a Copy of *Valentinian* and *Theodosius's* Law, to support his pretension.

[ (i) Oath before *S. Peter's* Tomb. ] This Action, tho' but a Ceremony in Swearing, yet being intended as a piece of Divine Honour to *S. Peter*, was an Idolatrous and sinful Custom which crept in with Saint-Worship.]

## SOPHRONIUS.

**SOPHRONIUS** of *Damascus*, Elected Patriarch of *Jerusalem* in the Year 629, was one of the great opposers of the \* *Monothelites*; when he was but a Monk he opposed that Error springing up at *Alexandria*, and did his endeavours to hinder *Cyrus* from entertaining it. He was the first Patriarch that condemned it, and before he Died, he sent a Bishop to *Rome* to demand the solemn condemnation of it. *Photius* in the 231<sup>st</sup>. Volume of his *Bibliotheca* says, He had perused a Synodal Letter of that Patriarch, directed to *Honorius* then Governing the Church of *Rome*, in which he did exactly explain and defend the Doctrine of the Church; That he observed there, that *Magnus* had been Excommunicated, together with *Apollinarius*, and that *Theodore* had not been Banished out of the Church, tho' he did not agree with *St. Cyril*; That he distinguished there Two *Origen's*, the one Elder, the other surnamed *Adamantius*, altho' they be really the same; That he mention'd one *James* of *Syria* Author of the Sect of the *Acephali*; That he prayed *Honorius*, that, in case he had forgotten in his Letter something which he should have said, he would supply it, and amend what he should think amiss in it; That he cited the Testimonies of several Fathers, whereof *Photius*

*Sophronius*. [ \* A Sect, that held, that there was but One Will in Jesus Christ after the Union of the Two Natures. ]

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maketh the Catalogue, to confute those Men's Opinions, who pretended, there was but one Operation in Christ. This is the sum of that Letter, as it is reported by Photius.

This Patriarch of Jerusalem wrote also another Synodal Letter on the same Subject, directed to Sergius Patriarch of Constantinople, mentioned in the 11th Act of the 6th Council. It contains a long profession of Faith, in which, after a large dissertation upon the Mystery of the Incarnation, and having encountered the Heresies and Errours opposite to the Faith of the Church, he concludes, That Christ and Man in Jesus Christ have each their distinct Operation. He names and condemns an infinite Number of Hereticks. He asserts, The Souls to be Created when our Bodies are Formed, and that our Soul, like with the very same Bodies we have. He attributes the contrary Opinion to Origen, against whom he proves the Futility of his Arguments. Besides these Two Dogmatical Monuments, we have Four Sermons Fathered upon Sophronius, the first is on our Saviour's Birth, wherein the Cruelties of the Saracens, who had invaded the Town of Jerusalem, are mentioned. The second is a Panegyrick of the Angels, full of Praises and Prayers, as also the other Two (k) Sermons of the Praises of the Cross. Photius found out the true Style of that Author, when he observed, that he uses extraordinary Terms, and goes skipping along. By this Character it is plain enough, that it is another Volume of his Bibliotheca, in these words, "I have read a Book of Sophronius's for St. Basil, against Eunomius: he is more Learned and short than Theodorus: he does not keep close to all that Eunomius hath said, but undertakes to oppose and confute the principal points of Eunomius's Heresie; his Character is to be Peremptory and Decisive, his Style is Free and Plain, yet not Tedious, altho' he be full of Logical Arguments."

[ (k) Sermons of the Praises of the Cross. ] The Cross of Christ was at first a stumbling Block to the Jews, Foolishness to the Gentiles, and a Reproach to the Christians themselves, who were in derision called the Disciples of a Crucified God. No Jew therefore their Confessors, and Love to their Profession, they did frequently Cross themselves on their Breasts and Foreheads, to testify their sincere Belief, That Jesus who was Crucified was their Saviour, and that they were not ashamed of his Cross. These were the only Crosses, (or Crucifixes rather) that were used by the Christians for 300 Years and more after Christ, for Anselm says, *Crucis nec habemus, nec optamus*. We neither have Crosses, nor desire any. But after it pleased God to promise Constantine the Great Victory over his Competitors in the Empire, by making the Sign of the Cross to appear to him in the Air, with this Inscription, *In hoc signo vinces*, which he therefore put immediately into the Imperial Standard to be Adored by all his Soldiers according to the Custom, and was always Victorious with it, it ever after came to be in very great Esteem and Honour among the Christians. Wooden Crosses were made and placed in the Publick Markets, the Sign of the Cross was used in Celebrating the Sacraments, Honourable Titles were given to it by the Fathers, who called it, *Signum Fidei*, *Trophæum Domini*, *Signum Christi*, &c. At last in this Superstitious and Idolatrous Age it was admitted into the Church, together with the Images of Christ, and his Saints, Excessive Praises bestowed upon it by this, and other Bishops, in their Sermons, who were Zealous for Image-Worship, and became an Object of Adoration together with them.

Euseb. de vit. Const. lib. 1.

Aug. in Joan. Tract. 118. Niceph. l. 8. c. 32.

There is a bad piece, intitled, S. Peter's and S. Paul's Journeys, tho' S. Peter's only be mentioned, attributed to Sophronius of Jerusalem, but 'tis a ridiculous Forgery, nor worth mentioning.

We may more justly attribute to Sophronius of Jerusalem, S. Mary the Egyptian's Life,

Quoted in the 7th Council, Act 4. by S. John Damascene, in his (l) Book of Images, and by Nicephorus Calist. l. 7. c. 3. In the 7th Council are cited Two fragments of a Discourse of Sophronius's upon S. Cyrus, and S. John, for the Images of Saints. A Book likewise called the Spiritual Meadow, [*Limonarium*, or *Pratum Spirituale*], is attributed to him. He Died in 636.

[ (l) S. J. Damascene's Book of Images. ] This Writer, who is reckoned among the Fathers of the Church, and much Quoted by Romish Authors in their Controversie with Protestants, was a Credulous and Superstitious Person, a great Patron of Images, and a Zealous Defender of Image-Worship, and the other Errors which sprang up about his time. Inasmuch, that it is no wonder that we meet with Books of such Titles as this under his Name, better becoming an Heathen than a Christian, for which Reason his Writings are of small Esteem with Judicious and Pious Men.]

Cal. adv. Bar. p. 83.

## JOANNES MOSCHUS.

Joannes Moschus.

THE Author of *The Spiritual Meadow*, is called Joannes Moschus \*, Presbyter and Monk, who having run through the Monasteries of the East, came to Rome with his Scholar Sophronius, believed to be he, we have now spoken of, tho' without any certain proof. He gathered

\* Sur-named Evi-ratus.]

gathered into that Book what he had learned of the Life, Actions, Sentences, and Miracles of the Monks of divers Countries. There he relates many strange Stories, and Miracles that deserve little Credit. We shall not stand to relate them, but shall only remark what may be useful to clear the Church-Discipline. He observes in the Third Chapter, There was a Presbyter who did Baptize, and Anoint the Baptized with the Holy Chrism; but that he would have left that Function, because that when he Baptized Women, he felt some Motions troublesome to him. In the 25th he says, That a Friar having pronounced the Words of Consecration upon some Loaves he had brought to Offer upon the Altar, when the Priest offered them, he did not see the Holy Ghost coming down, as it used to do, and that he was warned by an Angel, that those Loaves had been Consecrated before, because that Friar had pronounced in the way the Words of Consecration, and that this Priest forbade them afterwards to suffer any other to learn them, but such as were to offer the Holy Sacrifice, and that no Body should pronounce them, but in the time of the Consecration. In the 26th he reports, That a Monk, to prove there was no Salvation to be had out of the Church, had shewed to one of his Brethren engaged in Nestorius's Error, Hereticks in a place full of Fire and Filth. In the 27th he says, A Priest would not say Mass, unless he saw the Holy Ghost descending upon the Altar, tho' the Hour of the Celebration of it ought always to be the same. In the 29th he relates, That a Stylite Monk of the Communion of the Catholics, sent to another Stylite of the Sect of the Severians, for a share of his Communion Bread, and that having thrown it into boiling Water, it was presently dissolved, but that having afterwards thrown a particle of the Eucharist of the Catholics into it, the Water cooled, and the Eucharist remained intire, without moistening it. In the 30th he relates another (m) Miracle of the Eucharist, That a Severian having forced his Wife, a Catholick, to throw the Communion Bread away, he did see it shining in the Mire, and that Two Days after he had seen an Ethiopian, saying to him, We are both Condemned to the same Torment. In the 44th he says, That a Friar who had been negligent during his Life, was after his Death seen by an Old Man in a great Fire up to the Neck, and telling the Old Man, he was beholden to his Prayers for the favour he enjoyed, of not having his Head also in the Fire. In the 45th he says, A Recluse promised the Devil, he would (n) Adore the Virgin's Image no more, to be delivered from his Temptation, and that he was reproved by his Elder for doing so. In the 47th he relates, That the Virgin having appeared Twice to a Jester, uttering Impious Speeches against her, and having warned him to do so no more, but to no purpose, she appeared to him the Third time, and that having Signed his Hands and Feet with the Sign of the Cross, he found himself, when he awoke without Hands and Feet. In the 79th he observeth, It was the Custom in Constantinople, to keep the Eucharist they received on Holy Thursday, to the Holy Thursday of the next Year; and that a Catholick being Servant to a Severian, having left with his Master the Key of his Chest where he had laid up the Eucharist in a Linen-Cloth, the Master having designed to burn it, because his Servant did not come back, found that the particles of the Eucharist had brought forth Ears of Corn. He relates in the 176th Chapter,

[ (m) Miracle of the Eucharist, &c. ] It is really very strange to meet with so many Miracles in this Age in the Writers of it, whereas in the Three precedent Centuries we find little or no mention of any. Yea, S. Chrysostom says, *Nos miraculis nequaquam indigemus quæ nunc non habemus*, &c. As we have no Miracles, so we want none. The Faith having been sufficiently confirmed by Christ and his Apostles, Miracles afterwards became useless, and therefore ceased. But when the Church began to Preach *Alterum Evangelium*, another Gospel, and such Doctrines were Imposed and Taught as neither Christ nor his Apostles had ever wrought any one Miracle in Confirmation of, it was thought the readiest way to gain credit to the Imposture, either to feign, or outwardly do some Miracles, which might extort Belief from the Vulgar. To this end did not only Men but Devils conspire together in working Lying Wonders to confirm the Adoration of Images, the Sacrament, Saints Relicks, and the like. Strange things were done thro' the Artifices of Satan by the Martyr's Bones, stranger related by the Preachers in their Sermons, and by Historians in their Legends. Many wholly feigned, others in part, or in shew only acted, till Superstition and Idolatry at last was fully established, and by these Delusions are still upheld in the Church of Rome. Indeed S. Austin says, That several Miracles were done in his time at the Martyrs Tombs, and by their Relicks, but as he something scrupled the Truth of them, so he was willing to let them pass as such, because the Faith was confirmed by them, and there appeared no other end of them but to advance the same Worship that the Church professed. Had they been made a Foundation of Saint-Worship, as afterward they were, he would certainly have rejected as forged, or wrought for a false end and intention, as it is commanded.]

[ (n) Adore the Virgins Image. ] Among the Images of Saints which were admitted into the Church in this Age, and became Objects of Divine Worship, the Image of the Virgin Mary the Mother of God had a chief place. And tho' this Story were true, That the Devil did Tempt a Monk to Abjure the Worship of the Virgin's Image, which is really a Doctrine of Devils, yet the Artifice of Satan in this Temptation could be no other than this, To Establish that Doctrine as Divine, which he had secretly first brought into practice, by endeavouring openly to extort it from the more Zealous Practicers of it. And so make his Diabolical Delusions pass for Sacred and Divine Truths.]

Joannes Moschus.

Gal. 1. 8.

Canis in loc. Theol. l. 11. c. 6.

Aug. de Civ. Dei, l. 22. c. 10.

Deut. 13. 1, 5.

Medes Ap. post. of lat. times, p. 10, 24.



*Joannes Moschus.* That a young Jew finding himself in great extremity in a Desert without Water, and having called for Baptism on those that accompanied him, one of them Baptized him, by throwing Sand on his Head, Three times, and saying the usual Words, Such an one is Baptized in the Name of the Father, of the Son, and of the Holy Ghost, that presently after that Jew found himself better; that afterwards it was debated, whether that Baptism was good and valid, and that at last he was sent to Jordan to be Baptized there, and he that Baptized him was ordained Deacon. In the 196th he relates, That some Children of the Province of *Apamea*, would needs represent the Celebration of the Holy Mysteries, and that having chosen one of themselves to perform the Office of a Priest, and two others of Deacons, they set some Bread upon a Stone, and that he that acted the Priest did pronounce the Words of Oblation, which he had gotten by Heart, because it was the Custom of his Church, that Children should receive the Communion next after the Clerks, and being for that pretty near the Altar, they over-heard the Words of the Holy Sacrifice, which the Priests in some places used to utter aloud, that having thus performed all the Ceremonies before they brake the Bread to give the Communion, Fire came down from Heaven which consumed the Oblation, and the whole Stone whereon it was laid; That the Bishop of the place hearing of it, built a Monastery in that place, and made all those Children Monks. To this Example he adds that reported by *Ruffinus*, of the Baptism administered by *S. Athanasius*, who was then but a Child, to some other Children, and says, That *S. Athanasius* believed, those that receive Baptism out of fear, and without Faith, are nevertheless Baptized, tho' Baptism does them no good. In the 207th, There is mention made of Two Angels who stood Sureties for a Girl which had a mind to be Baptized. In the 214th, It is observed, They Baptized in the East on the Day of Epiphany, as well as on Easter-Day, and Whitsunday.

Such things as these are in that Book, which may be of some use for the Church Discipline. It is moreover full of an infinite Number of Relations, and Miraculous strange Stories, of Apparitions, Revelations, Visions, and Miracles, wrought by those Hermits, whether by foretelling things to come, by discovering Men's Thoughts, healing the Sick, commanding Lions and Wild Beasts, or working extraordinary Feats. Death it self did not hinder them from working Miracles, from the Grave they did speak to the Living, and wrought Miracles in their behalf. Among those wonderful Stories, of little Credit for the most part, there be found inimitable Examples of Virtue, extraordinary Austerities, excessive Fasts, wonderful Poverty, and such a Simplicity and Humility, as would sometimes pass for Soriticness; an immoderate Zeal against Hereticks, fierce Conflicts with Devils, and some Witty and Holy Answers. The Style of that Work is low and coarse. It was Translated into Latin by *Ambrosius Camaldulensis*, and Printed in Greek in the *Bibliotheca Patrum* 1624. *Cotelarius* Published at last the Greek of some Chapters which were before wanting, in his Second Volume of *Ecclesiastical Monuments*.

## GEORGIUS, Surnamed PISIDES.

*Georgius Pisides.* *\* Hexameron.* GEORGIUS, Deacon and Library-Keeper of the Church of Constantinople, Surnamed *Pisides*, wrote a Book in Iambick Verse upon the Creation of the World, which the Ancients call \* the Six Days Work. He writ also the Life of the Emperor *Heraclius*, the Persian War, a Panegyrick upon the Martyr *Anastasi*, and another Work intituled *Abarica*, [or *Avarica*, being an History of the *Avars*.]

We have the first Work of this Author, which is Dedicated to *Sergius* Patriarch of Constantinople, and another Poem of the Vanity of this Life, together with some fragments taken out of *Suidas*. He is a better Poet than Divine.

This is probably the same *Georgius* who made some Sermons in the praise of the Virgin, Published by *F. Combes*, whereof some are upon the Virgin's Conception, and his Mother's; others upon the Virgin's Birth, her Presentation in the Temple, her assisting at the Cross, and at the Sepulchre; they are full of Fables, (taken out of the Apocryphal Book of the Virgin's Birth, falsely fathered upon *S. James*,) and of extraordinary commendations of the Virgin, and her Parents. They are Declamations full of Descriptions, Exclamations, Rhetorical Figures, and Emphatical Terms, but void of Sense and Reason, and fitter for Sport than Instruction. The last of these Sermons is upon *S. Cosmus* and *S. Damian*.

EUGE-

## EUGENIUS, Bishop of Toledo.

*Eugenius, Bishop of Toledo.* EUGENIUS having lived in Solitude, and in the practice of the Monastical Life, near the City of *Saragosa*, was forced to be Bishop of *Toledo*, by order from the Prince. *Ildephonsus*, who succeeded him in that See, tells us, He wrote a Book of the Trinity, and Two little Books, whereof the one was in Verse of divers measures, the other in Prose; that he had also revised *Dracontius's* Work on the Creation of the World, and had made it a great deal better than it was, and had added to it the Work of the 7th Day.

*Sirmondus* hath Published *Eugenius's* Poems, containing several pieces on different Subjects. The Style of them is not very Polite, but the Fancies are very Exact and Judicious, and he is full of very Christian Sentiments. Cardinal *Aguirre*, in his *Notitia* of the Councils of Spain, promises a Letter of this *Eugenius* to *Protasius*, and a new Book of Epigrams that has never been Published.

He had a Predecessor named *Eugenius*, whom *Ildephonsus* ranks also among the Ecclesiastical Writers; but he speaks of none of his Works in particular; nay, he does not say he had written any. Wherefore we shall say nothing of his Life.

## APOLLONIUS, Presbyter of Novara.

*Apollonius.* THIS Presbyter hath composed a Poem of the Destruction and Ruin of *Jerusalem* by *Vespasian*. His Expressions are Noble, his Terms Poetical, and his Verses have a very sweet Cadence. This Work is divided into Four Books; he is one of the best Christian Poets we have. He makes no difficulty of calling upon the Muses, and to use the Names of Prophane Gods.

## JOHN IV.

*John IV.* THIS Pope did not enjoy the Roman See long, for he was raised to it in 640, and Died in 1641. *Anastasi* hath preserved in his Collections an Apology which he made for his Predecessor *Honorius*, in which he pretends, that that Pope was not in the Error of the *Monothelites*, who acknowledged but one will in Jesus Christ; and that when he said, there was not Two wills in Christ, he understood it of Two contrary wills, or of the inferior and superior part, that is, of Concupiscence which is contrary to the rational will; but he never meant, that there was but one will only in Christ, consisting of the Divine and the Humane will united into one.

We have yet Two Letters of this Pope; the First is written to the *Irish* Abbots in the Name of *Hilarius*, Arch-Priest of the Church of *Rome*, holding the See, during the vacancy, in the place of *John*, who was Elected, but not Consecrated yet, and of Two other Officers of the Roman Church, the one having the Title of Secretary of State, the other of Counsellor. They reprove them for not keeping *Easter* at the same time with other Churches, and for retaining some Relicks of *Pelagianism* among them.

The Second Letter is to *Isaac* of *Syracuse*. He declares therein, That Monks ought to be permitted to chuse, and put into the Churches given them, such Priests as they will, yet with this Proviso, That if they do any thing against the Bishop, they shall be punished by the Synod.

THE



## THEODORUS I.

**THEODORUS I.** After John IV's Death, THEODORUS was chosen in his room, in November, the Year 641. He wrote two Letters, and a Memoir, against Pyrrhus, Patriarch of Constantinople, who had been depriv'd, and Paul put in his room. 'Tis to this last Theodorus's first Letter is directed. He sends him Word, That Pyrrhus ought to be condemned and deposed in a Synod, for commending Heraclius, and going about to make a new Profession of Faith. He tells him, That in case he could not get him condemned in his Country, he must only pray the Emperor to cause him to be brought to Rome, and that he will get him judg'd in a Council. The Second Letter is directed to the Bishops who had ordain'd Paul. He finds Fault with them for ordaining him before they had deposed Pyrrhus, and for giving him the Title of Most Holy. He takes notice of the Reasons, why he should be condemned; 1. Because he had commended Heraclius; and, 2. Because he had made a new Profession of Faith, contrary to the Apostolick Doctrine, against the Prohibition of the Councils of Ephesus and Chalcedon. In the Memoir he exhorts the Eastern Bishops, to preserve the Ancient Faith of the Church, and to reject the Novelties brought in by Pyrrhus, and his Confession of Faith.

## MARTIN I.

**MARTIN I.** being ordain'd Bishop of Rome, in July 649. held, in October following, a Council of 105. Bishops against the Monothelites; in which he condemned Sergius and Pyrrhus, who had been formerly Bishops of Constantinople, and Paul, then in Possession of it. At that Time the Emperor Constantine sent the Exarch Olympius into Italy, with an order to force the Bishops of Italy to receive the \* Type published by him. Olympius found the Pope, the Bishops and the Clergy of Italy in a very contrary Disposition, and was forc'd to enter into Agreement with Martin; but this Exarch being dead, a while after, in Sicily, where he had the Command of an Army against the Saracens, the Emperor sent Theodorus, surnamed Calliopas; who caused Pope Martin to be taken away by Force, in July 653. He remained a whole Year in the Isle of Naxos, and came not to Constantinople till towards the end of 654. from whence he was banish'd into Chersona, where he died, in 656. in June.

We have Seventeen Letters of his.

The First is a Circular Letter, to all Bishops, to let them know, He had condemned the Error of the Monothelites.

The Second is directed to Amandus Bishop of Utrecht, who had written to him, That he was so much grieved to see the Disorder of certain Clergymen, who committed the Sin of the Flesh after their Ordination, that he had a mind to leave his Bishoprick, to live in Peace and Quietness. He dissuades him from that Design, and advises him to deal with those Sinners with all the Severity that the Canons allow; declaring, That all those that are fallen, after their Ordination, shall remain suspended for ever, and be for ever disabled from performing any Sacerdotal Function: That they shall pass their whole Life in Penance, for the Expiation of their Fault; For, saith he, if we chuse persons of innocent Life, to be promoted to Orders, with how much greater Reason should we hinder those who are fallen after their Ordination, from meddling with the Holy Mysteries with defiled Hands, and polluted with Crimes? Let them therefore be deposed for ever, according to the Decrees of the Councils; to the end that the Searcher of Hearts, who will not suffer any of his Sheep to perish, seeing the sincerity of their Repentance, may forgive them at the Day of Judgment. Then he exhorts that Bishop to undergo any manner of Pains, Torments and Toil for the Salvation of his Sheep, and the Service of God. Lastly, he gives him notice, that he hath condemned the Monothelites, in a General Council of his Brethren, and sends him the Acts themselves, to the end he may publish them, and cause them to be received in his Country. He prays him to persuade King Sigebert to send some Bishops to the Holy See, that they may carry home the Acts of that Council, and joyn with him in the Defence of the Faith.

The Third is directed to the Emperor Constantine, in the Name of the whole Synod. He acquaints him, That he hath condemned the Error of the Monothelites, in a Synod, of which he sends him the Acts.

The Fourth is to the Bishop of Carthage, and to all the Bishops of Africa. He approves the Confession of Faith they had sent him, and sends them the Acts of the Council.

In the Fifth he makes John Bishop of Philadelphia, to whom he writes, his Vicar in all the East, giving him Power to make Bishops and Priests in the Churches of the Patriarchates of Jerusalem and Antioch, to receive those that will renounce their Error, and to confirm them in their Churches, provided there be no other Canonical Impediment: For, saith he, we

[\* An Edict put out by the Emperor Constantine, at the Desire of Paulus Bishop of Constantinople, a Monothelite; where-by it was prohibited to dispute about the Operations and Wills of Christ.

ought to be the Defenders, and not Betrayers of the Canons. Thus he will not have him to confirm them, who have chosen themselves, nor those whose Election was not Canonical. He mentions particularly the Election of Macedonius Bishop of Antioch, who was made Bishop in a strange Country, without the Consent of the People, and without a Decree of Election, as well as that of Peter Bishop of Alexandria. He will have them that shall be admitted, not only to abjure the Error of the Monothelites, but moreover to condemn Theodorus, Cyrus, Sergius, Pyrrhus, Paul, and all of the same Opinion with them, to reject the Type, and to make a clear Profession, That they believe two Wills in Christ. He appoints two Bishops, named Theodorus and Antony, with an Abbot, to help him in that Function, and then he directs the three next Letters, to exhort them to joyn themselves with that Bishop, for the Defence of the Faith. In the last he speaks of Stephen, an Eastern Bishop, whom he had also made his Vicar. He explains, that Matter in the next Letter, directed to Rantolus, in which he complains, That they had accused that Bishop, and hindered him from receiving the Letters which he had sent him, to ordain Priests and Bishops. He repeats also here, That those Bishops ought not to be confirm'd, who have been elected in another Town, than that whereof they are Priests or Bishops, and without the Consent of the Bishop or the Metropolitan; thus he declares void all the Ordinations made in Siphronius's Patriarchate, which had not been done by his Authority.

In the Tenth he recommends his Vicar to a great Lord, named Peter, in Constantinople. In the Eleventh, to the Church of Jerusalem, he acquaints them with the Condemnation of the Error of the Monothelites, and declares void the Ordinations of Macedonius, Patriarch of Antioch, and Peter Bishop of Alexandria.

In the Twelfth he declares to Paul of Thessalonica, That he hath excommunicated and deposed him for his Errors.

In the Thirteenth he acquaints the Church of Thessalonica with Paul's Condemnation, and exhorts them to avoid his Heresy.

In the Fourteenth, to Theodorus, he relates what pass'd, when he was violently taken away from Rome. He says, That he coming out of the Constantinian Church, encompassed with Guards, they said in the presence of the Exarch: Anathema to him that believes, that Martin did change or will change the least Word in the Faith: Anathema to them that shall not persevere in the Orthodox Faith unto death. That Calliopas hearing this, said, He had no other Faith; that he answered him, He would defend that Faith unto Death; and as for the other things charged on him, he was altogether innocent of them; that he had never writ to the Saracens, that he sent them no money neither, only that he had given some Alms to some Servants of God coming to Rome; that it was false that he had utter'd anything against the Respect due to the Virgin, and that he pronounced Anathema to whosoever did not reverence and adore her. These are the Terms used by him, non honorat atq; adorat; but the Term of Adoring is not to be taken strictly, for in the next Letter they make Calliopas say, He was come to adore the Pope, that is, to pay his Respects to him.

He relates yet the same Story more at large in the Fifteenth Letter, directed to the same Theodorus, where he says, That foreseeing what was to come, he had withdrawn himself and all his Clergy into the Constantinian Church, thus named, because it was the first that Constantine had built, near the Bishop's Palace; that he was there the Saturday, 13th. of June, in the Year 653. when Calliopas came to Rome with an Army; that he sent some of his Clergy to meet him; that Calliopas told them, That he was come to adore the Pope, that is, to pay him his Respects; that, notwithstanding, the next Day, being Sunday, he sent Word, That he was too much tired to come to him; that on Monday he sent word to the Pope by his Secretary, he ought not to call Men together, nor prepare Arms and Stones to defend himself; that Martin shewed to them he had sent, that this was false; that he lay sick ever since October, and had set his Bed before the Altar; that about Noon a multitude of armed Men entred into the Church with a great deal of Tumult, and that they broke, at their entering, all the (o) Tapers in the Church. Then Calliopas shewed an Order from the Emperor, declaring, That Martin was to be turned out of the Holy See, and to be sent to Constantinople, and another Bishop be put in his room. Which says he, was never done; for in the Bishop of Rome's Absence, the Arch-deacon, the Arch-priest, and the principal Secretary do occupy his Place. Martin, unwilling that any Body should be kill'd for him, yielded himself presently to them, and begg'd only some of his Clerks to accompany him. Calliopas finding no Resistance, bad

always lighted up at the Reading of the Gospel, and in some Places at the interpreting of it, and that at Noon-day. At last it was imposed by Gregory the Great, and confirmed by Sabinian, anno 606. Many of the Fathers inveighed fiercely against this Custom, in the Massilians or Eubites, Cur diem Lucernis Script. Brit. infringimus, says Tertullian, Quis lucernas vana proferre compellit? And so Lactantius, Num mentis compos putandus est, qui davori luminis Candelarum lumen offert pro munere? But Superstition prevailing in the Church brought in this with other Ceremonies, which, if the most noxious, had been more tolerable.]

[ (a) Tapers in the Church. ] As several other Heathen and Jewish Ceremonies were received by the Christians, in compliance with the Jews and Gentiles, that their Conversion might be the more easy: So this of burning of Tapers in their Religious Assemblies. At first they were indeed lighted only at the keeping of their Vigils, to which not Religion but necessity obliged them; but afterward, in Jerusalem's Time, they were lighted up upon the Tombs of the Martyrs, in honour to them, and in the Eastern Church, were

Martin I.

Baleus Cent. 1. Script. Brit. Tertul. in Apolog. LaB. Inf. 1. 6. c. 2. Martin



*Maximus* came along with them to his Palace, when he obeyed all his Clergy came to him the next day, and many were ready to go along with him; but that same Night, he was violently carried away, without suffering any Body to accompany him, but his Men Servants and a Cook. From thence he was carried away to the Isle of *Prochor*, where he staid one year, at the end of which he was brought to *Constantinople*. This is the Abridgement of what is contained in that Letter.

The Particulars of his *Life* and *Confession* are related in a Letter or Memoir, written under the name of a good Christian to the Bishops of the West. He says, That *Martin*, being come up to that Haven, high the Church of *S. Euphemia*, the 17th. of December, he was left all the day long in the Ship, that rowing in the Evening they took him into a Boat, and carried him to the Prison of the Court of Guards, where he was shut up four Core and thirteen days, no Body being suffered to speak to him; That after that space of time, he was brought into the Court Chamber of the Emperor, where the Doctors and Witnesses, prepared against him, were ordered to appear; they were Soldiers, and called Men, who accused him of conspiring with *Olympius*. *Maximus* refused and excepted against the Witnesses they brought against him, and maintained he was more innocent by far than those Witnesses themselves, and all the rest that sided with *Olympius*; that he came to *Rome* in quality of Exarch, that he had the Authority and Power in his Hands, and that they were forced to obey him. After this Tumultuary Information, they carried him to a Terrace, where they stripped him, and loaded him with Chains, dragged him through the Town, and put him in the Prison of the *Pratorium*, laden with the Burden of his Chains, and brought to the last extremity. The next day, the Emperor coming to visit *Paul* of *Constantinople*, who was ready to die, and acquainting him with what was done, that Bishop moved with a remorse of Conscience, fetched a deep Sigh, and turning him aside, said: Alas! 'Tis to add to the Account I am to give to God. The Emperor asking him, why he said so? Is it not great pity, answered he, Bishops should be thus abused? And he earnestly besought the Emperor to suffer it no longer. After *Paul's* death, *Pyrrhus* sought to be restored; but many opposed it, because of the retraction he had made at *Rome*. They sent to *Pope Martin*, to ask him about the Passages of that Affair; he answered, That *Pyrrhus* came voluntarily to *Rome*; That his Predecessor *Theodorus* made him welcome; That he was entertained at the cost of the *Roman* Church, the custom whereof was to find with Victuals all the Strangers who fled thither. They would have forced him to say, That *Pyrrhus* had signed his retraction by force; but he declared, he would always speak the Truth. After having staid 8 days in that Prison, they fetched him out of it, to banish him to *Cherson*, where he died the 16th. of September, in the year, 656. having suffered much. He wrote two Letters from that place of his Exile, which are the two last, in which he represents his Wants, and the Poverty he suffered in that Country. He prays his Friend to send him some relief from *Rome*. For, saith he, if *S. Peter* feed so many Pilgrims at *Rome*, it is very meet he should assist us, who are his Ministers, and suffer so much for the Truth and Religion.

This *Pope's* Constancy and Firmness appears in his Letters. They are well written, with Strength and Wisdom; the Style of them is great and noble, and worthy of the Majesty of the Holy See. The third, and the next, are found in *Greek* and *Latin*; either he wrote them himself in those two Languages, or they have been translated by some Body of that time.

## S. MAXIMUS.

*MAXIMUS*, descended of a noble Family of *Constantinople*, having been a while chief Secretary of State to the Emperor *Heracius*, withdrew himself into the Monastery of *Chrysopolis*, of which he was Abbot. The fear of the Barbarians Incurfions, and the Errors spreading at *Constantinople*, forced him to fly into *Africa*, after *Heracius's* death, in the year, 641, of the vulgar *Era*. There he stoutly opposed the Error of the *Monothelites*, and prevailed with the *Africans*, to join themselves with *John* Bishop of *Rome*, to condemn their Opinions. It fell out, that *Pyrrhus*, Patriarch of *Constantinople*, and Head of that Party, who was banished out of *Constantinople*, because he was accused of having Poysoned the Emperor *Constantine*, fled into *Africa*, where he met with *Maximus*, with whom he fell into Discourse, and yielded or feigned to yield to his Reasons; and hoping to be restored by the *Pope's* help, he resolved to go to *Rome* with *Maximus*. Being arrived there, he presented an Orthodox Confession of Faith to *Pope Theodorus*. But hearing afterwards from the Exarch of *Ravenna*, that the Court was of the Party of the *Monothelites*, and that he could not be restored, unless he altered his Mind, he retracted his Opinions, and embraced again his first Tenets; which forced *Pope Theodorus* to condemn him in a Council, in which his Condemnation was signed with Ink, mixed with some of our Lord's Blood.

*Maximus*

*Maximus* was the Man that did thus stir up the *Romans* against the *Monothelites*, and there is no doubt but he had a good share in the Council *Pope Martin* held at *Rome* against *S. Maximus* them; and therefore the Emperor *Constant's* Anger did equally break out against him, and *Pope Martin*. They were brought to *Constantinople*: *Maximus* appeared often before the Judges, and was condemned to Banishment in the year 655. He was sent into a small Town of *Thrace*, named *Byzias*, whither *Theodorus*, Bishop of *Casarea*, went to see him, to oblige him to yield to their Opinion; but when he could not prevail with him, they brought him back to *Constantinople*; and by a strange Cruelty, after he had suffered much, they cut off the Hand and Tongue of him, and his Disciple *Anastasius*; then he was sent into Prison in a Castle, called *Schemre*, where he died, Aug. 13. 662.

This Father wrote a great many Works. Some of them have been published in divers Collections; but *Combes* hath published a good number of them in *Greek* and *Latin* in two Volumes, printed at *Paris*, 1675. At the beginning of these two Volumes is found *S. Maximus's* Life, written by a *Greek*, younger than he, but pretty well acquainted with the Affairs of his time, and the Authentick Acts of this holy Man's Persecutions.

The first part of those Acts contains the verbal Process of what pass'd at *Constantinople* in the Emperor's Council, when *Maximus* was brought thither from *Italy*. In the first Interrogatory we find the Depositions of Witnesses accusing him of injurious Speeches to the Emperors. He defends himself against them, and maintains against the 4th. Witness, that he was in the right, when he said, That the Emperors, tho' Christians, were not Prelates. "For, saith he, he who does not offer upon the Altars does not Baptize, does not give the sacred Unction, does not lay on Hands, does not create Bishops, Priests and Deacons, does not consecrate Altars, does not wear the Sacerdotal Marks nor Habits, cannot be called a Prelate among Christians; therefore, in the Oblation at the Altar, the Emperor is named after the Bishops, the Priests, the Deacons, and the Clerks, in the rank of the Laity. Then they brought in his Disciple, who was accused of being an *Origenist*; but he purged himself from that Charge, by saying, *Anathema* to *Origen*. The same day, towards Evening, two of the Emperor's Officers, examined *Maximus* about the Conference he had with *Pyrrhus* in *Africa*. He related to them what was said in that Conference, and declared to them, he would not communicate with the Church of *Constantinople*, nor receive the \* *Ecthefis* nor the Type; and tho' they urged him to communicate with the Bishop of *Constantinople*, he said, he would not. He was brought again the Saturday following to the Palace of *Constantinople*, and declared a new, that he did Anathematize the Type, and would not communicate with the Church of *Constantinople* that received it. He said, in that Interrogatory, he was 75 years old, and his Disciple 37. Next after these first Acts, there be two Letters, the one *Greek* and *Latin*, written by *Maximus* to his Disciple; the other *Latin*, which is *Anastasius's* to the Monks of *Cagliari*. *S. Maximus* relates, in the first, that they would have forced him to say, That there are two operations in Christ, but that they make but one, because of the Unities, which he would not do. In the second, *Anastasius* does also reject that Opinion, and protests against the Violence used against them. The second part of the Acts contains the Conference which *Theodosius*, Bishop of *Casarea*, had with *Maximus* at *Byzias*, in the Presence of the Emperor's Commissioners; in which *Maximus* declares to him that he could not communicate with the Church of *Constantinople*, in regard, she received the Novelties of the *Monothelites*; *Theodosius* promised him, That, if he would communicate with the Bishop of *Constantinople*, they would reject the Type. He maintained, That that was not enough, and that they ought first to receive the Condemnation made by the Synod of *Rome*, held under *Martin*. *Theodosius* reply'd, That that Council was not valid, as having been assembled without the Emperor's Order. *Maximus* answered, There were many Synods assembled by the Emperors Orders, which he did not receive; as those held by *Constantinus* against the Faith of the *Nicene* Council, and that they did receive that which had deposed *Paulus Samosatensis*, notwithstanding it was held without the Emperor's Order; that it was ordered by the *Nicene* Council, That every year, two Councils should be held in the Provinces, without speaking of the Emperors Orders; and lastly, That which moved them to approve and receive Councils, was the Truth of the Doctrine they established. This brought the Dispute to the Doctrine of the one Operation only. *Theodosius* undertook to prove it by supposititious Passages of *Pope Julius*, of *S. Athanasius*, and of *Gregory Thaumaturgus*; but *Maximus* having answered him, they were *Apollinarius's*; he produced two more, under *S. Chrysostom's* name, which *Maximus* maintained to be *Nestorius's*, and proved it immediately. Then he explain'd a Passage of *S. Cyril*, after which it came again to be disputed whether they should say, One or Two Operations; and at last *Theodosius* said, he was ready to sign, That there were Two Natures, Two Wills, and Two Operations in Christ. *Maximus* reply'd, It did not belong to him, who was but a Monk, to exact Professions of Faith from Bishops; but that, if they were really of that Mind, they might write about it to the Bishop of *Rome*; and that though they were agreed in the Doctrine, he could not communicate with them, till they had blotted out of \* the Sacred Tables, which they recited at the Altar, the Names of those who had been anathematized in the Council of *Rome*; notwithstanding that he did advise them, That the Emperor should send an Address to the Bishop of *Rome*, and the Patriarch a Synodical Decree, agreeable to the Orthodox Doctrine. *Theodosius* promised him, that it should be done; yea, and engaged

[\* A Confession of Faith composed by *Serapion*, and put out by *Heracles* as a compleat rule of Faith, whereby the Doctrine of one Will in Christ was established, and imposed upon all.]

[Diptychs.]

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gaged him, in case he were sent thither, to go along with him. Being agreed about that, *S. Maximus* they went to Prayers, and (p) kissed the holy Gospels, the Cross, and the Virgin's Image, and touched them, to confirm their mutual Promises.

[ (p) *Kissing the Gospels, Cross — to confirm their mutual Promises.* ] These Ceremonies are also the product of the superstitious Worship which was established in this Age. For the Christians in the purer Ages confirmed their Oaths and Promises, by kissing the Gospels, testifying not only their belief of them, but their fear of falsifying their Words, lest they offended the God therein revealed, and incurred the Punishments threatened to Falshood and Perjury. But when the Christians did as it were deifie the Martyrs, Cross and Images, they used the same Ceremony toward the Cross, as having an equal Fear and Reverence for that as for God himself and his Holy Gospel.]

was the Emperor's Will, That he should approve the Type, and if he did do it, they would lead him to the great Church of *Constantinople*, and receive the Communion of the Body and Blood of Christ with him, and own him for their Father. He complain'd to *Theodosius*, That they did not make good what they had promised. *Theodosius* answering, That the Emperor was against it; *Maximus* declared, That the very invisible Powers could not force him to do what they required of him. This Answer provoked the fury of the Company against him, so that they abused him. But at last *Theodosius* having appeased the Tumult, *Epiphanius* asked *Maximus*, why he dealt with his Prince and Church as Hereticks, seeing, they owned two Wills, and two Operations in Christ? *Maximus* reply'd, That, if it was so, they should not urge him to sign the Type. *Epiphanius* answered, That that was done by a kind of Condescension. *Maximus* maintain'd stoutly, That they ought to declare aloud and firmly, the Orthodox Faith. *Epiphanius* ask'd him, whether he had subscribed a Profession of Faith against them? He said, he had. Hereupon *Epiphanius* threaten'd him, which he did not seem to matter much. The next day, the Consul *Theodosius* delivered him into the Hands of the Soldiers, which brought him to *Salembria*, and then to *Perbera*, till at last he was condemned to have his Tongue cut out. *Combes* hath added to these Acts, some pieces collected by *Anastasi*, relating to the Life and Actions of *S. Maximus*. An Invektive made by a certain Monk against the Cruelty used against him, and some Extracts of *S. Maximus's* Offices, taken out of the Books of the *Greek Church*.

The first of *S. Maximus's* Works is entituled, Questions upon the Holy Scripture, dedicated to *Thalassius* Presbyter and Abbot. He shews, in the Preface of his Work, That Evil is not an Entity, nor a real Quality, but a defect of the Creature, whereby it swerveth from its ultimate end, that is, from God; from whence he concludes, That all Evil comes from the want of the Knowledge and Love of God, because the only means of Salvation, is to know him, to love and serve him, renouncing the love of the Creatures, the Passions, the Lusts, and the vain Pleasures of this World. This Work contains Answers to 65 Questions. The 1<sup>st</sup>. is about the nature and use of Passions; the rest about some places of the Scripture. We must not look there for literal Explications of the difficulties that might occur about those places of the Scripture; they are allegorical Explications and mystical Observations upon places of the Scripture, or Questions of Divinity, which he takes an occasion to handle from those places. He made himself some *Scholias* or Glosses upon his own Work, where he explains some Terms used, and establisheth or clears some Rules and Principles propounded by himself.

*Plotius* did rightly observe, That this Work is very obscure and tedious to read; That he does so often wander from the Letter and the History, that one cannot keep pace with him; and those only who love Allegories and mystical Speculations, do relish him, and take pleasure in the reading of him.

The 79 Answers to some other Questions, are shorter, and less obscure than the former, but they are not less stuffed with Explications not at all pertinent to the Letter of the Scripture, and with mystical and moral Thoughts.

He follows the same Method in the Exposition of the 59<sup>th</sup> Psalm, as well as in that of the Lord's Prayer, where he loseth himself in his Mystical Speculations.

The Ascetick Discourse is more plain, 'tis a Dialogue between a Monk and an Abbot, in which the Abbot does instruct the simple Monk in the principal Rules of a Spiritual Life. He shews him, That the Love of God, and the Renouncing of the Creatures, are the Foundation of it; That the Love of our Neighbour is the effect of the Love of God; That Jesus Christ gave us a perfect Example of that Love; That we ought continually to fight against the Temptations of the Flesh and the Devil, mortifie our Passions, resist the Motions of

Lust,

Lust, reject Idle or Impure Thoughts, be constant in Prayer, have always the Fear of God before our Eyes. He complains, That the greatest part of Monks lived disorderly, and that their seeming Vertue was but Hypocrisie. He maketh an excellent Prayer to God for their Conversion. And adds, We ought to trust in his Goodness and Mercy, hoping for Salvation from him, which we cannot obtain by our selves. *Photius* speaking of this Work, says, It is useful for all Men, and chiefly for them that lead an Ascetick Life, because there he lays down the means how to become a Citizen of Heaven, by teaching Charitableness, and works of Piety. It must also be confessed, that this Treatise is of the Ascetick Books the most useful, not only for Monks, but all Christians likewise, because it does very well explain the Principles and Fundamentals of the Spiritual Life.

*Maximus* added to this Work 400 Spiritual Maxims, which he intitled, *Of Charity*, because there is many of them about Charity towards God and our Neighbour, in which that Holy Man places the whole Spiritual Life, as being perswaded, all other Vertues and Duties are but Branches and Parts of it. There be sundry of those Maxims containing Precepts and Rules touching the Actions of Life, and those are the most useful; but some of the other contain nothing but Spiritual and Mystical Thoughts. *Photius* takes notice, that the Style of these Two Works is clearer and more elaborate than any of the rest, and that they cannot be found fault with, unless it be because he did not always make use of the purest terms.

The Two Hundred Theological and Oeconomical Maxims, contain not only Principles of Divinity, but also Maxims of Morality, and they would deserve, says *Photius*, to be compared with the Four Hundred Maxims above mentioned, if the great number of Allegories that they are filled with, did not render them more like the Questions to *Thalassius*. To these Chapters is annexed a Writing to *Theopemptus*, upon Three Texts of the Gospel, entirely agreeing with the Answers to *Thalassius*.

Lastly, That Volume ends with 243 Moral Maxims, taken out of a Manuscript of the *Vatican*, where they are found under *Maximus's* Name. They are indeed like enough to the 400 Moral Maxims for Style and Matter.

The fragment drawn out of a Book, intitled, *A Resolution of Sixty Three Doubts*, Dedicated to the King of *Achrida*, now *L'Ochrida*, by *S. Maximus*, seems doubtful, because in *Maximus's* time there was no King at *Achrida*, which maketh it Credible, 'tis the Work of some later *Grecian*, who wrote that Work when there were Kings in *Bulgaria*.

The Second Volume of *S. Maximus's* Works comprehends his Theological and Polemical Tracts, with his Letters. The Twenty Five first Tracts are divers Writings, or Answers, all tending to the same end, to shew that there be Two perfect Natures, Two Wills, and Two Operations, in Jesus Christ; in them he handles that matter Scholastically and Acutely. Among those Tracts there is one, in which he defends that which he had said, That the Holy Ghost proceeds from the Son.

The Conference with *Pyrrhus* is clearer, less cumber'd with Scholastical Terms and Reasonings. Therein he relates what was said between them on both sides. The issue was, That *Pyrrhus* perswaded by his Reasons, that we ought to acknowledge Two Wills, and Two Operations in Christ, went to *Rome* with him and retracted his Error.

The Treatise of the Soul is upon another Subject. Therein he Treats of many Questions touching the nature of the Soul; he asserts it to be a Spiritual Substance, distinct from the Body, simple, immortal, and intelligent. These points are handled there in a very dry manner, as a Logician rather than Divine.

*Maximus's* Letters are upon divers Subjects. The Five first are upon Moral Points. Therein he does chiefly recommend the Love of God, and of our Neighbour, tho' renouncing Secular Desires, Alms-giving, Retiredness, and Repentance.

In the 6<sup>th</sup> he shews the Soul to be Spiritual; And in the 7<sup>th</sup>, That after Death it keeps its Intellectual and other Faculties.

The Three next contain some Allegorical and Moral Observations.

In the 11<sup>th</sup>, He Exhorts a Superior to deal Charitably with a Nun, which having left the Nunnery, had returned thither to do Penance.

The 12<sup>th</sup>, Is a Writing against *Severus*, in which he Establisheth the distinction of the Two Natures in Christ. He complains in the beginning, that the Empress had written some Letters into *Africk* favouring the *Severians*. He enquireth into the bottom of the Question of the Two Natures in this Writing. He explains a passage in *S. Cyril*, and refutes *Severus's* Error, That the Two Natures became one in Christ. The same Subject is also handled in the next Writing directed to a Lord, named *Peter*.

The 14<sup>th</sup> Letter, which is the 41<sup>st</sup> piece of this Volume, is also on the Mystery of the Incarnation; but in the end of it he speaks of the Incursions of the *Arabians*, which spoiled the Frontiers of the Empire.

The 15<sup>th</sup> is a Scholastical Tract of the Union and Distinction of the Two Natures in Christ, directed to *Conon*, a Deacon of *Alexandria*. To it is joined a Letter directed to the same Deacon, to exhort him to stand up in the defence of the Truth, without being dismayed at the sufferings attending the defence of it.

The 17<sup>th</sup> is directed to *Julian*. It is also about the distinction of the Two Natures.

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The 1st is written in the Name of George, a Noble Man of Africa, to some Nuns of Alexandria, engaged in the Error of the Monothelites, to dissuade them from it.

The 2nd is written to Pyrrhus, before he was Patriarch, and had declared himself openly against the Church. Maximus asks him, How his saying is to be understood, that there was but one Veritas or Operation in Christ.

The following Letters, to divers private persons, are shorter than the former, and contain nothing but some Moral or Mystical Discourses.

The Five Dialogues upon the Trinity, which were Published under Athanasius's Name, are here referred to S. Maximus, upon the Authority of the Greek Manuscripts and Authors, which have Quoted them under this Father's Name. We have shewed already, that Combes was in the right, to put them under Maximus's Name, and that they are none of Theodoros's, as F. Garner pretended. After so many Writings of the Ancients upon the Trinity, there is no need to make an Extract of this, where that Mystery is handled after Maximus's Genius Scholastically, and in the form of a Conference.

Maximus's \* Mystagogy, are Considerations of the Church-Ceremonies. He says there, That the Church is the Figure and Image of God, the World, Man, and the Soul. That the *Invocations of the Mass*, is a representation of Christ's entrance into our Souls. That the Lessons signify the Faith of Christians. That the Songs are signs of the Spiritual Joy. That the Gospel figures the Consummation of the World, and the Perfection of Christians. That when the Bishop descends from his Chair, he represents Christ descending from Heaven in the Day of Judgment. That the going out of *Catechumens* teaches us, that those that have not Faith shall be rejected. That the Doors shut, the Kiss of Peace, the saying of the Creed, are the figures of the perfect Union of Christians. That the *Trisagion* and the *Sanctus* are Types of our future Glory, and present Adoption. This whole Book is full of such Allegories.

Lastly, The last of Maximus's his Works, is a Collection of sundry passages of Ecclesiastical and Prophane Authors, set down under different Titles, concerning Vertues, Vices, Women's Duties, Moral Precepts, and Maxims.

We have moreover a Comment, or *Scholia* of Maximus's upon the Books ascribed to the *Arcopagite*, which is Printed with Dionysius's Works. He writ also some *Scholia* upon S. Gregory Nazianzen, which were Printed at Oxford in 1681. Petavius hath Published a Kalendar for Easter, ending in the Year 641, ascribed to Maximus.

Photius saith, This Author hath extraordinary well-turned Periods, but that he often useth Hyperboles and Transpositions, and is not careful at all to speak properly, which renders his Writings obscure and difficult; That he affects a kind of harshness of swelling Stile, which renders his Discourse unpleasing and ungrateful to the Ear; That in his Rhetorical Figures he does not make choice of that which is neat and handsome; That he tires out his Reader with his Allegorical and Mystical Explications, so far distant from the Letter, and the truth of History, that one cannot see any coherence between his Answer and the Question; That yet he excels in the Allegorical and Mystical way; and that they who take delight in it, can meet with nothing more accomplished. That his very Letters are not without obscurity, which is the only Epistolar Character he hath kept to; That he is plainer and clearer in his Treatise of Charity, and in his Maxims merely Moral; Lastly, That the Conference with Pyrrhus is of a Stile somewhat low, and that he hath not kept the Laws of Logick.

One may add to this Judgment of Photius, That Maximus handles matters after a meer Scholastical manner; That he Speaks and Reasons as a Logician; That he gives his Definitions, Terms, and Arguments in form; That he maketh use of great big Words, signifying no more than what might be expressed in other terms; That he is acute and close, striketh his Adversaries home, and stands firm to his own Principles; That he was very quick of Apprehension, of Reasoning and Disputing, very free of Speech, Stiff and Firm. He was of the Opinion of the *Latins* about the procession of the Holy Ghost, Original Sin, Christ's Grace, and the Celibacy of Bishops, and the Greatness and Power of the Roman Church. He had the Monastick Life in high esteem, and was much given to Mystical Thoughts. In a word, He was a Scholastical, Mystical, and Speculative Man.

## ANASTASIUS, Disciple of Maximus.

ANASTASIUS, Disciple of Maximus, who suffered so much with him for the same cause, wrote a Letter to the Monks of Cagliari against the Monothelites, wherein he refutes those that said, That in Christ there was One and Two Wills, from whence he concluded that they admitted Three. It is in the Collections of Anastasius Bibliothecarius, [Published by Sirmondus at Paris 1620.] and among Maximus's Works. He Died in Exile at Lazica.

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## ANASTASIUS, Apocrisarius of Rome.

THIS \* Apocrisarius of Rome suffered also the same Persecutions for the same cause. He wrote a Letter to Theodosius, Presbyter of Gangra, upon S. Maximus's Death. There he Quotes some fragments of the Writings of Hippolytus Bishop of Porto. It is in Anastasius's Collections, and among Maximus's Works.

[\* A Com-  
missary or  
Chancellor  
to a Bishop]

## THEODOSIUS and THEODORUS.

THESE Two Brothers made an Historical Memorial of the Life and Conflicts of Anastasius, and the other Champions of the Faith. This is also found among Anastasius's and Theodoros's Collections.

[Theodoros  
dorus.]

## THEODORUS.

THEODORUS, Presbyter and Abbot of Raithu, to whom Maximus directed his Treatise of the Essence, and Nature, wrote a Tract upon the Incarnation. There he sets down at first the Errors of Manes, Paulus Samosatensis, Apollinarius, Theodorus of Mopsuestia, Nestorius, and Eutyches, about that Mystery. Then he Expounds the Faith of the Church, opposite to those Errors. He shews, How they have been revived by Julian of Halicarnassus, and Severus, to whom he opposed the Fathers Testimonies, but we have not now this last part. This Work was Published in Greek and Latin by Beza, and Printed at Geneva in 1576, [Quarto.] Since that time it was inserted with Turrianus's Version in the First Volume of the *Auctuarium Biblioth. Patrum*. [Tom. I. p. 319.]

[Theodoros  
dorus.]

## PETER of Laodicea.

WE know nothing in particular of this Author; of whom we have a short and a bad Explication of the Lord's Prayer. It is believed he lived in the Seventh Century.

[Peter of  
Laodicea.]

## THALASSIUS, a Monk.

WE have 400. Moral Maxims or Truths, of this Author's, famous only for his strict Friendship and Concerns with Maximus, to whom he did also propound many Questions upon the Holy Scripture [Printed in *Bibliotheca Patrum*, Tom. 12.]

[Thalassius.]

## ISAIAH, Abbot.

Abbot ISAAH's Precepts are much of the same kind; they are Advices, Considerations and Instructions useful for Monks. It is also thought he lived in this Century.

[Isaiah,  
Abbot.]

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## THE OFRIDUS, Abbot.

**TWO** Homilies upon Relicks are attributed to this Abbot, of whom we know nothing in particular.

## DONATUS.

**DONATUS**, the Son of *Valdelenus*, Duke of the Country between Mount *S. Claude* and the *Alpes*, was brought up in this Religious Life by *Columbanus*, and was afterwards made Bishop of *Besancon*, toward the Year 630, where he founded two Monasteries, the one for Men, the other for Virgins. He made Rules for both.

That which he made for Monks is in the second part of *S. Benedict* of *Aniana's* Rules, and is entitled, *Capitula*, to serve instead of Advertisements to the Friars of *S. Paul* and *S. Stephen*; that is, to the Monks of the Monastery of *S. Paul* (for the Monastery founded by him, at *Besancon*, was called so) and to the Canons Regular of the Cathedral Church, which had *S. Stephen* for its Patron. This Rule contains nothing in it but some particular Advices.

The other Rules of *Donatus*, for the Monastery of Nuns founded by his Mother *Flavia*, is larger, well-penned, and contains very wise Constitutions, taken out of the Rules of *S. Casarius*, *S. Columbanus* and *S. Benedict*. It is found in the third Part of the Rules of *Benedict* of *Aniana*, that Bishop was present at a Council of *Challon*, upon the River *Saone*, in the Year 650.

## VITALIANUS.

**VITALIANUS** was chosen Bishop of *Rome*, August 29th. 656. and governed that Church fourteen Years and six Months. He hath left us some Letters.

The 1st. is directed to the Archbishop of *Crete*, upon the Bishop of *Lappa's* Complaint against the Judgment which that Bishop had given against him. *Vitalianus* saith, He hath examined that Matter in a Council, where the Acts of that Process were exhibited, and that the Bishops acknowledged the Cause had been illegally managed, and that the Bishop of *Lappa* had been wrongfully condemned: That they were greatly troubled that he had put that Bishop into Prison, and hindered him from coming to *Rome*, to clear himself: Therefore he declares null and void all the Proceedings of the Council of the Archbishop of *Crete*, against *John* Bishop of *Lappa*: and at the same Time pronounceth that Bishop to be innocent, and, as such, absolveth him. In the 2d. he intreats *Vaanus*, the Emperor's Officer, to procure that Bishop's Restauration. In the 3d. he orders *Paul*, Archbishop of *Crete*, to cause his Churches to be given him again. He complains, That a Deacon had married a Wife, since the Time of his being in Orders; and that he did minister in two Churches: He prays him to put a stop to that Disorder, and to follow no longer *Eulampius's* Counsel, he being a wicked Man, sowing Divisions among them for his own Profit. In the 4th. Letter he desires *George*, Bishop of *Syracuse*, to be favourable to *John* of *Lappa*, and to endeavour his re-establishment.

The 5th. Letter, alledged by *Bede*, is directed to the King of *Northumberland*, in *England*. He commends his Zeal, and answers him about the Time of keeping *Easter*. He promises him to send him a Bishop, when he hath met with one fit for it, and willing to go over into *England*. He thanks him for his Prayers, and sends him some Relicks.

The 6th. is directed to the *Benedictine* Monks of *Sicily*: He acquaints them how grievous it is to him, that their Monasteries and Estates have been spoiled by the Incursions of the *Barbarians*. He tells them, He sends them some Monks of the Congregation of *Mount-cassin*, and exhorts them to obey them, and to labour with them for the resettling of their Monasteries and Lands.

## S. ELIGIUS.

## S. ELIGIUS.

**S. ELIGIUS**, born near the City of *Limoges*, a Goldsmith, and Friend of King *Dagobert*, was ordained Bishop of \* *Noyon* in 646. and died in 663. *S. Owen*, who wrote his Life, tells us, he made Exhortations to his People every Day, with unwearied Labor; that his Sermons were very short, but they contained important Instructions and wholesome Advices: That Author collected them into one Discourse, containing the most usual Instructions, which *Eligius* gave to his People: They are for the most part drawn out of *S. Casarius's* Sermons, which Bishops did then make use of to preach to their People. This Discourse was printed among *S. Austin's* Works, and now is in the end of the sixth Volume: 'Tis an Abridgment of the principal Duties of a Christian. In the first place he shews the Obligation laid upon Pastors, to instruct their People. He exhorts them to remember often their baptismal Vows, and to meditate on the last Judgment. He shews them, that it is not enough to bear the Name of a Christian, but that we ought to act and live suitable to it. He endeavours to create in them an Abhorrence of profane Superstitions, and the Relicks of Idolatry. Then he gives them sundry wholesome Advices to honour God, to love Enemies, to give Alms, to frequent Divine Service, and Sunday-Sermons, to (q) cross themselves often with the sign of the Cross, to give to the Church the Tenth of their Gain or Possessions, to avoid (r) Mortal Sins, to watch over their Actions and Words, to despise the World, to repent continually, and never to despair of Salvation, &c. It is observed in this Treatise, that every Christian hath a good Angel to assist him; and when he sins he drives away his good Angel to take a Devil.

[ (q) Cross themselves often with the Sign of the Cross. ] After the Cross was admitted into the Church, and became an Object of Worship, it was accounted of wonderful efficacy to sanctify all things, to cleanse and bless our Food, confer Grace, consecrate Sacraments, procure Remission of Sins, preserve from the Malice of the Devil, and what not; So that *Eligius* thought no better Advice

could be given to the Christians, than to cross themselves often with the Sign of the Cross, that they might thereby be shielded and defended from all Evils, and sanctified throughout; though the Effect proved it to be but an idle Conceit.]

[ (r) Mortal Sins. ] i. e. More heinous and notorious Guilt; for tho' no Sin be so venial and trivial, as the *Romanists* teach with one Consent, as neither to offend God nor deserve Damnation in its own Nature, and so only subject them to temporal Punishments; yet all Protestants disallow a *Stoical* Parity, and equality of Sins, and hold that some are greater, others less; some unto, others not unto Death. And though every the least Sin be offensive to God, and deserving Damnation in its own Nature, yet they say, some are mortal, others venial. 1. Comparatively, and by God's Favour, as the Sins of the Elect, being committed with Reluctancy, and, without consent, are more pardonable than the Sins of wilful Offenders. 2. Because some Sins exclude not Grace the Root of Remission and Pardon out of the Soul, but others cannot stand with Grace, and so leave the Persons in a state of Wrath and Damnation who are guilty of them.]

*Bellarmin. de miss. grat. & statu p. c. l. r. c. 4. Matt. 5. 22. 7. 5. 1 Jo. 5. 16. Gal. 3. 10. Ezek. 8. 4. Featly Ser. p. 653. Field of the Church. p. 148, 277.*

There are Sixteen Homilies more, bearing *Eligius's* Name; but it is doubted whether they be really his, because they are made up of Passages and Quotations of the Fathers, as of *S. Austin*, *S. Leo*, *S. Ambrose*, *Casarius* of *Arles*, and *S. Gregory*. These Fathers are likewise cited there, under the Name of *Saints* and *Blessed*; *S. Benedict* is there called, *most Blessed* and *most Holy Father*: They say that these Citations are affected; they add, That there be even some Passages of Authors, who wrote since *Eligius's* Time, as of *S. Isidore* of *Sevil*, of *Alcuin*, of *Haimo* of *Halberstat*: From whence they conclude, That these Sermons are the Work of an Author of the Ninth Century: Yet methinks he that composed them first was older than that Time, and many things may easily have been added to them since.

However, there are yet found in them some remainders of the Ancient Discipline, not to be slighted. This is an Extract of them.

In the First Sermon, for *Christmasday*, he shews the Happiness of the Peace, which Christ brought to the Earth, and exhorts his Hearers in the end to Almsgiving. He relates the Story of a Gardner, who being used to bestow what he earned upon the poor, was tempted to keep back part of it, in case he should fall sick; that having thus gathered many Crown-pieces, he got a running Sore in his Foot, which fell into a Gangreen, so that the Surgeon appointed a Day to cut off his Leg, seeing there was no other Remedy; but in the Night, the Gardner coming to himself, and having begged God's Forgiveness, for his not having continued in his Almsgiving, and promised to continue it hereafter, he was miraculously cured, and the Surgeon coming the next Day to cut off his Leg, found him gone abroad.

The Second Sermon is upon the *Purification*: After having uttered some Allegories upon that Ceremony of the Jews, he speaks of the use of the Church, to have on that Festival



S. Elegius.

val (s) Tapers light, during the Mass; and says, That the Original of this Custom came from the Romans, who having collected the Tribute every fifth Year, offered solemn Sacrifices in the end of February, and kindled Tapers and Torches in the Town; which Ceremony was called *Lustrum*: That the Church hath changed that Superstition into an Ecclesiastical Ceremony, ordering Tapers to be kindled yearly in the beginning of February, in the Time when S. Simeon took our Lord in his Arms. One must needs be very credulous, to believe this Conjecture, which hath neither Truth nor Likelihood in it.

[ (s) Tapers light during the Mass, upon the Feast of the Purification. ] This Ceremony, tho' not taken from the Sacrifices called *Lustrum*, as this Author imagines, being offered in the end of February, yet was certainly instituted in imitation of a Festival, celebrated at Rome, either in remembrance of Ceres's search after Proserpina, or in honour of Februa, the Mother of Mars, which were both solemnized with Tapers burning in their Hands, by the Romans. These Superstitions the Bishops of the Church very much abhorred, yet because it conduced greatly to the Conversion of the Gentiles, to make as little Alterations in their Ceremonies as possible, therefore did the Heads of the Church institute the same Ceremonies to be used by the Christians on the Feast of the Purification as had been used upon the Calends of February at Rome: And this the learned and judicious Rhenanus on Tertullian confidently asserts. *Negari non potest Ardentium Cereorum, quos bodie Christiani die Purificatae Mariae ex more circumferunt a Februalibus Romanorum sacris Originem sumpsisse. Perstinaci paganismo mutatione subvertuntur est, quem rei in totum sublatio potius irritasset.*

Tertull. l. 5. cont. Mar.

The Third Sermon is upon the Fast of Lent; therein he enlargeth upon the good Effects of Fasting.

The Fourth is on Holy Thursday: He observeth, That on that Day was made the Reconciliation of Publick Penitents, guilty of Crimes, which deserved that the Bishop should separate them from the Altar, and then reconcile them: Then he addresseth his Speech to those Penitents, and exhorts them to examine themselves whether they be reconciled to God or not, because it may happen, that although they be reconciled by the Ministry of the Bishop, yet they be not so with God, who alone grants the true Reconciliation: He shews them, that to be truly reconciled, they ought to be, according to the Apostle, new Creatures, purged from the Crimes of the Old Man; That they who continue in their sinful Habits, should not imagine

[ (t) Made a Satisfaction proportionable to the greatness of their Sins. ] Tho' these Words seem to come up to the Doctrine of Satisfaction, held in the Church of Rome, yet it does not appear that the Fathers of this Age had any other Notion of Satisfaction, than that which was received in the Ages before, which is much different from, and much more Orthodox, than the Popish. We have a Definition of it, p. 2. given by Isidore of Sevil, to this effect: "Satisfaction is an Exclusion of the Causes and Occasions of Sin, and a Cessation from Sinning; which is almost the same with S. Austin's *Satisfactio est peccatorum causas excludere, & eorum suggestionibus nullum aditum indulgere*. This is the Nature of true Repentance, which being proportion'd in some measure to the greatness of our Guilt, the more penitence and hearty, by how much our Sins are more heinous and aggravating, is all the Satisfaction that God expects of us, besides a firm Faith and Dependence on the Merits of Jesus Christ. The popish Satisfaction is a clear different thing, as they define it, thus: It is an equivalent Compensation made to the offended Justice of God for the Injury done unto him by Sin, partly by our Actions, and partly by our sufferings, whereby we deliver our selves from Divine Vengeance, and save our selves from Punishment. A Doctrine unknown to Antiquity!

Aug. de dog. Eccles. c. 54.

Greg. de Val. to. 4. d. 7. 9. 14. So. Drido. Teyper, &amp;c.

Ambr. in Luc. Ser. 46.

Of Tears I read, of Satisfaction I read not, saith S. Ambrose: Yea, Aquinas himself says, To pretend to make a Satisfaction for Sin, is an Injury to Christ's Death: And that this Father was of the same Judgment with Antiquity, the following Words shew, If ye repent after a godly sort, and be sincerely desirous to sin no more, ye shall be reconciled by Jesus Christ, and by us his Ministers.]

The Fifth Homily is upon the Sacrifice of Isaac, it is very short, and hath nothing remarkable in it.

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The Sixth is also upon Holy Thursday: Therein he exhorts all Christians to Repentance, and to expiate their lighter Faults with Fasting, Watchings, Alms-giving, and other Works of Charity. He warns them not to put off their Repentance till the hour of Death, which often surprizes us, when we least think of it, without giving us one moment to bethink our selves.

The Seventh is a short Exhortation to the Penitents and Faithful, to give God Thanks for graciously granting them the favour of Reconciliation.

The Eighth is a long Discourse to the Clergy, the People, and the publick Penitents. He exhorts Presbyters, who govern Parishes, to be an Example to the People under their Charge. He recommends to all the Faithful the love of their Neighbour, and the forgiving of Enemies; and exhorts them to purify themselves from light Sins, that they may escape not only the Fire that shall burn the Ungodly for ever; but (u) that Fire also, through which the Righteous who are not wholly purged from their Sins, shall pass in the day of Judgment. He exhorts also great Sinners to Repent, covering themselves with Hair-cloth, and lifting up their Hands to Heaven, that they may be reconciled by the imposition of the Bishop's hands; and he warns them not to relapse into Sin after Reconciliation. Lastly, he treats of the Ceremonies used by the Church on Holy Thursday, which are, besides the reconciliation of Penitents, (v) the Blessing of the Holy Oyls, the consecrating of the Chrism, the Washing of Feet, of Altars, of Sacred Vessels, of the Floor and the Walls of Churches. He speaks clearly of the real Presence of Christ's Body and Blood in the Eucharist; and says, That, as Christ was really and substantially born of the Virgin; so likewise (w) Christians do truly receive under the Mysteries, the Lord's Body and Blood, tho' the ap-

[ (u) That Fire, through which the Righteous, who are not wholly purged from their Sins shall pass in the day of Judgment. ] The Doctrine of Purgatory which M. Du Pin would seem to build upon this Expression, and another of like Importance, p. 59. taken out of the Works of Julian of Toledo, is not the same with that which is meant by their words; which is no other than what the Fathers before them had held, tho' perhaps not so firmly, as it was believed in these latter Ages. Tertullian, Cyprian and Origen, were of Opinion, That after the Resurrection, before the Saints entered into Glory, they should pass through a Purg- ing Fire, to refine their Souls from their Dross, their Wood, Hay and Stubble, before they can become Vessels of Honour, fit to

obtain a place in the Mansions of Bliss. This seems to be S. Eligius's Opinion here, because he says, That the Righteous shall pass through a Purging Fire in the day of Judgment. From these Elder Fathers, it passed to S. Jerom and S. Austin, who speak of it as a Conjecture not altogether improbable, but yet very uncertain. I think, says S. Jerom, That there is a moderate and gentle Sentence of the Judge concerning the Burning away the Sins of Christians. And S. Austin, If betwixt Death and Judgment the Souls of the Departed be said to suffer a Fire of Transitory Tribulation burning up worldly smaller Faults, I reprove it not, because perhaps 'tis true. So feeble was the Belief of a Purgatory among the Ancients for some hundred Years. And as it was only a probable Opinion at most, so it was never looked upon as a separate State, but only as it were a Purgation in their Passage to Glory; for it was a settled Doctrine in the Primitive Church, That there is no middle Place; That a Man can be any where, but either with the Devil or Christ, in Hell or in Heaven. There are but two Places after this Life, one for the Elect, another for the Reprobate. So that the Popish Purgatory, which is a place of Torment, wherein they that have not perfected their Obedience here, stay to make Satisfaction for their Sins, and then enter into Heaven, was altogether unknown to the Ancients. And indeed this De Bap. Pol. Virgil and Rossensis acknowledge. Nemo, saith the latter, nunc Orthodoxus dubitat an Purgatorium sit. &c. No true Catholick now-a-days, but believes a Purgatory, altho' there is little or no mention of it in Antiquity; and the Greek Church believes it not to this day. In reality, Purgatory is a Novel Invention as it is now taught, a perfect contrivance for the Churches advantage, never received for a Doctrine till the Council of Florence, Anno 1448.]

[ (v) Blessing the Holy Oyl, Consecrating the Chrism. ] It was a Custom among the Bishops, upon some great Festival, with solemn Prayers and Ceremonies, to consecrate that Oyl which the Presbyters used in the Baptism and Confirmation of Children and Others. In some Churches they did it at Easter, and in others, particularly in the French Church, where Eligius was Bishop, upon Holy Thursday; and from the Bishops, the Priests fetched it themselves, or in case of necessity, sent for it for the Service of their Churches.]

[ (w) Christians do truly receive under the Mysteries, the Lord's Body and Blood. ] De veritate Carnis & Sanguinis, tho' the appearance of the Bread and Wine remain. This, and such like Expressions, which might be produced in great Numbers from the Books of the Ancients, who unanimously teach, That in the Sacrament is the Body and Blood of Christ. And tho' before the Consecration it is *arōs, apōs, & divas*, meer Bread and Wine, yet afterward 'tis verily the Body of Christ. Truly his Flesh, truly his Blood, are really no more than the very words of Christ, *This is my Body, This is my Blood*, and are only true in a figurative Sense, i. e. by a Change of Condition, Sanctification and Usage. In which Sense, the Church of England thus delivers her self in the Catechize, *That the Body and Blood of Christ is verily and indeed taken, and received by the Faithful in the Lord's Supper*. For we are so certain, That to eat Christ's Body Spiritually, is to eat him Really, that there is no other way to eat him Really, but by Spiritual Manducation. Christ is as really present Spiritually as Corporeally, and we receive it as well by Faith as by Bodily Eating. There can, therefore, be no Grounds from the Words of this Father to infer a Transubstantiation in the Sacrament, since they may be better understood of the Spiritual Presence. Nay, these Expressions, The appearance of Bread and Wine remain under the Mysteries, plainly shew this to be the Sense. They are to the Sences, Bread and Wine; to the Soul, they are really the Body and Blood of Christ; on them we feed by Faith. And thus we must understand the Expression of the same Father, p. 37. seq. ad (w).]

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pearance



pearance of the Bread and Wine remain, because Men would abhor drinking Blood and eating Flesh; but these can be no doubt, but it is truly received. *De veritate Carnis & sanguinis quod sub speciebus panis & vini continetur.* He confidereth the Apostles did not receive it Fastings; but he says, That for all that, they ought not to find Fault with the Custom of the Universal Church, which requires, That it be always received Fastings; because the Holy Spirit, whereby the Church is governed, in Honour of so great a Sacrament, would have Christ's Body to enter into the Christian's Mouth, before any other Meat was received in; and it is upon this Account, that this Practice is observed every where. Lastly, he treats of the Question of frequent Communion, and enquires whether it be good to Communicate every day. Thereupon he says, That there be some Persons, who wish, That they would make choice of those days, in which Men live more soberly and Godly; but others think, That if they be not guilty of any Sin that deserveth being debarred from the Altar, put to Penance, and then reconciled by the Bishop's Authority, they may come very often to the Sacrament. He leaves every one at his Liberty to do as he shall think best, according to his Godly Motions; and propounds, after S. Austin, the Examples of Zacheus and the Centurion. He warns Christians, that, if they exclude themselves from the Eucharist, they shall perish with Hunger; but yet, if they come to it unworthily, they shall Eat and Drink their own Damnation. Lastly, he does vehemently urge great Sinners to Repentance, and to procure their own Separation from the Altar, by the Judgment of the Bishop; and prays them to consider, That that State of Separation is an Image of the final Judgment, when they see the Just coming to the Eucharist, whilst themselves are excluded from it. In the beginning of that Homily there are some Periods taken out of a Sermon of *Cassian* of *Asia*, but in that time they commonly used that Bishop's Sermons.

In the Ninth Homily, he exhorts Sinners to cure themselves of their Sins by Repentance.

In the Tenth, he speaks also of the Ceremonies of the Thursday before Easter, that on that day they set some Prisoners at Liberty.

The Eleventh Homily is also upon the Thursday before Easter; he speaks to the Faithful and the Penitents. To the first he recommends Faith and Charity towards God and their Neighbours; on which Verge he bestows a large Encomium, and recommends the forgiving of Enemies. He speaks of the Practice of the Church, to say every day (x) the Canonical Hours. He stirs up all Christians to Prayer, Fasting

[ (x) Canonical Hours. ] The Ancients had their several Hours for Prayer and Devotion both by Day and Night, in imitation of the Apostles. This must be acknowledged on all hands. *Tertullian* mentions them as of common use among the Christians in his time. *Quadragesimo* & *ubi* *quo* & *omni* *tempore* *orandum* *est*, *tamen* *ac* *breve*, *ut* *in* *significet* *in* *rebus* *humanis*, *ita* *solen* *ores* *sunt* *in* *precibus* *Divinis*, *quod* *quidem* *Danielis* *argumentum* *est* *et* *die* *Orantis*.

Dan. 6. 10.

Hieron. ad Eustach.

The same also doth S. *Jerom* deliver as an Apostolical Tradition: *Tri*  *sunt*  *tempora*  *quibus*  *debet*  *flectenda*  *sunt*  *Genus*,  *Tertium*  *Horam*,  *Sextam*  *&*  *Nonam*  *Ecclesiastica*  *Traditio*  *facit*  *illis*  *Denique*  *verba*  *Domini*  *deservit*  *S. Spiritus*  *super*  *Apostolos*,  *scilicet*  *Petrus*  *volens*  *comedere*  *ad*  *Orandum*  *ascendit*  *in*  *Caesariam*  *Nomen*  *Petrus*  *&*  *Joannes*  *ascendit*  *in*  *Templum*. Wherein S. *Jerom* tells us, That it was an Ecclesiastical Tradition to be observed by the Christians in imitation of the Apostles, to Pray at the Third, Sixth and Ninth Hours. And so also the same Father prescribes Hours of Prayers in the Night, and particularly enjoins Mid-night to be observed. But as those Hours for Prayers were but Three by Day, and Two or Three by Night, so they were for private, not public Devotion, freely and voluntarily performed, not imposed, and being thus used are highly to be approved. But as they have since degenerated into Ceremony and Superstition, and have not only received an Addition of four Hours more to make them up seven; but are imposed on the Priests only in the Roman Church, and by them are made a Burden or a Task, rather than a Duty; they have been justly abolished by our Reformers; not but that 'tis lawful and commendable, for any pious Persons, to follow the old Apostolical Custom, if they see it helpful to Devotion.]

Ab. 2. 1. 15. 10. 9. 3. 1.

Hieron. ad Eustach. Athan. de Virgin. Basil. Quæst. 37.

Pol. Virg. 1. 6. c. 2.

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The 12th. Homily is upon Charity on Holy Thursday.

The 13th. for the same day. He exhorts all Christians to purge themselves from their daily Sins by Prayer and Almshiving; and he advertiseth them in the end, That they should not abhor publick Penitents, as being great Sinners, because among those that are not doing Penance, there may be some guilty of more grievous Sins. He deploreth the misery of those, who do not confess them, nor do Penance for them.

In the 14th. he exhorts Christians diligently to prepare themselves, for the worthy receiving of the Eucharist at Easter.

In the 15th. he speaks again very earnestly of the real Presence. "Know ye, my dear Brethren, says he, and firmly believe, That, as the \* Flesh which Jesus Christ took in the Virgins Womb, is his true Body, which was offered up for our Salvation; so likewise the Bread which he gave to his Disciples, and which the Priests consecrate daily in the Church, is the true Body of Christ. They are not two Bodies, 'tis the same Body, which is broken and sacrificed. This is Jesus Christ, which is broken and sacrificed, tho' he remains sound and whole. Then he exhorts all Christians, Clerks, Laicks and Religious, who perceive themselves guilty of the Sins of Envy, Calumny, Hatred, Fornication and Perjury, to purify themselves on this day, confessing their Iniquity to God. And as to those that have committed greater Crimes, and are doing Penance publickly, he warns them to fall no more into those Sins. He adds, That there be grievous Offenders, whose Crimes are so secret, that they cannot be admitted to do publick Penance, "That those Offenders are to be excluded from the Church for a while, because that altho' they be not reconciled by the Imposition of Hands, and receive not Absolution, they ought to mortify their Bodies by Works of Repentance, and heal their Souls by good Deeds.

This would make one think, That publick Offences only, were then liable to publick Penance, and as to them whose Crimes were altogether secret and hidden, they did only advise them to separate themselves from the Church Assemblies, and to do Penance secretly and privately.

This appears yet by the 16th Homily; for having exhorted all Christians generally to Repent, and to abstain from grievous Crimes for the future, he directs his Speech to two Persons, whom a publick Offence had obliged to do publick Penance. He exhorts them, sincerely to lament their Sins, and to commit them no more. In that Homily, there is an unwarrantable Proposition, related under the name of the Wise Man; That it is as great a Crime for a Man to lie with his Wife, as to eat Flesh in Lent. Besides these Homilies, we have a Letter of S. Eligius among those of *Desiderius* Bishop of \* *Cahors*.

S. Eligius was an able and learned Man for his time; he had read S. *Cyprian*, S. *Austin*, S. *Gregory*, and some other Latin Fathers, and imitated them. He was a Lover of Ecclesiastical Discipline, and a Follower of the Tradition of those Fathers, as near as the Age, he lived in, could permit. His Sermons are better than those of several other Latin Preachers, both for Matter and Style.

## A G A T H O.

POPE Agatho may deservedly be rank'd among Ecclesiastical Authors, because of the long Letter he writ to the Emperor *Constantine*, inserted in the Acts of the 6th Council; in which he does largely confute the Error of the *Monothelites*: But we ought not to value much another Letter, ascribed to this Pope, directed to *Ethelred*, King of the *Mercians*, to *Theodorus* of *Canterbury*, and to the Abbot *Sexulphus*; which seems to be a Supposititious Piece, made by some English Monk, and contains nothing remarkable. We shall speak of this Pope's first Letter, when we come to treat of the Acts of the 6th Council, and of another Letter written upon the same Subject and the same Occasion, by *Datian*, Bishop of *Pavia*, in the name of *Mansuetus*, Bishop of *Milan*, which is also among the Acts of this Council. This Pope died the 10th of January, in 682. after he had governed the Church of *Rome* 3 years, 6 Months, and 25 days.

F 2

L E O



## L E O II.

**AFTER** Agatho's death, Leo II. was chosen in his Room. Constantine the Emperor, hearing of his Election, did immediately write a Letter to him, set down in the end of the 6th Council; but Leo was not ordained till August, in the year 682. After the return of John, Bishop of Porto, one of the Legates, whom Agatho had sent to the Council. And some believe, his Ordination was put off till August, in the year following: But it is not likely; for in May, of this year, he did examine and approve in a Synod, the Acts of the 6th Council; and in the end of the same year, sent them into Spain. He died the year after, viz. June 28. 684.

The Emperor's Letter directed to Leo, wherein he acquaints him, That the Council hath confirmed Pope Agatho's Doctrine, and what was done in the 6th Council, is in the Acts of that Council. Baronius pretends, That these two Letters are Supposititious, but his Conjectures are grounded only upon false dates (a), added by some Latin Author, and wanting in the Greek Original, or upon Anastasius's false Chronology.

Besides these two Letters of Leo II. there are four more that were sent into Spain about the Affair of the 6th Council, the definition whereof was sent into that Kingdom by Peter, Notary of the Church of Rome. The first is directed to all the Spanish Bishops. He acquaints them with what was defined in the general Council, and exhorts them to receive its Definitions. He recommends the same thing in particular, to a certain Bishop called Quiricus, in the second Letter. In the third, he exhorts an Earl, named Simplicius, to endeavour the maintaining of that Doctrine. And in the fourth, he relates to King Ervigius, how the Faith of the Church was confirmed and explained in the 6th Council, and the Hereticks condemned; and exhorts him to cause all the Bishops of his Kingdom, to receive and subscribe the definition of that Council. Baronius would bring these Letters also into doubt, because Honorius's name is found therein among the Bishops condemned; but these Conjectures are so weak (b), that it is not worth the while to answer them.

(a) False dates.] In the Title of the 1st. Letter it is said, That it was sent in December, Indict. X. Agatho was then living; but they must set down some other Month, for it was delivered in June, Indict. X. It is known, That these Titles, before the true Inscriptions, are added. The second Letter hath no date in the Greek, and the date in the Latin is visibly false. In the Body, there is mention made of the X. Indict. of June before; which agreeth very well with our Hypothesis. Leo was chosen in the beginning of 682. Indict. X. In June he receiveth the Acts of the Council, and the Emperor's Letter; he was ordained in August following, and he writes an Answer in the beginning of the next year, Indict. XI. Anastasius hath turned all topsy-turvy. He says, Agatho was yet living in March 682. that the holy See was vacant one Year, seven Months. If that be true, Leo was not ordained Bishop till October, 683. which

cannot be made out. Baronius endeavours moreover to bring into suspicion of Falshood, Constantine's Letter to Leo, because he says, That he had written of that Matter to Agatho; which is not true, says Baronius, because the Emperor's Letter was not directed to Agatho but to Donus. But it is very easie to answer, That this Letter was written to Agatho, because it was he that received it, and answered it. That which troubles Baronius most of all, is, That Honorius is anathematized in Leo's Letter; but there is no reason for it.

(b) Conjectures are so weak.] There is but one of any difficulty, namely, that it is said in these Letters, That the 6th Council was finished in the IX. Indiction. But the words of the Letter are not to be understood thus; it is merely said there, That the Question about the Monothelites was ended in a Council held at Constantinople in the 9th Indict.

## B E N E D I C T II.

**BENEDICT II.** finished what his Predecessor had begun, by writing to the Notary Peter, who was sent into Spain, to cause the definition of the 6th Council to be subscribed to, and sent him a Copy of the Letter written to King Ervigius by his Predecessor. Leo's Letters, and the definition of the 6th Council, came too late to be delivered to the 13th Council of Toledo; so that the Business was terminated but in the 14th Council, held in that City in 684. in November, where the Faith established by the 6th Council was confirmed. The Authentick Acts of this Council, are an invincible proof of the truth of Leo II.'s and Benedict's Letters against Cardinal Baronius's frivolous Conjectures.

D R E-

## DREPANIUS FLORUS.

**DREPANIUS**, a French Poet, flourished towards the middle of the 7th Century. We have some Poems of his; the 22d, 26th and 27th Psalms put into Verse; the Song of Ananias, Azarias and Misael in the Furnace; an Hymn to S. Michael, an Hymn upon the Paschal Taper; a Letter to Moduin, Bishop of Autun; upon the reading of the Holy Scripture; a Thanksgiving to one of his Friends, who stood up in his Defence; and a Letter to a Grammarian, to desire him to send him an Answer. His Style is pretty Poetical, he does not use many barbarous Terms, but he does not place them in an order Poetical enough, and uses sometimes words fit only for Prose.

## ILDEPHONSUS, Bishop of Toledo.

**ILDEPHONSUS**, a Monk, and afterwards Abbot of the Monastery of Agali, was elected Bishop of Toledo in 658. which was the 9th year of the Reign of King \* Recessuinth, and governed that Church nine Years, and two Months. He made a Book of the Ecclesiastical Writers, for a continuation of Isidorus's, to the end whereof Julian, his Successor, added the Catalogue of his Works, after he had made an Encomium upon him, and taken notice of the principal Circumstances of his Life. He hath composed, says he, several Books very well written, and much to be valued. He divided them himself, thus: The first part comprehends the following Tracts, A Writing of his own Weakness, by way of a Prosopopœia; a Tract of the Virgin Mary's perpetual Virginity against three Infidels; a small Tract upon the Proprieties of the three Divine Persons; another Tract containing Reflections upon his daily Actions; another of Reflections upon Sacred Things; a Book of the Knowledge of Baptism; a Treatise of the advancement of the Spiritual Solitariness, which he joined to the first part of his Works. The second comprehends several Letters written to several Persons, and sometimes under different Names, in which there be many large Answers. The third part was made up of Masses, Hymns and Sermons. The fourth contained many small Works in Prose and Verse; among which there be some Epitaphs and Epigrams. He had moreover begun several other Tracts, which he left imperfect.

Of all these Tracts there is none left to us, but that of Mary's perpetual Virginity, wherein he asserts, against Jovinian, That she kept her Virginity in her bringing forth; Against Elvidius, That she remained a Virgin after she had brought forth Jesus Christ; And against the Jews, That she Conceived without the loss of her Virginity. He enlargeth upon the Mystery of the Incarnation, and the God-head of Christ. This Treatise is full of Devout Considerations, with a Preface to it, containing many Pious Thoughts. The Style is Sententious and Concise.

Some ascribe moreover to Ildephonsus of Toledo, another Treatise of Mary's perpetual Virginity, and \* Twelve Sermons on the Purification, the Birth, and Assumption of the Virgin; but the Style of these Works, which are not mention'd by Julian, is so different from that of Ildephonsus, that we may be assured they belong to another Author. They are written in a more Dogmatical way, and are full of Citations from the Fathers, and of Reasonings. Nay, and there are found in them some passages of Authors that lived after Ildephonsus, as of S. Bernard, of the Author Of the Commentary upon the Seven Penitential Psalms, which is under the Name of S. Gregory, of Ratram, and Paschasius.

This Author Teaches, That (y) the Virgin was sanctified in her Mother's Womb, and was Born without Original Sin. [y] The Virgin Mary was Sanctified in her Mother's Womb, and was Born without Original Sin.] It is very probable that this Work, which is falsely attributed to Ildephonsus in Monsieur Du Pin's Judgment, was forged by an Author of a much later Date, since it was the Constant Opinion of the Church for above 1100 Years after Christ, that the Virgin Mary was not only Born in Original Sin, as all other Women are, but was also guilty of many Actual Sins. Austin imputes to her Original Sin, *etiamsi de peccati propagatione venit, non tamen de peccati propagatione concepta*, altho' she was Born in Sin, yet she did not Conceive in Sin. And to the same purpose do Ambrose, Chrysostom, and others, speak of her. And in like manner of Actual Sin many of the Fathers in their Comments upon *Jo. 2. 3.* think her guilty, for it is certain, that our Saviour did Reprove some Fault or Error in her. This Maldonate on *John II.* part II. acknowledges, tho' not of their Mind. And indeed the Holy Spirit by her own Mouth gives us an invincible proof of her Sinfulness, inspiring her to Rejoyce in God her Saviour, as standing need of him to save her from her Sins, as well as other Women. But in these last Ages of the Church, the Immoderate Veneration given to the Virgin Mary hath produced an Opinion, that Mary was by a singular and extraordinary Privilege preserved from Original Sin. Scotus was the first School-Man that held it, and maintained it in his Disputes, but met with great Opposition in this point, both in the Schools, and Church, and tho' it got ground a little by time, yet it was a Subject of Contest among the Learned till it was fully determined in the Council of Basil, Anno 1439, in which it was Decreed thus, Hitherto a difficult Question hath been made touching the Conception of the Glorious Virgin; We having seen, and diligently examined the Reasons, do define and declare, That the Doctrine which teaches her never to have been Actually subject to Original Sin, but always free from it, and from all Actual Sin, is to be received and approved, as the most Catholick Doctrine, and it shall not be lawful for any to teach the contrary. This Decree hath been confirmed by Pope Sixtus the IV, and since by the Council of Trent, so that it is now become an Article of Faith in the Roman Church, unless it be with the Dominicans, who are Hereticks in this point. And from the Roman Forge it may be reasonably supposed, that this Book came, and perhaps from the Franciscans, who are the most Zealous Patrons of her Immaculate Conception.]

Sanctified



Ildephonsus of Toledo.

Sanctified in her Mother's Womb, and was Born without Original Sin. He believes, 'Tis upon that account, the Feast of her Nativity is kept; but he does not speak of the Conception. He asserts, That she suffered no Pain in her bringing forth. He says, That Jesus Christ came out of the Virgin by penetrating through her Bowels, after the same manner that he came forth out of the Grave by penetration, and charges the opposite Opinion with Heresie. He affirms, That she committed no Sin in her Life. He commends her highly, and looks upon her as the most Excellent of all Creatures. He describes her Assumption in a stately manner; but yet he dares not affirm she ascended into Heaven in Soul and Body; because, tho' that Opinion, says he, be Pious, yet it cannot be affirmed as a certainty, lest we should deliver doubtful Things for unquestionable Truths. *Quod licet pium sit credere, nobis tamen non debet affirmari, ne videamus dubia pro certis recipere.* This is what this Author says, whom I believe to be much later than Ildephonsus of Toledo, and to belong to the Ninth Century of the Church. This Opinion is suitable to that of Usuardus, that lived in the same time, who speaking in his Martyrology of the Virgin's Body, says, The Church had rather confess, that she knows not where it is, than teach any thing Apocryphal and Frivolous about it, *Plus elegit Sobrietas Ecclesie cum pietate nescire, quam aliquid frivolum, aut Apocryphum docere.*

The Works, bearing Ildephonsus's Name, have been Published by Fenardentius, [at Paris in 1576,] and are extant in the *Bibliotheca Patrum*, [Tom. 12.] except the Treatise Of *Illustrious Men*, which was Printed together with those of S. Jerom, Gennadius, and Isidore, [at Antwerp in 1639.]

Dacherius hath Published in the first Volume of his *Spicilegium* some Letters of Ildephonsus of Toledo, of Quiricus, and Idarius, Bishops of Barcelona.

## TAIO, or TAGO.

Taio.

TAIO, Bishop of Saragosa, flourished about the middle of the 7th Century. He reduced into Five Books, under certain Titles, all that he found in S. Gregory's Works about Divinity, without mixing with it any Arguments, or Testimonies of the other Fathers, save only of S. Augustin. The First Book of that Collection, Treats of God and his Attributes. The Second, Of the Incarnation, and the Preaching of the Gospel, of Pastors and their Flocks. The Third, Of the divers Orders of the Church, of Virtues and Vices. The Fourth, Of the Judgments of God, of Temptations, and of Sins. And the Fifth, Of Reprobates, of the final Judgment, and the Resurrection. This Collection is \* not Printed, and it does not seem very necessary to Publish it. *Madillon*, from whom we have learn'd what we have now said of it, hath Published this Author's Letter to Quiricus. The Cardinal of Aguirre promised another Letter of Taio to Eugenius of Toledo.

[\* But is among *Tibullus's* MSS.]

## LEONTIUS, Bishop in Cyprus.

Leontius, Bishop in Cyprus.

LEONTIUS, Bishop of a Town formerly called Naples, now Lemonee, in the Isle of Cyprus, is Honourably Quoted in the 7th Council, Art 4. They produce a long fragment, which it's said is taken out of the Fifth Book of his Apology for the Christians against the Jews. He maintains there, That neither Crosses nor Images are Worshipped, but only have outward respects paid them, terminating in God and Jesus Christ. It is observed in the same place, That he is the Author of the Life of S. John the Alms-giver, of S. Simeon the simple, and of some other Works, and that he lived under Maurice the Emperor. *Combes* hath \* Published Two Homilies of that Author, the one upon the Blessed Simeon, when he received Christ into his Arms, and the other upon the Feast-Day kept between Easter and Whitsunday, on the Wednesday of the Fourth Week after Easter.

[\* In his *Auditorium*, p. 681, 702.]

MAR-

## MARCULPHUS.

THIS Author's Preface, to his Two Books to \* Forms, shews, that he was a French Monk, and that he made that Work after he was 70 Years old, and Dedicated it to a Bishop Named *Landericus*, but seeing he does not say, of what place he was Bishop, some have thought, it was *Landericus* of Paris (a), who was famous in the Reign of Clovis the Son of Dagobert, towards the Year 660. Others pretend that it is a Bishop of Meaux, who lived in the time of Pepin and Charles the Great, towards the Year 780.

However, these Forms are of the time of the Second Race of our Kings, for Marculphus having written them about the 70th Year of his Age, and having gathered the Forms in use in the time of his Ancestors, and those but in small number, there can be no doubt, but the most part of them are very Ancient.

We shall speak here but of those concerning Ecclesiastical Matters.

The First is the Form of a Privilege granted by a Bishop to a Monastery. It is directed to the Abbot, and the whole Society of the Monastery. Therein he says, That being willing to provide for their Quiet, and conform himself to the Custom, according to which the Monasteries of Lerins, Agaune, Luxeuil, and a great number more, enjoy the privilege of Liberty, he made the following Constitutions, to be observed by the Monks, and the Bishops his Successors; That the Monks shall receive Orders from the Bishop; That he shall Bless the Altars in their Church gratis; That he shall every Year give them the Holy Chrism, if they demand it of him; That he shall make him their Abbot that shall be chosen out of themselves, by the unanimous consent of the Society; That he shall in no wise meddle with the Affairs, Persons, or the Revenues, present or to come, belonging to the Monastery; That he shall take nothing of what shall be bestowed upon them, nor of their Offerings made upon their Altars; That he shall not come into their Monastery unless he be called into it; And when he shall be desired to go thither, after the Celebration of the Mysteries, he shall withdraw, to leave them in Peace; That the Abbot shall correct his Monks, and that the Bishop shall not suffer them to be in the City.

In the Second Form, The King confirms the Exemption granted by the Bishop, particularly as to what concerns the Revenues, and extends the prohibition of Invading them to all sorts of Persons.

The 3d is a Form, Whereby the King Exempts the Bishop's Lands from the Secular Jurisdiction.

The 4th is the Confirmation of an Exemption already granted.

The 5th is a Form directed by the Prince to the Bishops, whereby he enjoins them to Ordain such a Person, chosen by him, with the Bishops and Lords of his Realm, to be Bishop in the room of a Bishop deceased.

The 6th is an Order of the Prince to a Bishop to Ordain him whom he hath chosen.

The 7th is a Request of the Inhabitants of a Town to the King, to beseech him to Elect such an one Bishop of their Town. At the foot whereof is the Prince's Order. These Forms do shew, That from that time the Kings of France enjoyed the Nomination to Bishopricks, and that Bishops were Ordained by the Metropolitans, without any need to go to Rome.

The 14th, 15th, and 16th, are Forms of Donations made to some Churches by their Princes.

The 19th is a Permission of the Prince to make a Man Clerk for the Service of a Church, or a Monastery, and to cut off his Hair.

The 26th is an Order of the Prince to the Bishop, to give again to a private Man a Farm belonging to him, if not, to send one in his Name into his Court, to give an account of that business.

The 27th is an Order to the Bishop to reprove an Abbot, or another Clerk, guilty of some Injustice.

(a) Some have thought it was Landericus of Paris. M. Bignon is of that mind, but M. Launey believes, it is the Bishop of Meaux, and he proves it, 1. Because Marculphus says in his Forms, that in his time there was an infinite number of Monasteries in France, which he pretends cannot agree with Clovis and Dagobert's time, and proves it by Eligius's Life written by S. Owen, l. 1. c. 21. where it is observed, There was not then such a great number of Monasteries in France, and that those that were there, were not very regular. 2. Because in Marculphus there be several manners of Speech, which he pretends were not in use but

since Clovis and Dagobert's time. F. Labbe is of Mr. Bignon's Mind, and pretends even to shew who that Marculphus is, because in the Life of S. Austrogisilus, Arch-Bishop of Bourges, there is mention made of one Marculphus by Name, who was a Reader during the Life of Austrogisilus, and was afterwards Abbot of that Saint's Monastery, in the Suburbs of Bourges. What is said of Marculphus in that place, happen'd in the time of Etherius of Lyons, who was Dead in 601. Marculphus might then be Fifteen, or Twenty Years old, he wrote his Forms being above Seventy Years of Age, which comes up to 560.

The



Marculphus.

The 35th is a Confirmation of the Privileges of a Monastery. The Six first Forms of the Second Book, are Forms of a Donation, or Abandoning of Goods to an Hospital, Monastery, or Church.

The 30th is the Form of a Private Separation between the Husband and the Wife.

The 39th is a Form whereby Two Persons give to a Church the propriety of Two Inheritances, belonging to each of them, upon condition, that they shall have the use of them during their Life, and that the Survivor shall enjoy them both.

The 40th is the Bishop's Consenting to that Deed of Use.

The 42d is a form of a Letter of one Bishop to another, when he sends him \* the Eulogies at Easter.

The 43d is the Bishop's Answer upon the receiving of them.

The 44th and 45th are forms of Letters of a Bishop to the King, or Queen, or to another Bishop, about Christmas-Day.

The 46th, 47th, 48th, and 49th, are Forms of Commendatory Letters. The first to recommend one to a Bishop, known. The second to recommend him to an Abbot. The third to

recommend to an Abbot a Person desirous to enter into a Monastery. The last to recommend one willing to go in (2) Pilgrimages to the Tombs of S. Peter and S. Paul the Apostles.

[\* Some Portions or small pieces of the consecrated Bread, in token of Communion.]

[\* To go in Pilgrimage to the Tombs of S. Peter and S. Paul the Apostles.] Soon after that Peace was settled in the Church by Constantine, the first Christian Emperor, and sacred Learning and Knowledge began to flourish, several inquisitive Persons, that they might gain a more lively and thorough Knowledge of the historical Parts of the Old and New Testament, travelled into the Holy Land, to see the Places so frequently spoken of in the Holy Scriptures, where most of the Matters were transacted. Upon which account it is that S. Jerom, who travelled thither for the same Reason, saith, That it is a Confirmation of our Faith to see the Ground on which Christ's Feet did tread. In imitation of these Men's practices did others travel to Jerusalem out of Devotion soon after, placing much Religion in visiting and worshipping the Places of Christ's bodily Presence. But the Fathers of these Ages sharply reprov'd this growing Superstition. Heaven (saith S. Jerom) is as near thee at home as at Jerusalem, and why wilt thou travel thither, as if Christ were only to be found there. Some make it a part of Religion (saith S. Cyril) to have been at Jerusalem, but Christ never commanded it, and what can justify us, to make that a part of Religion which Christ doth not? All this did not yet so repress it, but after that Image and Saint-worship was brought into the Church, Pilgrimages to the Tombs of Saints and Martyrs became more frequent, and at length were imposed, and encouraged as Meritorious, and procuring Pardon of Sins. Innocent III. granted Pardon of all Sins, to all that went in Pilgrimage to the Holy Land; and Boniface VIII. to all that went to Rome to visit S. Peter and S. Paul's Tomb. Clement VI. granted these Pilgrims to Rome a Power to free the Souls of four of their Relations or Friends out of Purgatory, and gave commandment to all the Angels in Heaven, to carry the Souls of such as dyed in Pilgrimage, to Heaven immediately. Thus Pilgrimages became a necessary part of Religion; and because very gainful to the Popes and their Metropolis, were much encouraged and practised, till the Truth recovered strength again by the Reformation, and by enlightning Men's Minds, put out the Superstitious Conceits of the Flames of Purgatory.]

[\* At Paris in 1613. octavo, and 1666. quarto.]

Among the other ancient Forms of France, which M. Bignon hath publish'd \*, together with those of Marculphus, there are some more found concerning the Church, as the 11th. which is a Cession made to a Church; the 12th. which is a Form of a Commendatory Letter given to Clerks; the 26th, 27th, and 28th. which are Donations to Churches; the 44th. which is a Form of Exemption given by the King to a Monastery of Virgins; the 45th. is a Confirmation of that Privilege.

Among those which are according to the Roman Law, there are Forms of Donation to a Church, N. 1, 34, 35, 36, 37, and 38. and lastly, in the last Forms, published by M. Bignon, there are also found Forms of Donations to Churches, and Commendatory Letters of Clerks.

## C O S M A of Jerusalem.

Cosmas.

Svidas says, That in S. John Damascene's Time flourish'd C O S M A of Jerusalem, a witty, ingenious Man, very skilful in making Hymns and Spiritual Songs, elegantly and learnedly; and that they surpass'd all that ever was done or shall be done in that kind. We have yet Thirteen of those Hymns upon the principal Festivals of the Year, which are so much the better, because the Sense of them is taken out of the Holy Scripture, and is nobly express'd. In imitation of him one Mark made one upon Holy Saturday, and Theophanes another on the Annunciation of the Virgin.

PAN.

## P A N T A L E O.

THE Name of Pantaleo, a Deacon, and afterwards Presbyter of the Church of Constantinople, is found at the head of four Sermons. The first of the Epiphany. The second of the (aa) Exaltation of the Cross, and the other two upon the Transfiguration.

[ (aa) A Sermon upon the Exaltation of the Cross.] Although it be very uncertain whether this Sermon do belong to Pantaleo, tho' it bears his Name; yet it is probable that the Feast of the Exaltation of the Cross had been instituted some Time before, by the Emperor Heraclius I. anno 630. and so 'tis likely enough such a Sermon might be made upon this Feast, by this or some other Father of this Age and Time, as well as others; which were the common Subject of these Centuries.]

The first is in the Bibliotheca Patrum, printed at Colen. The second was publish'd by Gretser, and the other two by Combefis, who durst not affirm them to be the same Author's. There is nothing remarkable in those Monuments. Possevin says, there were at Constantinople some Sermons of this Author for the whole Year.

## S. JULIAN of Toledo.

S. JULIAN, Disciple of Eugenius, chosen Archbishop of Toledo in the Year 680. was President in several Councils held in that City, and died in 690. His Successor Felix, Julian of Toledo. having praised his Vertues, sets down the Catalogue of his Books. " He wrote, saith he, " a Book of the Prognosticks of another Life, directed to the Bishop Idarius; in the beginning of which there is a Letter to that Bishop, and a Prayer. This Work is divided into three Books, the first is of the Original of Man's Death. The second of the State of the Souls of the Dead until the Resurrection. The third is of the last Resurrection. He made moreover a Book of Answers, dedicated to the same Person; in which he maintains the Canons and Laws, whereby Christian Slaves are forbidden to serve Infidels. We have also an Apology for the Faith, dedicated to Pope Benedict, and another Apology upon three Articles, upon which the Bishop of Rome seem'd to have had some Doubts; a little Tract of the Remedies against Blasphemies, with a Letter to Adrian the Abbot; a Treatise of the Proof of the sixth Age, [or of the coming of Christ] at the beginning thereof there is a Letter to King Ervigius, with a Prayer. This Work is divided into three Books; the first contains the Texts of the Old Testament, shewing, without any need of supputation of Years, that the Messias is come: The second Book shews, by the Apostle's Doctrine, that Christ came in the fulness of Time: The third proves, that the sixth Age, in which the Messias was to come, is come; There he distinguisheth the five Ages which went before, not by the Years but by the Generations. We have moreover a Collection of his Poetry, containing Hymns, Epitaphs and Epigrams in great number; a Book of Letters; a Collection of Sermons, among which is found a little Writing of the Protection of the House of God, and of those that retire into it; a Book intituled, Of the Contrarieties of the Scripture, divided into two Parts, the first whereof comprehends what relates to the Old Testament, and the second to the New; a Book of History of what happen'd in France in the Time of King Wamba; a Collection of Sentences, taken out of S. Austin, upon the Psalms; some Extracts of the same Father's Books against Julian; a Treatise of Divine Judgments, taken out of the Scripture, with a Letter to King Ervigius; a Treatise against the Persecutors of those who fly into Churches; a Book of the Masses for the whole Year, divided into four Parts, in which he corrected some which were either corrupted or imperfect, and made new ones; a Book of Prayers for the Festivals of the Church of Toledo, either reformed or newly made.

Of all those Works these only remain:

The Treatise of the Prognosticks, directed to Idarius Bishop of Barcelona, with the Letter and the Prayer: The three Books, to shew the sixth Age against the Jews: And the History of the Acts of Wamba in France.

In the first Book of the Treatise of Prognosticks, he treats of Men's Death; he shews it is sin that subjected them to Death, and affirms it is called Mors a Morsu, because the first Man became Mortal, by eating of the Forbidden Fruit. He believes, that, altho' Death be not good, yet it is useful to the Just, and that a sharp Death remits Sins. He examines why Baptism remitting Original Sin, does not free Men from the Law of Death; and he gives two Reasons for it, taken out of S. Austin, and of Julian Pomerius. He believes Angels assist the Just at their Death, and that Devils do then lie in wait for them. He commends the

G

Piety



~ ~ ~ Piety of the Faithful; who take care to do the last Office to their Parents; hereupon he produces some Passages out of S. *Austin*, about the Sacrifices offered for the Dead, and the Suffrages of Martyrs.

~ ~ ~ In the Second, which is of the State of Souls after Death, he says, Those of perfect Christians are immediately carried into a Paradise, where they remain, joyfully waiting for the Resurrection of their Bodies: And that they enjoy in that Place the Happiness and the Knowledge of God. He believes those of them who have some Sins to blot out, are detained for a while; but neither the one nor the other do enjoy as perfect a Vision of the Divine Substance, as they shall do after the Resurrection, tho' they do already see God, and reign with Christ: That the Wicked, immediately after Death, are precipitated into Hell, where they undergo endless Torments. He establisheth \* *Purgatory*, which he believes to be a real Fire, wherewith Sins remaining at ones Death are expiated in the other World; and that the Time of the Soul's abiding there is proportion'd to the number or the grievousness of Sins committed by them. He affirms, That the Souls of the Dead may know one another. He says, The Dead pray for the Living, but not for the Damned; that they know what is done here below; that they pity those they have been acquainted with; that they are earnestly desirous of Men's Salvation; that sometimes they appear to the Living; that the Damned see only some of the Blessed, &c.

[\* V.d. not. (u).]

The Third Book is of the Judgment and Resurrection: These are his Opinions. Neither the Time nor the Place of the Final Judgment can be known, nor how long it will last. Jesus Christ shall appear descending from Heaven with Angels, carrying his Cross: At the Sight of him the very Elect shall tremble for fear, and that Fear shall purify them from their Sins; but the ungodly shall be in a strange Confusion. All the Saints shall judge the World, together with Christ. All Men shall rise in a Moment, and shall put on again a true Body and Flesh, but uncorruptible, without Defect, Imperfection or Mutilation, in a perfect Age and perfect Beauty. The Difference of Sexes shall remain, but without Lust, without any need of Food or Raiment. All Children, who had any Life in their Mothers Womb, shall rise again. Angels shall separate the Good from the Bad; the Consciences of both shall be laid open, the ungodly shall be cast down head-long into real Fires, in which their Bodies shall burn without being consumed; there shall be different Torments, according to the Difference of Crimes; and the Children guilty of Original Sin only, shall suffer the easiest Pain of all; It is needless to ask where that Fire shall be; after the Condemnation the Recompence of the Just shall follow, and then the Heaven and the Earth shall be set on Fire; there will be a New Heaven and a New Earth, where the Saints may dwell, tho' they may also ascend up into the Heavens; they shall then see God as the Angels do see him now; they shall enjoy a Liberty so much the more perfect, as they shall no more be obnoxious to Sin; they shall all be happy, tho' in different Degrees of Happiness; they shall be wholly employed in praising God; they shall place all their Felicity in the perpetual Contemplation and Love of him. These are the Points of Doctrine which *Julian* gathereth from the Fathers of the Church, for properly this Work is nothing else but a Collection of Passages of the Fathers, chiefly of S. *Augustin*, S. *Gregory* and *Julian Pomerius*.

The Treatise against the Jews is more of *Julian's* Composition. He proves in the first Book That the Signs of the *Messias's* coming, pointed at in the Old Testament, are come to pass; That the Time set down by *Daniel* agrees with the coming of Christ; and that after *Jerusalem's* Destruction the Jews can expect no other *Messias*. In the second he shews, by the History of the New Testament, That Jesus Christ is the *Messias*, and that the Apostles did convince the Jews of it. In the last he distinguisheth the Ages of the World by the Generations, and shews we are in the sixth Age: The first is from *Adam* to the Flood; the second from the Flood to *Abraham*; the third from *Abraham* to *David*; the fourth from *David* until the carrying away into *Babylon*; the fifth from the carrying away into *Babylon* to Jesus Christ. He compares the Account of the Years of the *Hebrew* Text, and of the *Septuagint*, and prefers the latter, because it was more suitable to his Design, finding by this means 5000 Years run out from the Beginning of the World to Christ's Birth. He extols the Authority of the Version of the *Septuagint*, and affirms that the Jews have corrupted the *Hebrew* Text. He adds, That altho it were not so, yet the distinction of the Generations shews the fifth Age of the World was run out when Christ came into the World.

The History of the Acts of *Wamba* in *Gallia*, being no Ecclesiastical Work, we will make no Extract of it here, contenting our selves in observing, that it is found in the first Volume of the Historiographers of *France*, put out by *Du Chesne*.

In the *Bibliotheca Patrum* of *Cole* [in 1618.] they have attributed to *Julian of Toledo*, a Book of *Antilogies*\*, or seeming Contraries of the Scripture, which had been already printed without the Author's Name; but it was found to be *Berthorius's*, Abbot of Mount *Cassin*.

There was also part of a Commentary upon the Prophet *Nahum*, published under *Julian's* Name: But besides that, there is nothing said of it in *Felix's* Catalogue, the Style and the manner of the Writing of it, shews plainly enough it belongs to another Author, tho' bearing *Julian's* Name in the Manuscript upon which *Canisius* publish'd it.

[\* at Basil in 1530. at *Cole* in 1533. octavo.]

## THEODORUS of Canterbury.

~ ~ ~ THEODORUS, bred a Monk of *Tursus*, was ordained Bishop by Pope *Vitalian*, and sent in 668. into *England*, to govern the Church of *Canterbury*. He arrived there Two Years after his departure [staying long in *France* as he went] and was well entertained by of *Canterbury*. King *Egbert*, who had sent to *Rome* to desire a Bishop to be sent to him. He laboured much in the establishing of the Faith and the Church-discipline in *England*. He held several Councils, made Bishops, founded Monasteries, made Peace between Princes, kept the People in their Duty; and having thus performed all the parts of a good Pastor, during the space of 20 years, he died in 690. being 88 years old.

He is the First that composed a Penitential among the *Latins*, made up of Canons, taken out of the Councils of the *Greek* and *Latin* Church. This Book was soon spread all over the West, and many undertook to make such like Works, which in process of time became very common and very bad, because every one making Collections of Canons, according to his Fancy; nay, and some inventing them, this kind of Works soon grew full of Absurdities, Contradictions and Errors, favouring Men's Lufts, and authorizing Looseness and Remissness in Discipline. We have not now *Theodorus's* Penitential whole and in its Purity. M. *Dacherius* published some Fragments of it; and since that Mr. *Petit* published part of it [at *Paris* in 1677.] under the name of *Theodorus's* Penitential; but he confesses, in his Preface, 'tis not the whole Penitential of this Author; and it is credible, that this very part of it was altered, and mingled with several other Canons; for it is not without Errors; *Theodorus* is cited there as a Third Person, and things are met with there contrary to *Theodorus* himself (a).

However, these are the Contents of the First Part, under Fourteen Titles or Chapters.

The First is of the Church. There it is forbidden to celebrate the Sacrifice in a place, where Infidels have been buried. It is declared, There ought to be no Steps to the Altars, where there be Relicks of Saints; That there ought to be a Lamp burning before them every Night, unless the Church be Poor; That (bb) *Frankincense* is to be offered on the Festivals of Saints; That it is not lawful for the Laity to recite the Lessons in the Church, nor to say *Alleluiah*; but only to Sing the *Psalms* and *Responses*, without *Alleluiah*.

[ (bb) *Frankincense*.] This Custom of burning Candles, and offering Incense to the Saints-Images, was derived from the Heathen-Romans, who as *Polyd. Virgil* tells us, *Pol. Virg. Solebant ad Statuas, ibus, & cereos accendere*. I. 2. c. 23. as *Cicero* speaks of the Images set up in Honour of *Caius Marius*. This Ceremony did Pope *Leo* III. about the year 794. bring into the Church; and commanded, That the Priests should burn Incense at the Altars of the Saints. So great Promoters of Superstition were the Bishops of *Rome* in those Ages, and so careful Nurses of it have they been ever since, that the same Custom is retained to this day *Leo* III. in their Image-worship.]

The Second is of the Churches Rights: It shews, That the Bishop may confirm in the Fields; That the Presbyter may consecrate there; That the Bishop cannot force an Abbot to come to the Synod, without a rational Cause; That the Bishop may judge poor Men's Causes, not exceeding fifty Pence; but if the Sum exceed that, the cognizance of it belongs to the King; That the Bishop may dispense with a Vow, if he judges it fit; That Presbyters only can say Mass, bless the People, and consecrate Crosses; That Presbyters are not bound to pay Tenths; That they ought not to discover their Bishop's Faults; That Men ought not to take the Sacrament from the hand of a Priest, that is not able to read the Lessons and to perform the Ceremonies; That the Presbyters, singing at the Mass, ought not to put off their *Chasuble*; That Persons baptized by a Presbyter, that is a Fornicator, are to be re-baptized; That a Presbyter who hath been ordained without being baptized, is to be baptized and re-ordained; and those are to be re-baptized that have been baptized by him (which is a very extraordinary Practice, and contrary to the use of the *Latin* Church of that time;) That Deacons are not to break the Bread of the Oblation, nor to say the Collect, nor the *Dominus Vobiscum*, nor the last Prayer; That they cannot impose Penance on a Lay-man, but

(a) To *Theodorus* himself. 'Tis not so much a Penitential as a Ritual, composed of several Canons. In the 11th. Chap. it is said, *Ergo unam licentiam dedit Theodorus*; which shews it is a Compiler that speaks; and having set down a Canon of *Theodorus's*, draws a Conclusion from it. It cannot be said, 'tis *Theodorus* himself. He might well say, does not agree to the Age *Theodorus* lived in, nor to the Ancients prescribed such a time of Penance; but *Theodorus* did much retrench it. But after his Penitential prove the contrary.

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they may baptize, bless Meat and Drink; That Monks also, and other Clerks, may bless Meat.

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The Third Title is of Ordinations. It shews, That in a Bishop's Ordination, Mafs is to be sung by the Bishop who performs the Ordination; and so likewise in the Ordination of Presbyters and Deacons; but for the Benediction of Monks, it is enough, That the Abbot say Mafs; That the Monk is from that time to keep his Head covered with his Cowle during the space of seven days; That in the Eighth, the Abbot shall take it away, as the Presbyter takes away the Veil of Persons newly baptized; That a Presbyter may consecrate an Abbeſs; but an Abbot ought to be consecrated by a Bishop; That the *Greeks* do bless the Virgins and Widows after the same manner, but the *Latins* do not give the Veil to Widows; That among the *Greeks*, a Presbyter may consecrate a Virgin, reconcile Penitents, consecrate the Oil for Exorcisms, and the Chrism for the Sick, if need be; but at *Rome*, the Bishop only may do it.

The Fourth Title is of Baptism. It imports, That Baptism remits Sins; but according to Pope *Innocent*, it does not wash away the stain of *Bigamy*, [or second Marriages]; That besides Baptism, Confirmation is necessary to Perfection; That he does not deny, but that Confirmation belongs to the Bishop; but yet that the Chrism was established in the *Nicene Council* (which is a false Supposition.) That the same Linen Clothes in which the baptized are anointed, may be used many times; That the same Person who was Godfather at Baptism, may be Godfather at the Confirmation, but that it is not the Custom; That a Man un-baptized, cannot be a Godfather; That a Man may stand Surety for a Girl, and a Woman for a Boy; That the baptized may not eat with the *Catechumens*, much less with the *Gentiles*.

The Fifth is of the Mafs for the Dead. It imports, That among the *Latins*, the Monks use to carry the Corps to Church, to anoint their Breast with the holy Chrism, to say Mafs upon them, and then to carry them out to the Grave, and to say a Prayer over them after they are interr'd, to say Masses for them the 1<sup>st</sup>. the 3<sup>d</sup>. and the 30<sup>th</sup>. day, and at the years end, if they will; That for the Laity, they say Masses the 3<sup>d</sup>. the 9<sup>th</sup>. and the 30<sup>th</sup>. day; That they ought to Fast 7 days for them; That Masses are not to be said for Children, unless they be 7 years old; That tho' *S. Denys* says, 'Tis a Blasphemy to pray for a wicked Man, yet *S. Austin* says, The Sacrifice is to be offered for all those that are dead in the Communion of the Church; That Presbyters and Deacons that will not, or ought not to communicate, are not to celebrate.

The Sixth Chapter is of Abbots, Monks and Monasteries. It is to this effect: The Abbot may withdraw himself with the Bishop's leave; the Abbot's Election belongs to the Monks; the Abbot cannot change his place, without the Bishop's consent, and without leaving a Priest in the Church, where he was, for the Ecclesiastical Ministry. Monks ought to have no Women with them, and Nuns to have no Men among them. A Monk cannot make a Vow without his Abbot's consent; if he make any, it is null. A Monk, chosen by his Society to be a Presbyter, ought not to leave his Rule; if he grows Proud, he shall be deposed, and become the last. It is at the liberty of Monasteries to receive infirm and weak Persons. It is also free for Monks to wash Lay-men's Feet, unless it be on Holy *Thursday*. It does not belong to Monks, to impose Penances on the Laity.

The Seventh Chapter is of Womens Functions in the Church or Monastery. They are forbidden covering the Altar with the Corporal, laying the Oblations or the Chalice upon the Altar, standing among the Clerks in the Church, sitting at Meat with Presbyters, imposing Penance: But they are permitted to receive the Eucharist upon a black Veil, according to the use of the *Greeks*; they may make the Oblations (that is, the Loaves offered upon the Altar) but not according to the practice of the *Romans*.

The Eighth Chapter is of the Customs of the *Greeks* and *Latins*. These are observed there: On *Sunday* the *Greeks* and the *Romans* do not ride on Horse-back nor in a Coach, unless it be to go to Church; they bake no Bread, and do not go to the Bath; the *Greeks* write no publick Acts; they both set their Slaves to work on *Sunday*. The *Greek* Monks have Servants waiting on them; the *Latin* have none. The *Latins* eat on *Christmas-Eve*, after having said Mafs at the 9<sup>th</sup>. Hour. The *Greeks* do all sup the Evening after the Mafs. Both the *Greeks* and the *Latins* say, they ought to assist the Sick of the Plague. The *Greeks* do not give to Swine the Meat of strangled Beasts; the Skin, the Wool and the Horns of them may be taken. One may wash his Head and Feet on *Sunday*; but the *Romans* do not follow that practice.

The Ninth Chapter is of the *Irish* and *Britains*, who differ from the Church about the keeping of *Easter* and their *Tonsure*. It is said there, That their Bishops shall be confirmed by the laying on of the hands of a Catholick Bishop; That the Chrism or the Eucharist cannot be given them, except they make Profession to re-unite themselves to the Church; and that those are to be baptized who doubt of their Baptism.

The Tenth is of those who are possessed with the Devil, or kill themselves. If they were godly Men, before they came to be possessed, they may be pray'd for; but if this Possession happened to them, after a Despair or some other Passion, they are not to be prayed for. Masses cannot be said for Self-murderers, but they may Pray and give Alms for them: Nevertheless some say Masses for them that kill'd themselves, being out of their Wits, and having no use of their Reason.

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The Eleventh contains many Questions about married Persons. It is said there, they ought to abstain from the use of Marimony 3 days before the Communion, 40 days before *Easter*, 40 days before and after Child-bearing; That a Man may leave his Wife guilty of Adultery, and Marry another; and that he may Marry again after two Years Penance: But the Wife cannot leave her Husband, tho' an Adulterer; That a lawful (\*) Marriage cannot be dissolved, but with the consent of both Parties; but either of them may give his consent, that the other withdraw into a Monastery, and then that the other may Marry again, if he had not been married again before. If a Husband is made a Slave, the Wife may Marry at the years end; That a Deacon's Wife, forsaken by him, is not permitted to Marry; That a Man may Marry again, within one Month after his Wife's death, and a Woman within one year after her Husband's Decease; That a Woman, that hath vowed Widowhood, cannot Marry again; notwithstanding if she should Marry again, it shall be free for the Husband to let her fulfil her Vow or not; That the Bishop may dispense with Vows; That it is free for one baptized to keep or to put away his Wife, being a *Pagan*. If a Woman forsake her Husband, within five years after he may take another Wife. If she be carried away Captive, he may Marry another, one year after; but if she cometh again, he shall leave this last; That it is lawful among the *Greeks* to Marry in the Third Degree, and among the *Romans* in the Fifth only; but Marriages contracted by Persons within the Third or the Fourth degree of Consanguinity, are not disannulled. Parents are bound to bestow their Daughter on him, to whom they have betrothed her, except she be unwilling. Children are in the Power of their Father, till they be 16 years old; but that time being past, they may enter into a Religious Order, and the Father cannot Marry them against their Will. I leave out some other Constitutions less important; as also the 12<sup>th</sup> Chapter of Slaves, as being now out of date.

The 13<sup>th</sup> Chapter is upon different Customs. It is observed therein, that there are Three solemn Fasts in the Year, that is, besides the ordinary *Lent*, Forty Days before *Christmas*, and Forty Days after *Whitsunday*. It is said there, That the Laity are bound to perform their Vows; That Friars may not bear Arms; That one Child may be given in exchange for another to a Monastery; That the Church ought to pay Tribute, if it be the custom; That Tythes are to be given only to the Poor, and Strangers; That he that Fasts for the Dead, does good to himself; but that God alone knows, how it goes with the Dead; That infirm Folks may Eat and Drink at any Hour.

The 14<sup>th</sup> Chapter is about the Reconciliation of Penitents. It imports, that the *Romans* do Reconcile them, *intra absidem*, (that is to say, near the Altar, in the place which is Rail'd in,) but that the *Greeks* do not do so; That the Bishop only maketh the Reconciliation, on *Holy-Thursday*; but if the Bishop cannot well do it, he may empower a Presbyter to do it. He adds, That in his Province there is no Reconciliation, because there is no Publick Penance.

*M. Petit* hath joined to this Work some other Collections of Canons, bearing *Theodorus's* Name. The 1<sup>st</sup> might be entituled a Penitential, rather than that before mentioned. It is discoursed there first of all, what they ought to do who are enjoin'd a Penance of One, Two, or Three Years Fasting. 2. What they may do to redeem those Penances, whether by reciting Psalms, or giving Money to the Poor; what number of Psalms they ought to say, or what Sums they ought to bestow. 3. After what manner Penitents are to come before the Bishop to receive Penance. 4. Of the different Penances to be imposed for different Crimes. There one may see some remainders of the Ancient Penance. Penitents did come in the beginning of *Lent* to the Door of the Metropolitan Church bare-footed, covered with Sack-Cloth, and did cast themselves on the ground. The Arch-Priests, or the Ministers of Parishes, did receive them there, and enjoined them Penances; then they brought them into the Church, they sung the Seven Psalms, the Bishop laid hands on them, threw Ashes and (cc) Holy Water on

[ (cc) Holy Water.] This Heathen Rite of sprinkling Consecrated Water for the Purging and Purifying of Men, which may seem to have had its Original from the *Jewish Law*, which prescribes a Water made with the Ashes of an Heifer to purifie the Unclean, by sprinkling them there. *Numb. 19.* with, was so far from being used or approved by the Christians for many Ages, that they abhorred the use of it as a Diabolical Superstition. *Theodoret* commends a Fast of *Valentinian*, then Tribune, after Emperor, as most suitable to the Christian practice; That going before the Emperor *Julian* the Apostate into the Temple of Fortune, the Priests sprinkled him as the rest of the Company with Holy Water, which when he espied upon his Garment, he immediately not only cut off that part where it was, but also smote the Priest with his Fist in Anger, saying, He was a Christian, and therefore was defiled, not cleansed by their Holy Water, which shews, that it was not then used among the Christians; but in this superstitious Age it crept into the Church among other Ceremonies, and is still in use in the Church, as a Purgative from Sin.]

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Theodorus  
of Canter-  
bury.

Mat. 15. 6.

Atham Ep.  
ad Drac.

Mat. 19. 6.

Theod. lib. 3.

Soz. l. 6.

Aug. Steuch.

in Numb. 19.

them,



them, covered them with Hair-Cloth, and turned them out of the Church. On Holy Thursday they came again, and having confessed their Sins again, the Bishop Prayed to God to forgive them their Sins, and said some Prayers over them. It was not lawful to receive a Penitent of another Diocese, or Parish, without the leave of the Bishop, or the Ministers. Men were yet put to Penance for Eating things strangled, or Blood of Beasts. Penances were shorter than in former times, but then they were enjoined for very light faults. All others, but Bishops, and Presbyters, were forbidden hearing Confessions, or imposing Penances. The Author of this Collection is different from the former, the Constitutions themselves are different from those in the former Collection. There be some of them which seem to be made since Theodorus's time.

The Ten Capitules proposed to the Council of Hereford by Theodorus, related by Beda, do certainly belong to this Arch-Bishop of Canterbury, tho' they be not taken out of his Penitential, but out of a Collection of Canons. It is decreed in the first, That Easter shall be kept the Sunday after the 14th Moon in March. In the 2d, Bishops are forbidden to encroach upon the Bishopricks of their Brethren. In the 3d, They are forbidden to molest Monasteries, or to take their Goods from them. The 4th, Is against those Friars who go from one Monastery to another, without their Abbot's leave. The 5th, Against the Clerks, who leave their Bishop. Other Bishops are forbidden to entertain them. The 6th imports, That foreign Bishops and Clerks shall content themselves with the Hospitality used towards them, and shall not perform any Function of their Ministry, without permission from the Bishop of the place. The 7th, Appoints Councils to be kept Twice a Year. The 8th, Forbids Bishops to prefer themselves before others out of Ambition, and enjoins them to follow the time and order of their Ordination. The 9th declares, That it is fit to encrease the number of Bishops, according as Believers encrease in number. The last Prohibits unlawful Marriages. It forbids Husbands leaving their Wives, except for the cause of Adultery; and orders those that shall leave them to remain unmarried. By this decision it appears, that the former Collection is not wholly Theodorus's, because the 10th Chapter contains decisions contrary to this.

The Capitules Published by M. Dacherius, in the 9th Vol. of his *Spicilegium*, are the greatest part of them in M. Petit's first Collection: But this Collection is more Faithful and Genuine; for tho' some places thereof may be corrected by the Manuscripts of the first Collection, it must be confessed, that in this Theodorus's Canons are set down in the order observed by Theodorus, and that they are not mixed with so many strange Canons. These are the most remarkable things contained in them. In the 12th it is said, That among the Greeks, the Clergy and the Laity communicate every Sunday: But that among the Latins, it is left to Men's liberty, to communicate, or not; and that those that do not communicate, are not Excommunicated for that. The 35th, Is that famous Article of the Confession. It imports, That it is lawful, in case of necessity, to confess to God alone. Gratian, Burchard, and Ivo Carnutensis, do quote this passage otherwise. Theodorus says in his Penitential, That some say, with the Greeks, Men ought to confess their Sins to God alone: Others believe, they ought to confess them to the Priests; and almost the whole Church is of that mind: That Confession which is made to God blots out Sins, and that which is made to Men teaches us, how they are blotted out. God oftentimes does invisibly heal our Evils, and sometimes he uses the help of Physicians. This differs much from the very words of Theodorus's Penitential, if they be faithfully related in F. Dacherius's Collection.

M. Petit hath also carefully gathered the Canons cited under Theodorus's Name, in a Collection of the Councils of Spain, in the Penitentials of Egbert of York, and of Beda in the Roman Penitential, and in that of Rabanus, by Regino, Burchard, Ivo Carnutensis, Gratian, and several other Collectors of Canons: But all those Authors have many false Quotations, and so their Authority is not much to be relied upon.

All this shews, that we have not the true Penitential of Theodorus in its Integrity and Purity; That what Mr. Petit Published under the Title of a Penitential, is nothing less than that; That the Capitules, which he Published also from a Manuscript, which Mr. Faber communicated to him, are not Theodorus's neither; and all the rest of his Collections is taken out of suspicious Monuments. Nevertheless he is to be commended for his diligence and labour, and we are beholden to him, for having gathered together all that bore Theodorus's Name. Spelman found in Cambridge Library a great Penitential ascribed to Theodorus, of which he gives us the Titles. It's to be wished it were Published, that we might see whether it be Theodorus's own Original, or another Collection of Canons.

Mr. Petit joined to Theodorus's Penitential, an old compilement of Canons, a Collection of divers Monuments about Church Rites, and chiefly about Penance, taken out of several Manuscripts, and a Collection of several Papers, Constitutions, Bulls, Edicts, Declarations, Privileges, Letters, Confessions, and other pieces, which he hath Published. These Monuments are accompanied with Two Dissertations, the one upon Theodorus's Pastoral Vigilancy, to shew, that all Bishops are bound not only to take care of their own Church, but moreover to watch over all the other, to help them in their need; The other upon Penance, in which he pretends to defend Theodorus's Opinion, and to prove against F. Morinus, that, in the Ancient Church, there was no Penance for secret Sins, tho' never so grievous. Yea, and he

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brings in proofs, tending to shew, that there lay no obligation to confess them to Men, nor to submit them to the Ministry of the Church Keys, and that inward Repentance was sufficient to obtain the remission of them. Lastly, He adds some Notes upon his pretended Penitential, wherein he shews a great deal of Learning and Reading. These are the Contents of the Two Volumes in Quarto Printed at Paris by Dezallier in 1679, under the Title of *Theodori Penitentialia*.

## FRUCTUOSUS.

FRUCTUOSUS, the Founder of several Monasteries in Spain, translated from the Bishoprick of Dumes to the Arch-Bishoprick of Toledo, by the Decree of the 10th Council of that City, composed Two Rules, the one for the Monastery of Complutum, and the other common for all Monasteries, which is as a Supplement to the former, they are both found one after another in the Second part of the Rules of *Benedictus Anianus*, [Printed by Hostensius at Paris, 1663.]

## CEOLFRIDE.

CEOLFRIDE, Abbot of \* Farrao in England, Beda's Tutor, wrote a Letter upon Easter to Naito King of the Pitts, which his Disciple preserved us. He flourished toward the end of the 7th Century, and Died in 720. In that Letter he treats of the several sorts of the Clerk's Tonsure, and of the Celebration of Easter, and confesseth those differences are of small consequence, and that they should not trouble the Peace. [\* Then Cirilium.]

## A DELMUS.

A DELMUS, Abbot of Malmesbury in England, wrote also a Book concerning Easter, against the custom of the Britains, and a Book of Virginity in Prose and Verse. We have yet this last Work. That in Prose was Printed by Sonnius in 1576, and inserted in the *Bibl. Patrum*, that in Verse was Published by Canisius in 1608. In this Tract he gives an Encomium of many Holy Persons, whose Life he describeth.

This Saint is believed to be he, who was Bishop of Sherborn, who had made a Book of Problems in Verse, in imitation of *Symposium*, of about a Thousand Verses. But *Sigebert*, who speaks of these Two Authors, in Two different Chapters, seems to distinguish them. One must not look for Politeness in the Works of this English Man.

## A D A M A N.

A D A M A N, Abbot of Huy, wrote a Treatise of the places in the Holy Land, taken out of the Memoirs of *Arculphus*, a French Bishop, who had Travelled into Palestine. He wrote also the Life of S. Columbus his Predecessor. F. Mabillon hath Published those Two Tracts more intire and correct, [in *Sac. Benedict. III. p. 2.*]

Adaman.  
[ \* From the Mouth of Arculphus, as Dr. Cave.]

## A P O N I U S.

ALTHOUGH it be not precisely known in what time this Author lived, it is probable, he lived about the end of this 7th Century. He made a Commentary upon the Song of Songs, in which what is said of the Bride and the Bridegroom, he applied to Christ and



and his Church. We have Six Books of that Work in the *Biblioth. Patr.* It is pretty well written, full of Wit and Learning, and one of the best that was made upon that Subject. We have an Abridgment of the rest of that Commentary, made by a *Benedictine* Abbot: And *Angelomus*, who lived above 700 Years ago, copied out several places of it in his Commentary upon the Song of Songs, [Printed by itself at *Friburg*, 1538.]

## CRESCONIUS.

*Cresconius.* CRESCONIUS, an African Bishop, flourished towards the end of the 7th Century. He made a Collection of Canons, in Two parts. The First entitled, *An Abridgment of the Canon-Law*, Contains the Titles pointing to the matters, together with the Citation of the Canons where they are found. The Second contains the Canons themselves, set down in their full length, in the same order that they are Cited in the Abridgment. This is entitled, *An Harmony of the Canons*, or, *A Book of Canons*. The Abridgment was Published [at *Paris*] in 1588, by M. *Pitbæus*, from a Manuscript of the Church of *Troyes*, and since that by M. *Altafaranus* [at *Poitou*] in 1630, and by F. *Chifflet* in 1649. M. *Justel* and *Voellus* inserted it also with the whole Harmony, in their *Bibliotheca Juris Canonici*, [or, *A Compleat Body of the Canon-Law*.]

## JOANNES MONACHUS.

*Joannes Monachus.* NO Authors did ever carry the Virgin Mary's Praises farther, than the *Greeks* of these latter Ages. We have already spoken of Eight Sermons of *George Pisides* upon that Subject. Here is a Monk, who is probably of the same time, not at all inferior to him in the Declamation, which he made upon the Birth of the Mother of God. He mingles with the Virgin's Commendations some Speeches, which he applies sometimes to S. *Anne*, sometimes to the Virgin. He brings in the Patriarchs, the Prophets, and the Righteous. Yea, and *Adam* himself acts his part there. If any Body liketh those kind of Discourses, he may consult the Originals; for we are not willing to make Extracts of them. *Allatus* thinks, this *John* was Arch-Bishop of *Bulgaria*. It is not known when he lived.

## DEMETRIUS CIZICENUS.

*Demetrius Cizicenus.* WE have, under this Bishop's Name, a little Writing of the Original and Errors of the *Jacobites*, in which he says, That the Author of that Sect was a Monk of *Syria*, named *James*, surnamed *Tzantzale*, who had embraced *Eutyches's* Error, and *Dioscorus's* Party; That since the Council of *Chalcedon*, those among the *Syrians*, who sided with the Emperor, had been called *Melchites*, that is to say, Royalists, because \* *Melchi* in *Syriack* signifieth King; and those who followed *Eutyches's* Opinion, took the Name of *Jacobites*. That these acknowledge, there were Two Natures in Christ before the Union, but they hold there is but one after the Union; and so they suppose either the confusion, or the mixture of the Two Natures, and are condemned as *Theopaschites*, because they believe the God-head did suffer; That they own the Three first Synods only; That when they cross their Foreheads they do it with one Finger only, to signify the Unity of Nature; That because of that they do not cross themselves from the right hand to the left, as others do, but from the left to the right; That they mingle the Oblation with Oil, and matter not much Communicating; That they put no Water into the Cup; That they care very little, whether they do Worship Images, or not, and look upon that as an indifferent thing; That they Eat Flesh in *Lent*; That they have their peculiar Offices, and have added these words to the *Trisagion*, *Thou that art Crucified for us*. There be some among them, who call themselves *Chatzizarys*. They Worship Crosses, and put Nails into them, to signify that the God-head suffered: But they differ from the true *Jacobites*, in that they own Two Natures in Christ, and seem to fall into *Nestorius's* Error, by saying, That during the Passion there were Two Persons in Christ, the one suffering, and the other beholding the sufferings. They Fast some Days before the time that they leave Eating Flesh. In *Lent* they Eat Eggs, Milk, and Butter; They offered unleavened Ercad; They put no Water into the Cup; They Baptized their Crosses. I have made an exact

exact Extract, or Abridgment, of that small Writing, because it contains some particulars pretty remarkable. It is not known when the Author of it lived. Yet in all probability he is of the 7th or 8th Century.

Upon what he says, That the *Jacobites* had their peculiar Offices, it may be observed, that in the *Bibliotheca Patrum* there is an Order of the Prayers and Ceremonies of the Baptism, and Mass, with some other Prayers for the use of the *Syrian Jacobites*, which are said to have been prescribed by *Severus* the Patriarch; that Work is probably of the same time.

## Memoirs of the Schism of the Armenians.

THE Author of these Memoirs relates the origin of the Schism of the *Armenians*, how they embraced the Error of the *Eutychians*, the different Parties that rose up among them, the Memoirs. Councils held among them, the Catholick and Heretick Bishops they had, and several other Particulars relating to them. The Author of these Memoirs belongs to the Eighth Century.

## JOHANNES NICÆNU S's Memoirs upon Christ's Birth, directed to Zachary, a Christian of Armenia.

THIS Author handles this Question; Why the Festival of Christ's Birth is kept on the 25th. day of December; tho' the Constitutions of S. *James* and the Apostles, appointed that Feast-day on *January* the 6th, upon which day Christ's Baptism is celebrated. He pretends, that the custom of keeping that Festival on the 6th. of *January*, came from this, That *John* Baptist's Disciples, seeing Christ baptized on that day, and having heard, he was then 30 years old, they imagined it was also his Birth-day; That S. *Cyril*, Bishop of *Jerusalem*, did write of it to Pope *Julius*, who, grounded upon some of *Joseph's* Memoirs, in which it was observed, That in the 7th. Month of the *Jews*, in the Feast of Tabernacles, the Angel had appeared to the High-priest, and stricken him dumb, until that *Elizabeth* had brought forth a Son; having cast up the Days and Months, he found that Christ's Birth-day fell on the 25th. of December, and established that custom in *Rome*; That S. *Basil* was of the same Mind, and wrote to S. *Gregory Nazianzen*, to procure the approbation of that practice in the Council of *Constantinople*, but that many would not receive it; That *Honorius* the Emperor persuaded his Brother to follow the use of *Rome* in that; That S. *Chrysostom* had approved it, and with S. *Epiphanius* had appointed Christmas to be kept on the 25th. of December; That afterwards, this was confirmed into a Synod held in *Constantinople*, which writ of it to all the Patriarchs, who did all embrace this Practice. Much might be said against this Historian's Observations, which are almost all false. But we must not seek for Exactness nor Truth in the Memoirs of these modern *Greeks*.

## S. OWEN.

AUDOENUS or DADO, vulgarly called S. OWEN, who governed the Church of *Rouen* from the year 646, until the year 689. wrote the Life of S. *Eligius*, Bishop of *Noyon*, directed to *Robert*, Bishop of *Paris*. He relates his Miracles and Life in the two first Books, and in the last, he reproves his Actions Rhetorically.

## H

## COUN.



## COUNCILS

Held in the

## Seventh Century.

*A Conference held in 601. in England, in Worcestershire, between Augustine the Monk, and the British Bishops.*

A Conference held in 601.

**A**UGUSTINE the Monk, had instructed the *English*, and converted their King *Ethelbert*; and having a mind to unite the *Britains* to the *Roman Church*, he invited their Bishops and Doctors to a Conference. When they were come to it, he exhorted them to endeavour unanimously the establishment of Religion. These *Britains* did not keep *Easter* at the same day with other Churches, and had several practices differing from them. They stood in the defence of them stoutly; and *Augustine*, seeing he could not prevail with them to leave them, they say, he proposed to them, to bring a sick Man in, and on either side to pray for his Health, and to follow the Usages and Doctrines of those that should heal him. They brought in a blind Man, and the *Britains* having tryed in vain to restore him to his Sight, they affirm, that *Augustine* restored him by his Prayers. This Miracle did shake the *Britains*: But they said, they could regulate nothing, without being acquainted with their Brethren's mind, and they required a Synod might be kept, which was granted to them. Seven *British* Bishops met there, and the ablest Monks of their Monastery of *Bangor*. *Augustine* propounded three things to them: 1. To keep *Easter* the same day with the *Roman Church*. 2. To baptize according to the practice of the same Church. 3. To Preach the Gospel to the *English*, promising them the toleration of their other Practices, if they would yield these 3 Points. They would not, and went away very much offended, for that he did not come to meet them, when they came to him. Upon that refusal, *Augustine* told them, That since they would not have Peace, they should have War; and that they should be slain by those to whom they would not Preach Life. That was executed accordingly. The King of the *English* declared War against them, and defeated them in a bloody Fight, in which he put to the Sword above 1200 Monks of the Monastery of *Bangor*, who were come to the Army of the *Britains*, to pray for God's assistance upon them. This relation is taken out of the second Book of *Beda's Church-history*, chap. 2. *Sigebert* marks the same Facts in his Chronicle; and some Historians do accuse *Augustine* the Monk of having had a hand in the Massacre of those poor *Britains*, who did not deserve such hard usage, by reason they maintained their ancient Customs, and the Liberties of their Churches, without deviating from the *Catholick Faith*.

[\* Caballionum.]

*Assembly of Bishops held at \* Challon, upon the River Saone, in 603.*

Assembly of Challon.

**T**HIS Assembly deposed, unjustly, *Desiderius*, Bishop of *Vienna*, upon Queen *Brunchant's* motion, and the earnest suit of *Aricius*, Archbishop of *Lyon*.

A

*A Council of Toledo, held under King Gondemare, in 610.*

**T**HIS Council was made up of Fifteen Bishops of the *Carthaginian Province*, who owned the Archbishop of *Toledo* for their Metropolitan, and promised subjection to him. King *Gondemare* caused this Constitution to be put in execution, and gave out a Declaration, which was subscribed by the Bishops of the other Provinces of *Spain*, wherein he decreed, That the Bishop of *Toledo* shall be acknowledged Primate or Metropolitan of the whole *Carthaginian Province*, and enjoins all the Bishops of this Province to obey him. He observeth there, That the Country of *Carpetania* is not a Province, but part of the *Carthaginian Province*; and that as the other Provinces of his Kingdom, viz. *Lusitania*, *Betica* and *Tarraconensis*, have each of them but one Primate, the *Carthaginian* likewise must have but one; according to the Canons and the ancient Usage.

Council of Toledo.

*Council of Egara, under King Sisebut, held in the year 614.*

**T**HE Bishops of the Province of *Tarraco*, confirmed in this Council the Decree made in that of *Husca*, concerning the Celibacy of the Clergy. The Town, where it was kept, was in the Province of *Tarraco*, but it is unknown, at present, under the name of *Egara*. *M. Baluzius* hath made a short Dissertation, in which he asserts, That *Egara* was in the place, where is now a little Town, named, *Terrasse in Catalonia*, within 4 or 5 Leagues of *Barcelona*, in the Bishoprick whereof it is found. He proves it, 1. by the Situation of that Castle, which agreeth to that of *Egara*, which stood between *Barcelona* and *Girona*. 2. Because in the ancient Terriers or Maps, *Egara* and *Terracia* are spoken of, as standing in the same place. 3. Because in a Letter of *Raimundus* of *Barcelona*, of the year 1112. it is observed, That the Parish of *Terrasse* stands in the place, where the Church of *Egara* formerly stood.

Council of Egara.

*Council V. of Paris.*

**T**HIS Council met in 615. called by *Clotharius* the second, then in Possession of the Kingdoms, which did belong to *Theodebert* and *Theoderick*; therefore it was made up of a great number of Bishops. It is observed in the end of the Canons of this Council, That they had been subscribed by 79 Bishops; but we have not their Names, neither is it certain, whether they were present in it. If this number of Bishops met there, it was the most numerous Council that ever was held in *France*. It made 15 Canons of great importance.

Council V. of Paris.

By the 1<sup>st</sup>. it is ordered, That the ancient Canons shall be kept; That for the future, a Bishop being dead, he that shall be chosen by the Metropolitan, who is to ordain him, by the Bishops of the Province, and by the Clergy and the People of the City, shall succeed him; and that Ordinations made either by Force, Faction or Bribery, or without the approbation of the Metropolitan, and the consent of the Clergy and the People, shall be declared null.

The 2<sup>d</sup>. Canon forbids Bishops to chuse their Successors. It forbids also providing them Successors, unless they be altogether unable to govern their Church and Clergy.

The 3<sup>d</sup>. imports, That if a Clerk, of what Quality soever he be, despising his Bishop, have Recourse unto Princes, great Lords, or to some other Protectors, no Body shall receive him before he obtains his Bishop's Pardon: And that if any Body keeps him, after Warning given him from the Bishop, he shall be punished according to the Ecclesiastical Laws.

The 4<sup>th</sup>. declares that no (dd) Secular Judge shall judge or condemn any Presbyter, Deacon or Clerk, nor any of those that belong to the Church, without acquainting the Bishop with it; and that if any Body attempts to do it, he shall be separated from the Church, till he amends and acknowledges his Fault.

[ (dd) No Secular Judge shall judge, &c. ]

The Devotion of the Emperors, in the more serene Times of the Church, when Kings became nursing Fathers to Christianity, granted several Immunities and Privileges to the Clergy. *Constantine* the Great freed the Church of *Carthage* from paying Taxes, lest it being im-

*Euseb. hist. ecc. l. 10. c. 7*  
*Const. Just. Conf. Novel. 79. c.*

verish'd thereby, God's Worship should be interrupted or hindered. And afterward, about the Year 536. *Justinian* ordained, That in causes merely Civil, the Bishops should hear and determine of the Causes of the Monks and Nuns, as also of all their Clergy, unless the Matters under decision were too difficult for the Bishop: In which case they were commanded to go to the Civil Judges. These Imperial Grants did the Bishops (as Patrons of the Ecclesiastical Franchises) confirm and establish by several Canons in this and several other Councils; and that the Secular Judges might not dare to break in upon these Privileges, they back'd them with Anathemas and Excommunications, and so might warrantably enough do, so long as the Laws of the Empire stood in Force: But for the Clergy to stand upon such Exemptions as these, and claim them upon the Account of their Order, as the Clergy of the *Romish Church* doth, is both contrary to Scripture and the Practice of the purer Times of Christianity: For before *Justinian's* Time the Bishop's ordinary Jurisdiction was but a Power of Enquiry and Restraint for violating and corrupting the Ecclesiastical Discipline.]

H 2

The



Council V  
of Paris.

Diod. Sic.  
Euseb. hist.  
Eccles. 1. 10.  
c. 7.

The 5th. puts the Franchisements of the Church under the Bishop's Protection, and forbids under the Pain of Excommunication, to constrain any belonging to the Church to serve the Publick (cc). [ (cc) Not constrain any Churchmen to serve the Publick. ] It hath been the Will of all Ages and Nations, but principally of the Christian Church, to exempt their Clergy from Publick and Civil Employments and Offices, that they might with the greater Care and Diligence attend the Service of God, which this Council endeavours to preserve. ]

The 6th. orders, That the Revenues given to maintain the Church Fabricks, shall be managed by the Bishops, Presbyters and other Clerks, serving those Churches according to the Intention of the Donor; and that, whosoever shall take away any part of them, he shall be cut off from the Church, till he hath made Restitution.

By the 7th. all sorts of Persons are forbidden to seize, either by an Order from the Prince, or by Authority from a Judge, or in any other manner whatsoever, on the Estate left by the Bishops, or other Clerks, whether they belong to the Church, or be their own. It is ordered, They shall be kept and preserved by the Arch-deacon and the Clergy: They are excommunicated that shall seize on them; and it is said, They are to be looked upon as Murderers of the Poor.

The 8th. forbids Arch-deacons, yea, and the Bishops themselves, to appropriate to themselves, after the Death of Abbots, Presbyters, and other Clerks, ministring in the Churches, the Moveables belonging to them, under pretence of taking them for the Bishop or the Church.

The 9th. forbids Bishops to challenge to themselves the Goods, Churches, or Clerks of other Bishops, although the Kingdom or Province had been divided; and those that shall do so, it deprives them of those charitable Duties which their Brethren use to pay them, till they have restored what they have taken, and made Restitution of the Fruits.

The 10th. renews the Constitution made in the second Council of Lyons, held in 570. whereby it was ordered, That the last Wills of Bishops, Presbyters and other Clerks, who bequeath Legacies to Churches, shall be executed, tho' their Testament were not in due Form.

The 11th. Canon renews the Constitution, whereby a Bishop, being at Variance with another Bishop, is bound to apply himself to the Metropolitan; and he that applieth himself to a Secular Judge, is deprived of Communion with the Metropolitan, until he give an account of his Proceeding in the next Synod.

The 12th. separateth from the Communion, until the Point of Death, such Monks and Nuns as go out of the Monastery, which they had chosen for their Abode, if, being warned of it, they refuse to return: But if they return to it, and make an humble Satisfaction, the Eucharist may be given them.

The 13th. Canon excommunicates the Virgins or Widows, who do marry, after having put off the Secular Habit, to lead a Religious Life at home.

The 14th. prohibits Marriage with the Brother's Widow, the Wife's Sister, the Daughters of two Sisters, the Uncle's Widow by the Father's and Mother's Side, and with a Maiden that hath taken a Religious Habit. It excommunicates those that contract such Marriages, till they separate themselves.

The 15th. imports, That the Jews are not to sue for the Costs of Recovery of Money from Christians; and if any of them should obtain them, he ought to be baptized, with all his Family.

To this Council is annexed Clotharius's Edict, containing the Confirmation of the foregoing Canons. Nevertheless, there be some of them, to which he hath subjoyned Modifications and particular Conditions. To the Canon concerning Bishops's Ordinations, it adds that if the Person elected be found worthy of it, he shall be confirmed by Order from the Prince; and that a Court-Officer may be chosen, if he be a deserving and learned Man. To the Canon forbidding Bishops to go to Court, it adds, They may go thither, to obtain some Favour, and upon what account soever they shall go thither, if they return with the Prince's Letters, they are to be excused. As for the Inhibition of Clerks applying themselves to Secular Judges, it excepts from it Criminal Matters, into which Secular Judges are appointed to enquire, calling the Bishops to them. It excepts likewise Matters concerning the Publick, which the Bishop and the Secular Magistrate are appointed Judges of. It adds some other Ordinances about Civil Matters.

Council

Council held in France, about the same Time as the former, of which the Place is unknown.

THE same Manuscript, where this Council of Paris is found, contained the Canons of another Council, of which we know neither the Place nor the Year.

The 1st. orders the Execution of the Canons of the Council of Paris.

The 2d. prohibits consecrating Altars in the Places where Corps are buried.

The 3d. orders, That Monks shall observe their Rule, and live in common, under the Government of an Abbot or a Superior.

The 4th. prohibits baptizing in Monasteries, celebrating Masses for Secular Persons deceased, and burying the Dead, without the Bishop's Leave.

The following Canons to the 8th. are wanting, the Manuscript being defective in that Place.

The 8th. forbids Clerks to have Women in their Houses, excepting their Sister or Aunt.

The 9th. confirms the Right of Sanctuaries for Churches, and prohibits taking away by force those that fly into Churches.

The 10th Canon is wanting.

The 11th. prohibits depriving Abbots or Arch-priests of their Ecclesiastical Function, unless they be guilty of some Fault, that deserveth it, as also advancing them to those Dignities, with the Prospect of some Reward: It prohibits, moreover, making a Layman Arch-priest.

The 12th. forbids Presbyters and Deacons to marry, upon pain of being turned out of the Church.

The 13th. prohibits entertaining those that are excommunicated by their Bishop; and that they may be known, it orders the Bishops, that excommunicated them, to acquaint the neighbouring Towns and Churches with it.

The 14th. decrees, That Freeman, having sold or engaged themselves, out of necessity, shall be restored again to their former state, giving back the Price they had taken for their Engagement.

The 15th. Canon is imperfect: The next are lost; nay, it is not known how many there were of them.

## Council II. of Sevil.

THIS Council was held under King \* Sisebut, in November 619. and made up of seven Bishops, of the Province of *Batica*, the president whereof was *Isidore* Bishop of *Sevil*. Several Ecclesiastical Affairs were treated of there, which are related in the Acts of this Council.

In the 1st. Action was received the Petition presented by *Theodulphus*, Bishop of *Malaga*; wherein he complain'd, That his Diocese, having been spoiled by the Wars, was become a Prey to the neighbouring Bishops, who had invaded it. It is ordered, That all the Churches, formerly belonging to him, shall be restored to him, all Right of Prescription notwithstanding, because none such is to be alledged when Hostilities are the Ground of the Possession.

In the 2d. Action they named Deputies to compose the Difference between the Bishop of *Astigi* and that of *Corduba*, about a Church which they both claimed to belong to their Jurisdiction, and to be within the Limits of their Dioceses. The Council orders, That Deputies shall first of all examine the Limits of the Dioceses, and then the Possession; and that if it be of thirty Years standing, the Prescription shall take place in the behalf of the Possessor.

The 3d. Business debated in this Council, is concerning a Clerk of *Italica*, who having left his own Church, went to that of *Corduba*. They took from thence the Opportunity to renew the Canons, forbidding Clerks to leave their own Churches to go to others.

The 4th. Constitution is against the unlawful Ordinations, made at *Astigi*, where some persons that had married Widows had been ordained Clerks, their Ordinations are declared null, and they are forbidden to be raised to the Order of Deacons.

In



In the 5th place they depose a Presbyter and two Clerks, of the Church of *Egabra*, who Council II had been irregularly ordained, the Bishop having fore Eyes, had only laid his Hands on them, whilst that a Presbyter did bless them. They declare they would have punished that Presbyter for his boldness, if he had been alive still.

The 6th. Deliberation is, Concerning a Presbyter of *Corduba*, unjustly condemned by his Bishop: He is restored again, and Bishops are generally forbidden to depose a Priest or a Deacon, unless their Cause was examined in a Council. They are excommunicated, That condemn them without Examination, by a Tyrannical Power, and not by Canonical Authority; or that advance some out of Favour, and debase others out of Hatred or Envy, and condemn them upon light Suspicions. They add, That a Bishop alone may indeed conferr the Dignity of a Presbyter or a Deacon, but he alone cannot take it away from them to whom he hath given it. This is an excellent Instruction for Bishops.

The 7th. Constitution is made about the Permission which *Agapins*, Bishop of *Corduba*, had given to some Presbyters, to set up Altars and consecrate Churches, in the Bishop's Absence. The Bishops say, They do not wonder that such a Bishop had granted such Licences, because he was ignorant of the Church-Discipline, having been raised all on a sudden to the Sacerdotal Dignity: But they prohibit that Practice for the future, declaring, That altho Presbyters have several Functions common with the Bishops, there be some forbidden them by the Ecclesiastical Laws, such as the Consecration of Priests, Deacons and Virgins, the erection of an Altar, the Blessing of the Uction: That they cannot consecrate an Altar or a Church, nor conferr the Holy Ghost by the Imposition of Hands on the baptiz'd, or on Heretick Converts, nor consecrate the Holy Chrism, nor anoint the Fore-head of the baptiz'd therewith, nor so much as reconcile a Penitent in a publick Mass, nor send Circular Letters: That all these things are forbidden to Presbyters, because they have not the supreme Degree of the Sacerdotal Dignity, which by the Authority of the Canons is appropriated to Bishops only. They add, That Presbyters are not permitted to enter into the Baptistry, nor to baptize before the Bishop, nor to reconcile Penitents without his Order, nor to Consecrate the Body and Blood of Christ, to Preach, to Bless or Salute the People, in the presence of the Bishop.

The 8th. Decision is against such a Man of a Church, as having been set at Liberty by his Bishop, became disobedient. It is ordered, He shall be deprived of his Liberty, by reason of his Disobedience.

The 9th. Constitution imports, That the Stewards of Churches ought not to be chosen out of the Laity, but the Clergy; and that the Bishops shall not manage Church Revenues without the assistance of the Steward.

The 10th. Constitution confirms the Monasteries founded in the Province of *Betica*, and forbids Bishops, upon pain of Excommunication, to seize on their Possessions, and to spoil them.

The 11th. grants to the Monks the Management of the Estate, belonging to Monasteries, of Religious Women, upon condition that they shall dwell severally; and shall have no familiarity with them, they shall not see them, they shall speak with the Superior only, and that in the Presence of Witnesses.

The 12th. Business was, The Conversion of a Bishop of *Syria*, of the Sect of the *Acephali*, who coming into the Council, and denying there were two Natures in Christ, and maintaining the Godhead was possible in him, was convinc'd of the Truth, and converted by the Arguments of the Bishops of this Assembly.

In the last definition of this Council, it is proved, That there are two Natures in Christ, united in one only Person.

The Constitutions are subscribed by *Isidore* Bishop of *Sevil*, and by the Bishops of *Elvira*, *Astoria*, *Astigi*, *Malaga*, *Tuca*, *Malaga* and *Corduba*. This last, who was charged with Ignorance in the Council, was not *Agapins* but *Honorius*, who probably did succeed him.

### Council of Rheims, under Sonnatius.

*Flodoard* relates, That *Sonnatus*, Bishop of *Rheims*, held a Council of about forty Bishops, which made several Constitutions, whereof he inserted the Extract in his History.

By the 1st. it is order'd, that no Body shall appropriate to himself what the Church hath invested him in, as Tenant or Trustee, how long soever his Possession be.

The 2d. forbids the Cabals of Presbyters and Clerks against their Bishops.

The 3d. confirms the Canons of the Council of *Paris*, held under *Clotharius*.

The 4th. orders, That the Pastors of Churches shall carefully seek out Hereticks, to convert them.

The 5th. prohibits rash Excommunications, and gives to the Provincial Council Authority to judge of the Validity of the Excommunication.

The

The 6th. forbids Secular Judges to impose upon Clerks publick Taxes, or to lay any Penalty upon them, without the Bishop's Consent. Bishops are enjoined to correct Clerks, and forbidden to admit into the Clergy, without the Prince's or the Judge's Leave, those that are entrusted with the Care of the Revenue of the King's Lands.

The 7th. threatens to excommunicate those that shall violently take from the Church the Criminals fled into it (ff). It orders, That before they be delivered, they shall take an Oath from them, into whose Hands they are delivered; That they shall not put them to Death, nor maim them, nor rack them; and that none shall be suffered to go out, before he hath promised to do Penance for his Crime.

[ (ff) The 7th. threatens to excommunicate those that shall violently take from the Church the Criminals fled into it. ] The Original of this Privilege, allowed by the Heathens, and afterward by the Christians, to their Temples or Churches, was certainly taken from the Divine Constitution, given to *Moses*, to erect six Cities of Refuge in the Jewish Nation, though Numb. 35.6

not altogether conformable to it, nor of so beneficial an use; for *Moses* made the Cities only a Refuge, and that for such Man-slayers alone as had killed their Neighbours unawares; but the Heathens made their Temples, and that for all manner of Wickednesses, for so *Livy* says of the *Asylum* erected by *Romulus* at *Rome*: *Asylum aperuit, quo quisque perfugerit ab omni noxa liberatus esset*: And so *Herodorus* speaks of *Hercules's Asylum* at *Athens*. These Refuge-Temples were afterward much increased among the Heathen, and at length, about the Year 300. came to be in use among the Christians; for they thought it a shame that the Temples of the Heathen Gods should enjoy so great a Privilege, as to be Refuges for the Oppressed, and the Christian Temples should be destitute of it: Whereupon they were made such by the Edict of *Theodosius* and *Valentinian*, and also by the Canons of the Councils. But although such Grants might be of very good Advantage among Christians, being kept within the Bounds of the first Institution, to be a Protection for the Innocent and Oppressed; yet as they have been, and still are, abused in the *Roman* and other Churches, being made a Refuge for Murderers, Rebels, and other enormous Criminals, they are grievous both to the Church and all Civil Societies and have been complain'd of, as such, by many eminent Lights of the Church, in the several Ages of it. ]

*Liv. hist. l. 1. dec. 1. Herod. l. 2.*

*Theod. 1st Val. in Const. ad Antioch. Syn. Araus. anno 410. c. 5. Aug. de con. Evang. l. 1. c. 12. Pol. Virgil. l. 3. c. 12.*

The 8th. is against them that contract incestuous Marriages: It does excommunicate them, if they do not separate themselves, and declareth that they are to be deprived of their Places and Estates, till they have separated themselves.

The 9th. declareth, That Men ought to have no Converse with one guilty of wilful Murder, unless he committed it in his own Defence, and does not grant him the *Viaticum*, that is to say, the Absolution, but only at the Point of Death.

The 10th. condemns those that keep to themselves the Goods given by their Parents to Churches or Monasteries.

The 11th. forbids Christians to sell Christian Slaves to the Jews or Pagans.

The 12th. forbids Clerks to go out of their own Diocess, without Letters from their Bishop.

The 13th. forbids Bishops to sell or alienate Church-Lands.

The 14th. puts to Penance those that imitate the Superstitions of Pagans.

The 15th. forbids to receive the Accusations of Slaves, and does not permit an Accuser, who could not prove the first Charge, to alledge any other.

The 16th. excommunicates those that shall seize on Church-Goods, after the Bishop's Death.

The 17th. is against those that would enslave free-born persons.

The 18th. forbids Clerks to go to Law without their Bishop's Consent.

The 19th. forbids to put in Lay-men for Arch-priests in Parishes. It permits only to ordain him a Clerk, who is an Elder among the Laity.

The 20th. Orders, That what shall be bestowed upon the Bishops by Strangers, shall belong to the Church, except those things given be a Feoffment of Trust.

The 21st. excommunicates those that seize on Church-Lands.

The 22d. deprives *ab Officio*, the Bishops who shall break the Holy Vessels, unless it be in extream Necessity, and to redeem Captives.

The 23d. prohibits ravishing of Widows or Virgins consecrated to God.

The 24th. excommunicates Judges, that shall despise the Canons, or violate the Prince's Edict, given at *Paris*.

The 25th. imports, That he that is ordain'd Bishop ought to be a Native, and chosen by the Votes of the People and the Bishops of the Province, and approved by the whole Council; that those that shall not be thus ordain'd, shall be turned out of their See; and the Bishops that have ordained them, shall be suspended *ab Officio*, for three Years.

These are all the Canons of this Council, which was held about 630. There are 21 more attributed to this Council; but it is evident they are much posterior to it: They are not related by *Flodoard*.

Council



## Council IV. of Toledo.

Council  
IV. of  
Toledo.[\* Siferan-  
da the 22d.  
Kinz of the  
Gothish  
Race.]

**T**His Council was assembled in 633, by King \* *Siferand*. The Archbishops of *Sevil*, *Narbon*, *Merida*, *Braga*, *Toledo* and *Tarragona* were present in it, together with 53. of their Suffragan Bishops, and 7 Presbyters, Bishop's Deputies. The Assembly was held in the Church of *Leocadia*.

The Council begins with a larger Confession of Faith than the ordinary Creeds, chiefly about the Incarnation. The Procession of the Holy Ghost from the Father and the Son is establish'd there.

Then the Bishops declare, That as they have but one Faith, so they judge it fit, that they should have but one Discipline, and observe the same things in the Celebration of Divine Service.

The 3d. Constitution is concerning Provincial Councils: It decrees, That seeing they cannot easily be assembled twice in the Year, they shall hold one every Year, the 16th. of May, in what Town the Metropolitan shall please to appoint; that all those that have any Matters against the Bishops or the Magistrates, and great Lords, shall bring them to that Tribunal, and what shall be adjudged by the Synod shall be executed by the King's Officer: That in case there be any Matter of Faith, or any Affair concerning the Good of the whole Church, they shall call a general Synod of the Provinces of *Spain* and *France*.

In the 4th. Canon they settle the Form or Order of keeping the Council. In the Morning, the Porters having turned the People out of the Church, must stand at the Door, they are to come in at; that the Bishops are to enter in first, and then the Presbyters, and at last the Deacons they shall stand in need of: That the Bishops shall sit down in the Form of a Circle, and the Presbyters behind them: That the Deacons ought to stand up before the Bishops: That they shall also bring in some Notaries to read or to write. Then the Doors being shut, the Archdeacon shall say aloud, Pray ye: That one of the eldest Bishops shall pray aloud, the rest being prostrate: This Prayer being ended, the Arch-deacon shall say, Rise up: Then he shall read the Canons, ordering the holding of Provincial Councils; and the Metropolitan shall invite all them that have any Matter, to propound it: That they shall end that which is propounded, before they begin another: That if any of them that are without hath any thing to propound, he shall acquaint the Metropolitan with it, who shall relate it to the Council; that he shall be brought in, freely to propose what he hath to say. That the Council shall not end till all Matters be dispatch'd, and that none of the Bishops shall go away, before it be finished.

The 5th. Decrees, That the *Metropolitans* shall write to one another three Months before the *Epiphany*, to agree together about the Day on which *Easter* is to be kept; and then they shall acquaint the Bishops of their Provinces with it, to avoid the Differences which happen'd in *Spain* about *Easterday*, because of the several Tables.

The 6th. Canon contains a large Passage of *S. Gregory*, touching the Liberty of Baptizing with one or three Immersions, according to the Use of the Place.

The 7th. Canon determines, That the Passion shall be preached on *Good Friday*, and the People shall beg aloud the Pardon of their Sins, that the Faithful being purified by the Compunction of Repentance, may celebrate the *Resurrection-Sunday*, and receive the Sacrament of the Body and Blood of Christ with a clean and pure Heart.

The 8th. prohibits breaking the Fast of *Good-Friday* before Sun-set, excepting only Children, Aged and Sick Folks.

The 9th. orders, That on *Easter-eve* they shall bless the Lamp and the Taper. Some Churches of *France* did not observe this Practice, wherefore they are enjoined to observe it for the future.

In the 10th. they are reprov'd, who never said the Lord's Prayer but on *Sunday*. They prove, by the Testimonies of *S. Cyprian*, *S. Hilary* and *S. Augustin*, that this Prayer is to be said every day; and judg'd this Practice so necessary, that they threaten to depose the Clerks, that shall omit saying that Prayer every Day in their Publick or Private Office. This shews, that Clerks did even then recite their Office in private.

The 11th. Canon prohibits singing *Hallelujah* during the whole *Lent*, because it is a Time of Mourning, as well as the Kalends of *January*, in which they abstain from Flesh, as in *Lent* to feed only on Fish and Herbs. It is observ'd, That some did likewise abstain from Drinking Wine: In former Time, Abstinence from Wine was as strictly commanded as Abstinence from Flesh.

The 12th. Constitution decrees, That the *Laudes* shall not be said after the Epistle, but after the Gospel. These *Laudes* are some Verses which they recited before the Offertory.

The 13th. rejects the Opinion of those, who believed, That the Hymns of Humane Composition, made in the Praise of the Apostles and Martyrs, were not to be recited, as not being drawn out of the Canonical Scriptures, nor authorized by Tradition. They observe, That if it were not lawful to recite any thing in the Divine Service, but what is from the

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Scripture, they should retrench the most part of the Masses, Prayers, Collects, Recommendations, and most of the Prayers said in the Confirmation.

The 14th. orders, That the Song of the Three Children in the Furnace shall be sung in the Pulpit, at the Mass, on *Sundays* and Holy Days.

The 15th. orders, That, in the End of the *Psalms*, they shall not only say, *Glory be to the Father*, but *Glory and Honour be to the Father*.

In the 16th. it is observed, That some do not say the *Gloria* after the Responses, because it is not proper to what was said. *Gloria* is to be said when the Subject is joyful and cheerful, and the beginning of the Response to be repeated when it is sad and mournful.

The 17th. Canon pronounces Excommunication against them that will not receive the Revelation of *S. John*, as a Divine Book, or that will not read it in their Churches, from *Easter* till *Whitsunday*, in the Time of Divine Service.

The 18th. orders, That after the reciting of the Lord's Prayer, and the mingling of the Bread with the Wine in the Cup, they shall bless the People before the Distribution of the Sacrament of Christ's Body and Blood. It says also, That Priests and Deacons ought to receive the Communion at the Altar, the rest of the Clergy in the Quire, and the People without the Quire.

The 19th. forbids advancing to the Priesthood the following Persons; them that have been convicted of any Crimes, or that having confessed them, have done Penance publicly.

Them that have been Hereticks, or baptized in an Heresy, or rebaptized.

Them that have made themselves Eunuchs, or have lost some of their Limbs.

Them that have had many Wives, or have married Widows, as also those that have had Concubines.

Those of a servile Condition.

Neophytes, Laymen, or those that are entangled in Businesses.

The Ignorant and Unlearned; those that are not yet 30 Years old, and have not passed through the Ecclesiastical Degrees.

Them that seek to be ordained by Bribery, or to buy that Dignity.

Those that are chosen by their Predecessors.

Those that have not been chosen by the People and the Clergy, nor approved by the Metropolitan and the Provincial Synod.

That he that hath all these Qualifications, is to be consecrated on a *Sunday*, by all the Bishops of the Province, or at least by three Bishops, with the Consent of the others, in the Presence and by the Authority of the Metropolitan, and in the Place which he shall chuse.

The 20th. forbids making any persons Deacons before 25. Years of Age, and Presbyters before 30.

The 21st. recommends to the Bishop a chaste and innocent Life, that they may offer the Sacrifice with Purity, and pray to God for others.

The 22d. exhorts them, not only to keep a pure Conscience, but moreover, to have a care of their Reputation, and to have always in their Chambers some persons of probity with them, which may bear Witness of it.

The 23d. enjoins the same thing to the Presbyters and Deacons, that do not live with the Bishop.

The 24th. commands, That young Clerks shall dwell all together in the same Hall, under the Conduct of an Elder.

The 25th. Recommends to Bishops the Knowledge of the Holy Scripture and the Canons.

The 26th. shews, That the Presbyters, put into Parishes, ought to receive from the Bishop a Book, containing the Service of the Church, and instructing them in the manner of administering the Sacraments, and when they come to the Council or in his Visitation, they ought to give an account to the Bishop, how they celebrate Service and administer Baptism.

The 27th. That the Presbyters and Deacons put into Parishes, are to promise to their Bishop, that they will live regularly and orderly.

The 28th. That, if a Bishop, a Presbyter, or a Deacon, have been unjustly condemned, and their Innocency be acknowledged in a Second Synod, they cannot be what they were before, till they have received before the Altar, and from the Bishop's hands, the degrees which they were fallen from. If it be a Bishop, he shall receive the Stole, the Ring, and the Staff; If a Priest, the Stole, and the Chasuble; If a Deacon, the Stole, and the Albe; If a Sub-deacon, the Chalice, and the Patine, or Cover of it; and so of the other degrees, which shall receive again what was given them at their Ordination.

The 29th. is against the Clerks, who consult Diviners, or use Sorcery. It is ordered they shall be deposed, and shut up in Monasteries, to do Penance the rest of their Life.

The 30th. Forbids Bishops bordering upon the Enemies of the State, to receive any order from Strangers.

The 31st. Forbids Bishops to be Judges between Princes and their Subjects, who are accused of High-Treason, till they have promised to pardon the guilty.



**Council IV. of Toledo.** The 32<sup>d</sup>, Warns the Bishops not to suffer the Magistrates and Men of Power to do unjustly, and oppress the Poor, to reprove them, if they perceive them to do so; and when they will not amend, to complain to the King.

The 33<sup>d</sup>, Forbids Bishops to take to themselves above the Third part of the Revenues of Churches Founded in their Dioceses, tho' it leaves them the whole Administration thereof.

The 34<sup>th</sup>, appoints, That between the Bishops of the same Province, Thirty Years possession shall be a valid Title to keep the Churches, which they possess in the Dioceses of another, but not between Bishops of different Provinces.

The 35<sup>th</sup>, Puts in an Exception as to Churches newly built, and orders, That, altho' the old Church belongs to him who enjoyed it, Thirty Years since, notwithstanding the Church newly built shall belong to the natural Bishop of the place where 'tis built.

The 36<sup>th</sup>, Appoints the Bishop to visit every Year the Churches of his Dioceses; and if he cannot do it, to commit the doing of it to some Priests and Deacons of known probity.

The 37<sup>th</sup>, declares, That Men are bound to pay what they promised to give, for the performing some Ecclesiastical Service.

The 38<sup>th</sup>, imports, That seeing Presbyters are bound to assist the Poor, if it fall out, that they who have bequeathed something to some Church, be brought to Misery, they or their Children, that Church is bound to help them.

The 39<sup>th</sup>, Forbids Deacons to take place of the Priests, and to place themselves in the highest place of the Quire, whilst the Presbyters stand below.

The 40<sup>th</sup>, Forbids Deacons having Two Stoles; yea, and having one of divers Colours, or Embroidered with Gold.

The 41<sup>st</sup>, Enjoins all Clerks to shave the whole Crown of their Heads, leaving but a small Tuft of their Hair in the form of a round Circle, or a Crown.

The 42<sup>d</sup> and 43<sup>d</sup>, Forbids Clerks to dwell with Women, not related to them, and only permit them to live with their Mother, Sister, Daughter, and Aunt.

The 44<sup>th</sup>, appoints, That Clerks Marrying Widows, Divorced or Debauched Women, shall be separated from them by their Bishop.

The 45<sup>th</sup>, That Clerks taking up Arms shall be put to Penance in a Monastery.

The 46<sup>th</sup>, That a Clerk found Robbing Sepulchres, shall be Expelled out of the Clergy, and put to Penance for Three Years.

The 47<sup>th</sup> declares, That agreeably to King Sisenand's Order, the Council decrees, That Clerks shall be free from all publick Offices.

The 48<sup>th</sup>, orders, That all Bishops shall have Stewards to manage their Churches Revenue.

The 49<sup>th</sup>, imports, That a Monk may be made so by the Devotion of Parents, or his own Profession; That all they that are made Monks by either of these Two ways, shall be obliged to continue Monks, and that they are not permitted to return to the World.

The 50<sup>th</sup>, Gives Clerks leave to become Monks.

The 51<sup>st</sup>, Forbids Bishops abusing Monks, but it preserveth them the Right which the Canons give them, to exhort Monks to a good Life, to instruct Abbots, and other Officers; and to correct what is done amiss, contrary to the Rule.

The 52<sup>d</sup> orders, That Monks leaving their Monastery, to return into the World, shall be Reproved, and put to Penance.

The 53<sup>d</sup>, Prohibits that sort of Religious persons, which are neither Clerks, nor Monks; and enjoins Bishops to put them to the choice of either of those professions.

The 54<sup>th</sup>, declares, That they, who being in danger of Death, undergo Penance without confessing any particular Sin, but saying only in general, *That they are Sinners*, may be preferred to the Ecclesiastical State; but it is not so with them who have confessed some grievous Crime.

The 55<sup>th</sup>, commands, That those that yielded to undergo Penance, and prepared themselves to do it, shall be obliged to finish it, and shall be constrained by the Bishop to it. But if they leave it, and refuse to take it again, they shall be condemned as Apostates, as also the Virgins or Widows which have put on the Religious Habit, if they return to the World and Marry.

The 56<sup>th</sup>, Distinguisheth Two sorts of Widows, some Secular, who do not leave the Secular Habit, and other Religious which take a Religious Habit, and declares, it is not lawful for these to Marry.

The 57<sup>th</sup>, Forbids to constrain the Jews to turn, because Conversion ought to be wholly free; yet as for those who were forced to turn under King Sisebut, they will have them bound to continue Christians, because they have received Baptism, the Holy Chrism, and Christ's Body and Blood.

The 58<sup>th</sup>, Pronounces Excommunication against those that shall favour, or uphold the Jews against Christians.

The 59<sup>th</sup>, orders, According to King Sisenand's advice, those Christians that turned Jews, shall be constrained to return to the Church; and if they have Circumcised their Children, they shall be separated from them.

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The 60<sup>th</sup>, decrees, That the Children of the Jews shall be taken away from them by force, to be Christianly brought up in Monasteries.

The 61<sup>st</sup>, That the Children of the Jews, who are become Christians, shall not be deprived of their Father's Estate, who are condemned for Apostasy.

The 62<sup>d</sup>, Enjoins Christians to avoid Commerce with the Jews.

The 63<sup>d</sup>, orders, That Christian Women Married with Jews, shall be separated from their Husbands, if they will not be Converted.

The 64<sup>th</sup>, That the Testimonies of Christians, that turned Jews, shall not be received.

The 65<sup>th</sup>, Forbids the Jews bearing Publick Offices.

The 66<sup>th</sup>, Forbids them having Christian Slaves.

The 67<sup>th</sup>, Forbids the Bishops, who give nothing to the Church, to set at liberty the Slaves of their Churches.

The following Canons to the 75<sup>th</sup>, contain some other Constitutions concerning the Slaves and the Free-Men, which are now out of date.

The 75<sup>th</sup>, and last Canon, is concerning the Fealty due to Kings, and the security of their Persons. The Bishops detest there the Crime of those that violate the Faith they owe to their Prince, and make a long discourse to create an abhorrence of it. And to prevent any such thing in Spain, they pronounce a solemn *Anathema* against all those that shall Conspire against Kings, that shall attempt against their Life, or usurp their Authority; after having repeated that *Anathema* Thrice, with terrible Execrations, they promise Loyalty and Fidelity to King Sisenand, and his Successors, and at the same time they beseech him to Govern his People with Justice and Piety, nor to Judge alone in Criminal Causes, but to cause them to be examined and judged by the ordinary Judges, reserving to himself the Right of Pardoning. They pronounce *Anathema* against the Kings that should abuse their Authority to do Evil, and exercise a Tyrannical Power. And they do particularly declare, That by the consent of the whole Nation, King \* *Suintila*, who deprived himself of the Kingdom, and laid down his Authority, by confessing his Crimes, is fallen from his Dignity, his Honour, and his Lands, as well as his Wife, his Children, and his Brother. [ \* *Suintila*. ]

### Council V. of Toledo, held in 636.

THIS Council was held in the same place with the former, but it was composed but of Twenty Two, or Twenty Three Bishops of several Provinces of Spain.

The first Canon decrees, That Litanies, that is to say, Publick Prayers, shall be made Yearly during the space of Three Days, which shall begin the next Day after the 13<sup>th</sup> of December, yet so, that in case one of the Three Days should happen to be a Sunday, they shall be put off to the next Week.

The 2<sup>d</sup> Canon confirms all that was done in the Council held under Sisenand, and decrees, that they shall be subject to King \* *Cinthila*, his Successor.

The 3<sup>d</sup>, Pronounceth *Anathema* against those that shall endeavour to usurp the Crown against the consent of the whole Nation, and without being chosen by the Nobility.

The 4<sup>th</sup>, Forbids consulting Diviners about the Death of the Prince.

The 5<sup>th</sup>, Prohibits speaking ill of him.

The 6<sup>th</sup>, Decrees, That the favours of Princes shall continue and be enjoyed after their Death.

The 7<sup>th</sup>, That in all Councils shall be read the Constitution made in the 4<sup>th</sup> Council for the safety of Kings.

The 8<sup>th</sup>, Confirms the Princes power to grant Favours.

The 9<sup>th</sup>, Contains a Thanksgiving to King *Cinthila*, and some Prayers and Vows in his behalf.

This Council is backed with King *Cinthila*'s Declaration, confirming the Decree of the Council about the Publick Prayers of December, accompanied with Fastings, and ordering, that, during that time, there shall be a cessation from Work and Business.

### Council VI. of Toledo, of the Year 638.

THIS is a National Council composed of above Sixty Prelates of *Cinthila*'s Kingdom. They begin with a Confession of Faith pretty long, which is contained in the first Canon.

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**Council VI. of Toledo.** The 2d, Confirms the use of the Litanies, or Publick Prayers, appointed in the preceding Council.

In the 3d, They give the King thanks for driving the Jews out of his Kingdom, and for suffering none but Catholics in it. They order, That the succeeding Kings shall hereafter be bound to take Oath, That they shall Tolerate no Infidels, and pronounceth Anathema against those that shall break that Oath.

The 4th, Delareth, That persons guilty of Simony are unworthy of being advanced to Holy Orders; and those that shall be found in Orders, to be fallen from their Degree, as well as those that have Ordained them.

The 5th, Decrees, That those that shall receive any thing of the Church Revenue, shall hold it but by a precarious Title, and shall subscribe an Instrument testifying the same, that they may not plead prescription.

The 6th, Is against Men, Maidens, and Widows, leaving the Religious Habit, to lead a Secular Life; they are ordered to be shut up in Monasteries.

In the 7th, the same thing is ordered against those who submitted themselves to publick Penance.

The 8th, Explains a Constitution of S. Gregory's, whereby they suppose he gave leave to a Young Man, who underwent Penance upon fear of Death, to Cohabit with his Wife, till he was come to an Age in which it were easier to live Chastly. They say, that if he, or she, who hath not received Penance, Dieth before he, or she, which submitted to Penance, have practised Continence, it shall not be lawful for the survivor to Marry; but if he, or she, that was not put to Penance survive, he may Marry again.

The 9th, Ordains, That such as are made Free by the Church, shall at the Death of every Bishop renew the Declaration, that they depend on the Church.

The 10th, That these Free-Men shall do Service to the Church.

The 11th, Forbids receiving Accusations, before Examination had, whether the Accusers be persons to be allowed of as such;

The 12th, 13th, and 14th, Are against Rebellious Subjects, and in the behalf of the good Loyal Servants of the Prince.

The 15th, Maintains the Donations of Princes to Churches.

The 16th, Provides for the Security of the Life and Estate of King's Children.

The 17th, Provides for the Safety of the Prince himself, and forbids all attempts against his Person and Crown, as long as he lives; and orders, that after his Death none shall invade the Kingdom by Tyranny, and none but a Noble Goth, and worthy of that Dignity, shall be advanced to the Sovereignty.

The 18th Canon does yet renew the Inhibition of attempting against the person of the Prince.

The 19th, Is but a Conclusion of the Council.

### Council VII. of Toledo.

**Council VII. of Toledo.** THIS Council was held in 646, under King \* Chisdavind, and composed of Twenty Five Bishops.

The 1st Constitution is against Perfidious and Disloyal Clerks.

By the 2d, A Bishop, or a Presbyter, is permitted to finish the Celebration of a Mass begun, if he that is Officiating falls ill, and is not able to hold out to the end; but it forbids Presbyters, upon pain of Excommunication, to leave the Holy Mysteries imperfect, or to Celebrate after having taken the least Food.

The 3d, Renews the Canon of the Council of Valentia, about the Bishops Funerals.

The 4th, Is against the greediness of some Bishops of Galicia, oppressing the Parsons of their Dioceses. They are forbidden by that Canon to take above two Pence per Annum of each Church in their Dioceses; to bring along with them in their Visitations more than Five persons, and to stay above a Day in any Church.

The 5th Canon appoints, That Hermits, or Recluses, that are ignorant, or whose Life is not Vertuous enough, shall be shut up in Monasteries; that those only shall be let alone, who are commendable for their Holiness, and that for the future, none shall be admitted to that Profession, but such as have learned the Religious Life in Monasteries.

The last Canon imports, That the next Neighbouring Suffragans of the Arch-Bishop of Toledo shall come every Month into that Town, except in Vacation, and Vintrage-times.

Council.

### Council of Lateran against the Monothelites under Martin I.

THE Mystery of Christ's Incarnation, which since Nestorius's Quarrel, had always afforded matter of dispute between the Bishops, produced a new one in this 7th Century, which for a time divided the Eastern and Western Churches. The business was no more about the Question of the Two Natures and One Person in Christ, the Authority of the Councils of Ephesus and Chalcedon, which had decided those Two Points, was received by all the Patriarchs; and they that would not agree upon those Truths, were look'd upon as Hereticks, both in the East and the West. But about the Year 620, they stirred up another Question, whether they should say, That there were Two Operations, and Two Wills in Christ, as Two Natures are said to be in him. Theodorus Bishop of \* Pharan was the first, who expressing himself upon that Question, maintained, that the Manhood in Christ was so united to the Word, that, tho' it had its Faculties, it did not Act by it self, but the whole Act was to be ascribed to the Word, which gave it the motion. Cyrus Bishop of Phasis, embraced that Opinion, and expressed himself about it in the same manner, denying there were Two Operations in Christ, and affirming, that they were reduced to one principal Operation. Not that they denied, that Human Actions and Passions were in Christ; but they affirmed, that they were to be attributed to the Word, as to the principal Mover, whose Instrument only the Man was. As for instance, they confessed, It was the Manhood of Christ that suffered Hunger, and Thirst, and Pain; but they asserted, that Hunger, Thirst, and Pain, were to be ascribed to the Person of the Word. In a word, that the Word was the Author and Mover of all the Operations and Wills of Christ. Sergius, Patriarch of Constantinople, was of the same mind; and the Emperor Heraclius embraced that Party so much the more willingly, because he believed it to be a means to bring the Jacobites, Severians, and Acephali, back again to the Unity of the Church, by yielding to them part of what they contended for, and to oppose them more easily, by overthrowing the Foundation of one of their strongest Objections. And indeed, having had a Conference in the Year 622 with a Severian Bishop of Armenia, Named Paul, he maintained against him, that there were Two Natures in Christ: But he confessed, that they should acknowledge but One Operation only in him; and the better to confirm that Question, he made a Declaration, directed to Arcadius Arch-Bishop of Cyprus, against this Paul, and the rest of the Acephali, whereby he did forbid them to say, that there were Two Operations, or Two Wills in Christ.

In another Conference, which Heraclius had with Athanasius, the Universal Patriarch of the Jacobites in 629. He promised him to make him Patriarch of Antioch, if he would receive the Synod of Chalcedon, and own Two Natures in Christ. But he asked the Emperor, whether they should say, that the Operations of Christ were double, or simple. Hereupon Heraclius consulted Sergius of Constantinople, and Cyrus, who did both agree, that they should own in Christ but one only Deivirile Operation.

Cyrus having thus declared himself Head of a Party, was soon transferred from his small Bishoprick to the Patriarchate of Alexandria. Being raised up to that See, he reunited the Theodosians, or Jacobites, by Publishing some Articles, among which there was one only Operation Theandrick, or Deivirile, in Christ's Person; that reunion being made in June, 633. Cyrus acquainted Sergius with it. Sophronius, who was afterwards Patriarch of Jerusalem, opposed it stoutly, and going away from Alexandria, came to Constantinople to Expoistulate the matter with Sergius, whom he found in the same Opinion with Cyrus. But this feigning himself to be a Peace-maker, writ to Cyrus to forbear saying, There was One or Two Wills in Jesus Christ, and enjoined the same thing to Sophronius, seeking thus to extinguish that dispute. Sophronius requested a Writing from Sergius upon that Subject, and Sergius gave him a Letter, a copy whereof he sent to Honorius Bishop of Rome, together with the Letter he writ to him about that Question, in which he related to him that dispute, set him down the state of the Question, let him know how he did think fit to proceed in it, to stifle it in its Cradle, and desired him to write to him what he thought of it.

Honorius Answered him, That he did approve of the Caution he used in it, and the suppressing of the terms of One or of Two Operations, declaring he did own Two Natures in Christ, and yet that he confessed but One Will in him.

In the mean while, Sophronius, being advanced to the See of Jerusalem, notwithstanding the consent of the other Patriarchs, wrote a long Synodical Letter to Sergius, to maintain the Doctrine of the Two Wills, and before he Died he sent Stephen, Bishop of Dora, to Rome, vigorously to defend this Opinion, and to get the contrary Opinion condemned.

After Honorius's Death, Heraclius the Emperor Published a Declaration intitled, *Ecthesis*, or, *An Exposition of the Faith*, in which he enjoined silence about that Question. Sergius, the true Author of that Exposition, approved it, and Died soon after in 639, leaving Pyrrhus for his Successor, who was of the same Opinion.

It was not so with Honorius's Successors. Severian, who sat but a little while upon the Roman See, refused to approve the *Ecthesis*, and John IV. did plainly condemn it. At last Heraclius died in March 641. his Son Constantine lived but 4 Months, and Constans succeeded him.



him the same year. Then *Pyrrhus* was expelled, as we have said, out of *Constantinople*, and Council of *Paul* put in his place, who was not less zealous for the Party of the *Monothelites* than *Pyrrhus*. Pope *Theodorus* endeavoured to re-establish him, because he had feigned that his Mind was altered, and demanded that the *Ecthesis* should be abolished: But *Constans* set out a Declaration [which he called *The Type*] like that of *Heraclius*, whereby he did command silence about the question of the two Operations and the two Wills in Christ. This was published at *Constantinople* in 648. and in the beginning of the next year Pope *Theodorus* died.

*Martin I.* of that Name succeeded him, and was ordained in July: He called a Council at *Rome* presently, about the question of the two Operations and the two Wills. It was held in *Constantine's Church*: 105 Bishops of *Italy* were present at it, among whom were *Maximus*, Patriarch of *Aquileia*, *Deusdedit*, Bishop of *Calari*, and a Bishop and a Presbyter, Deputies of the Arch-bishop of *Ravenna*.

It was finished in 3 Actions, Sessions or Conferences.

Act. I. The 1st. was held October 5th. 649. *Theophylact*, the first of the Notaries, having desired Pope *Martin*, to tell the Assembly the occasion of his calling this Synod, and what the matter was, he said, it was to oppose the Novelties and Errors published by *Cyrus*, Bishop of *Alexandria*, and *Sergius* Bishop of *Constantinople*, and defended by *Pyrrhus* and *Paul*, Successors of *Sergius*: That 18 Years ago, *Cyrus* had published 9 Articles in *Alexandria*, pronouncing *Anathema* against those that should not hold them, wherein he asserted one Operation only in Christ, as well of his Godhead as of his Manhood; That *Sergius* had approved this Doctrine in a Letter to *Cyrus*, and had confirmed it since, by making, under the Emperor *Heraclius's* name, an Heretical Exposition of Faith. He adds, that it follows from this Doctrine, That there is but one Will and one Nature in Jesus Christ, because the Holy Fathers have acknowledged, that when there was but one Operation, there was also but one Nature. Hereupon he cites the Testimonies of *S. Basil*, *S. Cyril* and *S. Leo*, proving that the two Natures in Jesus Christ have each of them their several Operations. He charges *Sergius* with having opposed this Doctrine, by setting out *Heraclius's* Exposition of the Faith, and confirming it by his approbation, and that of other Bishops. As for *Pyrrhus* and *Paul*, he says, they have made things worse; the first, by obtruding that Exposition of Faith upon many, whom he drew into his Opinion by Fear or Kindness; That he had indeed renounced that Error, and presented a Retraction to the Holy See; but he soon relapsed into his Heresie. In fine, That *Paul* had not only maintained this Error in a Letter written to the Holy See, but had also opposed the sound Doctrine by writing; and that, after *Sergius's* Example, he had moved the Emperor to make a new Exposition of Faith, called the Type, which did overthrow the Doctrine of all the Fathers, by forbidding to profess one or two Wills in Jesus Christ; That he had even ventured to take away the Altar consecrated in the Church of *S. Placidia*, and hindered the *Apocrisarii* of the *Roman Church* to offer thereon, or to receive the Sacraments; That he had persecuted them and several Bishops, Defenders of the Orthodox Faith, causing some to be banished, others imprisoned, and some abused; That Complaints of these things having been made at several times to the Holy See, and to his Predecessors, they used Letters, Advertisements, Threatnings, Protestations, to repress those Novelties, and re-establish the sound Doctrine; but all these means having proved in vain, he did think it necessary to call them together, to the end, that having produced and examined the Writings of those Hereticks, and heard the Charges brought against them, they might pass their Judgment for the confirmation of the Faith, and rejecting of Error. *Maurus*, Bishop of *Cesena*, and *Deusdedit*, Deacon of *Ravenna*, told them, in the Archbishop of *Ravenna's* name, That having heard the same things from his *Apocrisarii*, he designed to come to the Council; but being hindered from coming, he had sent them, as his Representatives, and had given them a Letter, which they required to have read, and inserted in the Acts. It is directed to *Martin*, to whom he gives the Title of (gg) Universal Bishop: After having excused himself for not coming in Person to the Council, he declareth, That he rejects the Exposition of Faith, defended by *Pyrrhus*, and all that was done in confirmation of it; and professeth to believe two Operations and two Wills in Jesus Christ.

[ (gg) Universal Bishop. ] This Title, which is here given to *Martin*, Bishop of *Rome*, doth not import, as is pretended by the Church of *Rome*, the absolute Supremacy of that Bishop over the whole Church, but only the large extent of his Jurisdiction above all other Bishops, as a great Patriarch. For we find the like Titles given to the other Patriarchs, not only by private Persons and Councils, but even by the Bishops of *Rome* themselves. For thus the 5th. Council of *Constantinople* salutes *Mennas*, and *John* their Patriarchs; *oecumenico Patriarche, Joanni Mennae*. To the Universal Patriarch, *John Mennae*. So *Nicophorus* calls the Patriarch of *Alexandria*, *Judas Universalis Orbis*; The Judge of the whole World. And the Emperor *Justinian* writing to *Epiphanius*, Patriarch of *Constantinople*, thus supercribes, *Epiphanio oecumenico Patriarche*; To *Epiphanius* the Universal Patriarch. Nor doth the Bishop of *Rome* himself look upon it so much his own peculiar Title, but that he thinks it due to *Theodorus*, Bishop of *Constantinople*, writing thus to him: *Theodorus Generali Patriarche Adrianus servus servorum Dei*; To *Theodorus* the general Patriarch, *Adrian* the meanest of Gods Servants. So evident is it, That this great Title of Universal Bishop imports no such Pre-eminence as is pretended, and tho' the Title was commonly used, yet it was thought an Antichristian Usurpation in *John* Bishop of *Constantinople*, to assume such a Power and Prerogative to himself.]

Conc. Constantinop. 5.  
Act. 1.  
Niceph. l. 14.  
c. 34.  
Authen.  
Corst. 3.

Conc. Nicen.  
2. Act. 2.  
Greg. Magn.  
l. 4. Ep. 34.

*Maximus*,

*Maximus*, Bishop of *Aquileia*, said, he was also of the same Mind, and believed two Operations in Christ. *Deusdedit*, Bishop of *Calari*, requested that this Matter might be searched to the bottom, and all the Bishops were of that mind.

This Examination was begun in the second Action, which is of the 8th. of October. *Steven*, Bishop of *Dora*, of the Patriarchate of *Jerusalem*, presented a Petition, in which he sets forth, That *Cyrus*, *Sergius*, *Pyrrhus* and *Paul*, have published a new Heresie, teaching, That there was but one Operation and one Will in Christ, both of the Godhead and Manhood; That *Sophronius*, of blessed Memory, Patriarch of *Jerusalem*, opposed that Error vigorously, and had made a Writing, in which he alledged an infinite number of the Holy Fathers Testimonies, to convince them of Impiety, and to establish the Truth; That before he died, he had made him to promise him upon the Calvary, that he would go to *Rome*, to sollicite the Condemnation of this Error; That he had performed his Promise, notwithstanding all their endeavours to hinder him from it; That he had already demanded it of *Theodorus*, and did renew his request to the Council.

Some Greek Presbyters and Monks, who had been a while at *Rome*, presented also a Petition against *Cyrus*, *Sergius*, *Pyrrhus* and *Paul*, against the *Ecthesis*, the Type and the Doctrine of one Operation only, and desired the Council, carefully to examine that Question, and to determine it according to the Doctrine of the Church. Then *Sergius's* Letter to *Theodorus* was read, written in 643. wherein this Patriarch, having extolled the Authority of the Holy See, declares, That he follows Pope *S. Leo's* Doctrine, who taught, That the two Natures do operate in Jesus Christ, but in conjunction one with another; That he does anathematize and condemn all those, that do not hold this Doctrine. The rest of this Action was spent in reading 4 Synodical Letters sent by the African Bishops, against the *Monothelite's* Exposition of Faith, one whereof is directed to Pope *Theodorus*, the other to the Emperor, the 3d. to *Paul* of *Constantinople*. They alledge, in this last, the Testimonies of *S. Austin* and *S. Ambrose*, to prove the two Wills. The last Letter is *Victor's*, Bishop of *Carthage*, to *Theodorus*, upon the same Subject.

In the 3d. Action of the 16th. of October, they produced the Extracts of the Works of Act. III. those who were accused of Error. They begin with those of *Theodorus*, Bishop of *Pharan*, who owns many sorts of Operations in Christ, but affirms, They all proceed from the Word, which gives motion to the Body, Soul, and the other Faculties of the humane Nature, as an Instrument which he maketh use of. *Martin* the First confutes his Opinion, to which he opposes some Testimonies of *S. Cyril*, *S. Gregory Nazianzen*, *S. Basil*, and the Council of *Chalcedon*. *Cyrus* succeeds *Theodorus*. They read his 7th. Article, wherein he owns two Natures in Jesus Christ, but united in one Christ, who doth that which is divine, and that which is humane by one Theandrick or *Divirile* Action, according to \* *S. Denys*. They join to this Article, *Sergius* his Letter to *Cyrus*, wherein he approves this Doctrine, and congratulates with him, for the re-union of the *Theodosians* with him. Upon occasion of *S. Denys's* citation, they consulted the original, and they found, that *Cyrus* and *Sergius* had changed the Terms of \* *New Will* Theandrick, into that of *One Will* Theandrick. They compared their Expression with *Themistius's*, and they proved, by some Passages of that Heretick, That *Severus* and he were the first that said, There was but one *Divirile* operation in Jesus Christ. They explain the meaning of the *Divirile* operation, and they say, 'tis nothing else but two sorts of operations of the same Person, which yet proceed from two different Natures (viz. God and Man.)

This being examined, they read the Emperor *Heraclius's* Exposition of the Faith, known by the Name of *Ecthesis*, in which he forbids this Expression, That there is one or two Operations in Christ, and commands them to say, That 'tis the same Son that operates in Christ the divine and humane Operations; that altho' some of the Fathers have said, There is but one Operation, it is better to forbear that Expression, lest it be thought, That they would deny the existence of the two Natures; and that it must not be said neither, That there are two Operations in Christ, because this Expression, being not used by the Fathers, does offend many, who think, they admit two contrary Wills in Christ. To this *Ecthesis* they add the Acts of Approbation given by *Paul* and *Pyrrhus*, and the Letter of *Cyrus* of *Alexandria* to *Sergius*, wherein he commends the Emperor for making that Exposition of Faith.

In the 4th. Action, held the 19th. of October, *Martin* gave a short Account of what *Cyrus*, *Sergius* and *Paul*, had done against the Doctrine of the Church; and that he might fully convince *Paul*, their Successor, of the same Impiety, he caused his Letter to Pope *Theodorus* to be read, wherein, delivering his Opinion, he says, That he owns one Will in Jesus Christ, only to take away the contrariety of Wills, but does not intend to confound the two Natures: That Christ's Soul, endowed with its Intellect and Faculties, is led and moved by the Will of the Word, which causes it to act and to will as he pleases. He adds, That *S. Cyril* did deliver this Doctrine, and that *Sergius* and *Honorius* did newly teach it; That he stands to their decision, and is wholly of their Mind. Then was read the Emperor's Type, forbidding to speak or dispute about the question of one or two Operations, or of two Wills, that he might secure the Peace of the Church. The Council commends the Emperor's intention, but disproves part of his Edict.

Council of  
Lateran.  
Act. II.

[ \* S. Dion.  
Ep. ad  
Catum. ]

[ \* Novam  
Divirilem  
Operationem;  
into Unam  
Div. operationem. ]

Act. IV.

After



After they had read over all the Monuments they intended to condemn, they caused the Council of Creeds of the Councils of *Nice* and *Constantinople*, and the definitions of Faith of the Councils of *Ephesus*, *Chalcedon*, and of the 5th. Council, to be recited.

Act. V. In the 5th. Action, held the last day of *October*, they read the Testimonies of the *Greek* and *Latin* Fathers, proving either directly or by consequence, That there are in *Christ* two Wills and two Operations; and, on the other side, they produced some Passages of several Hereticks, who had taught but one Will in *Christ*.

After that, *Maximus* of *Aquileia*, *Deusdedit* of *Calaris*, and *Martin* deliver'd their Judgments, alledging many Reasons against the opinion of the *Monothelites*; the whole Council approved it, acknowledging two Operations and two Wills, and made 20 Articles against the Error of the *Monothelites*, in the 18th. whereof it does anathematize *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul*, and all them that are or shall be of their Opinion.

Pope *Martin* published these Decrees by a circular Letter, directed to all the Bishops, Presbyters, Deacons, Abbots, Monks, and to the whole Church; and wrote of it particularly to several Bishops, as it may be seen in the Extract of his Letters.

This Council of *Rome* provoked *Constans* against Pope *Martin*, because this Emperor look'd upon this Attempt, and the condemnation of his Type, as a kind of Rebellion, and an encroachment upon his Authority. He caused this Pope to be violently carried away from *Rome* in 653. and after most cruel usage, banished him to *Chersona*. After his departure, the *Romans* chose *Eugenius* in his room, in *September* 653. who did not openly consent to the Error of the *Monothelites*: But his *Apocrisarii* were forced to unite themselves with the *Monothelites*, who altering their Carriage and Expressions, said, That there was in *Christ* one and two Wills. At first they did say, That there was in *Christ* but one Operation and one Will; afterwards they would not have Men to speak of one or two Operations, and approved one only Will. The Type imposed silence about that question, both as to the Operations and to the Wills. At last to comply with all, they would have it free for Men to say, That there was in *Christ* one and two Wills. *Peter*, who was chosen Patriarch of *Constantinople* in *Pyrrhus's* room, who got up again to that See after *Paul's* death, was of this Judgment, and many followed that Opinion. But, altho' these were different Expressions, yet they came up to the same thing, and did all tend to the same end, which was to tolerate the Doctrine of one Operation and one Will, and to make it run equal with that of the two Operations and the two Wills, so that every one might follow that which he liked best.

Yet all this condescension did not procure the re-union of the Eastern and Western Churches; for from Pope *Theodosius's* time they continued divided, and the Popes sent no more Letters of Communion to the Patriarchs of the East, nor the Patriarchs of the East to the Pope. It was to take away this kind of Schism that the Emperor *Constantinus Pogonatus* appointed the Third Council of *Constantinople*, which is reckoned the 6th. General, of which we are going to write the History.

### Council III. of Constantinople, 6th. General.

Council III. of Constantinople. *Constantinus Pogonatus* appointed this Council, for the re-uniting of the Churches of the East and the West, and the final determination of the Question of the two Operations, and the two Wills in *Christ*. He wrote to the Pope a Letter, dated the 12th. of *August* 678. directed to *Donus*, whom he supposed still living, and it was delivered to his successor *Agatho*. This Pope having received the Emperor's Letter, held a Council at *Rome*, of 125. Bishops of the West, which determined the Doctrine of the two Wills, and confirmed what was done under *Martin*. There were at this Council, besides the Bishops of *Italy*, some Deputies of the Churches of *France* and *England*. After the holding of this Council, the Deputies of the Holy See, and the Council departed, to go to *Constantinople*, to carry their Decision. After they were come, the Emperor gave order to the Patriarchs, to come to the Council, and also to bring the Bishops of their Patriarchate thither. It begun the thirteenth Year of the Empire of *Constantine*, in the Year 680. Indiction 9th. in *November*, and was ended after eighteen Meetings or Sessions, the 16th. of *September* of the next Year, Indiction 10th. The Emperor had the first Place there, and was present at the eleven first Sessions, and at the last: He was accompanied by the Consuls and Officers. The Patriarchs of *Constantinople* and *Antioch* were there in person; those of *Rome*, *Alexandria* and *Jerusalem* by their Deputies, and all the Western Bishops by three Bishops sent by the Council of *Rome*, with several Bishops of the East, whereof the number increased by little and little, as they came to *Constantinople*; For in the beginning they were but between 30 and 40. and in the end there were found above 160 of them.

The Acts of the Council began with the Emperor's Letter to Pope *Donus*; in which he represents to him, his Sorrow to see the Eastern Church divided from the Western: That *Theodorus*, Patriarch of *Constantinople*, of blessed Memory, would not send a Synodical Letter to the Holy

Council III. of Constantinople. Holy Sec, according to the Custom, for fear it should not be received; and that he contented himself to direct a Letter to him, in the Form of an Exhortation: That that Patriarch and *Macarius* Patriarch of *Antioch*, being consulted, why the Church was thus divided, seeing all the Bishops received the Definitions of the five General Councils, and the Doctrine of the Fathers, and rejected all Heresies: They answered, the Contest came from some new Expressions, brought in, either out of Ignorance, or out of a Desire of piercing too deep into the unsearchable Works of the Lord: That the Sees of *Rome* and *Constantinople* disagreeing about this, they remained divided. He exhorts the Pope not to suffer this Division, about inconsiderable Points, to continue for ever; and invites him to send some able Legates to the Synod, with necessary Instructions and Books, promising he would cause them to be received, and be equally favourable to both Parties. He tells them, he thinks three Men will be enough to hold his Place, with twelve Archbishops or Bishops, in the Name of his Council. He adds, That he had been desired by the Patriarchs of *Constantinople* and *Antioch*, to give them Leave to take *Vitalian's* Name out of the Dypticks, and to leave none but that of *Honorius*, because the Bishops of *Rome*, his Successors, had differed from the Eastern Churches; but that he would not suffer them to do it: And that he could assure him, that the Names of *Honorius* and *Vitalian* were left in the Dypticks.

There is a second Letter of the Emperor, dated *September* 10th. 680. directed to *George* of *Constantinople*; wherein he orders him, immediately to bring the Bishops and Archbishops to *Constantinople*, and to send Word to *Macarius*, to bring likewise those of his Synod.

The third Piece is a Latin Letter of *Manfuetus*, Bishop of *Milan*, which he wrote to the Emperor, in the Name of the Synod held at *Milan*; in which he exhorts him to imitate the Zeal of *Constantine* the Great, for the Faith; and beginning with *Arius's* Heresy, and the *Nicene Council*, he maketh a compendious History of the other Errors, condemned in the five first Councils, held by the Authority of the Christian Emperors: He assures him, that they do hold and maintain the Definitions of those Councils, and the Doctrine of the Holy Orthodox Fathers. To this Letter is annexed their Confession of Faith; in which, having asserted two Natures in *Christ*, they add, That there be also two natural Wills and two Operations. With these Letters they sent some Deputies from the Pope and the Synod: The Pope sent two Presbyters, named *Theodorus* and *George*, and a Deacon named *John*; and the Bishops of the Council sent three Bishops in their Name to the Synod of *Constantinople*. When these Deputies were arrived at *Constantinople*, and had saluted the Emperor, *September* 10th. 680. he gave an order, directed to *George* of *Constantinople*, whom he styles *OEcumenical Patriarch*, (as he had styled the Pope *OEcumenical Pope*) wherein he commands him immediately to bring the Archbishops and Bishops to *Constantinople*, and to send Word to *Macarius* of *Antioch*, to bring those of his Synod.

Act. i. The first Action of the Council began the 7th of *November* 680. in the Emperor's Palace. It is said, he presided in the Assembly, that his Counsellors or Officers were present at it, and that the Synod was called by the Emperor's Order. The three Legates of the Pope held the first Place among the Bishops of the Council, *George* Patriarch of *Constantinople* the second, the Deputy of the Church of *Alexandria* the third, *Macarius* of *Antioch* the fourth, the Deputy of the Patriarch of *Jerusalem* the fifth, the Bishops Deputies of the Synod of *Rome* the sixth; next after them were the Deputies of the Church of *Ravenna*, and about 32. Bishops, with some Abbots.

After they were set down, the Legates of the Pope, and of the Synod of the West said, That they were sent by the Pope and the Council of *Rome*, and that they brought two Letters with them, which they had delivered to the Emperor: That seeing the Difference came from this, That the Patriarchs of *Constantinople* had invented and maintained Novelties, by teaching, That there was but one Will and one Operation in *Christ*, those of their Party ought to shew the Grounds of this new Doctrine. *Macarius* answered, in the Name of the Churches of *Constantinople* and *Antioch*, That they had invented no Novelties, and did teach nothing but what they had learn'd from the Holy Fathers, as they are expounded by *Sergius*, *Pyrrhus*, *Paul* and *Peter* their Patriarchs, by *Honorius* Pope of *Rome*, and by *Cyrus* Patriarch of *Alexandria*; That they were ready to defend this Doctrine by the general Synods and the Fathers, whose Authority was owned. The Emperor commanded them to do so, and the Acts of the *Reumenical* Councils to be brought. Those of the Council of *Ephesus* were read, and *Macarius* thinking to have found there a Place favouring his Opinion in *S. Cyril's* Letter to *Theodosius*, where *Christ's* Will is said to be Omnipotent; he would have inferred from thence, that there was but one Will in *Christ*. But the Western Deputies, some Bishops, and the Judges themselves took notice, That the Will of the Word only was spoken of there, and not the Divine and Human Will in *Christ*; then they read over the Acts of the Council of *Ephesus*.

Act. ii. In the second Session, held the 10th. of *November*, the Acts of the Council of *Chalcedon* were read, and when they came to *S. Leo's* Letter, the Pope's Legates maintained, That there was a Place where that Pope established two Wills and two Operations. *Macarius* contrariwise affirmed, That the Passage of *S. Leo* proved only, That there was in *Christ* one Operation *Theandrick*.



Council  
III. of Con-  
stantinople.  
Act. iii.

In the third, of the 13th. of the same Month, they began to read the Acts of the fifth Council: At the Head of which there was a Discourse written under the Name of *Mennas*, to *Vigilius*. The Pope's Legates maintain'd it to be supposititious, and to have been added a little while ago to the Acts of the fifth Council; which they proved, because *Mennas* dyed the 21st. Year of *Justinian*, and the fifth Council was not held till in the 27th. Year of the same Emperor: And indeed the Judges and the Bishops examining the Sheets which they were reading, they found three prefixed to the beginning without Cyphers, and written by a different Hand. Whereupon they left out that Discourse of *Mennas*, and set themselves to the reading of the Acts of the fifth Council. In them they found a Letter of *Vigilius*, in which he asserted one only Operation in Christ; but the Legates denied it to be his, and when they went on in the reading of the Council, they found that in the Definition there was no mention of one Operation. The reading of the Acts of the Council being finished, the Bishops and the Judges declared, That they had not found it defined, that there was but one Operation and one will in Christ.

Act. iv. The fourth Action was held the 15th. of the same Month: In it the Letters of *Agatho*, and of the Council of *Rome*, to the Emperors *Constantine*, *Heraclius* and *Tiberius*, were read. The first contains very large Proofs of the Doctrine of the two Wills, taken out of the Holy Scripture and the Fathers: He does plainly condemn the *Monothelites*, and particularly *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul* and *Peter*: He speaks very respectfully of the Emperors, and very advantageously of his own See: He says, The Apostolick Church of *Rome* never fell into Error, that it never was depraved by Heresy: That the Fathers and Synods have followed her Decisions, and that his Predecessors have always confirmed their Brethren in the Faith. They might have opposed to him the late Instance of *Honorius*, who seemed to be as guilty as those he did so severely condemn, and who was not spared in the Council of *Constantinople*. The Letter of the *Roman* Council contains a Confession of Faith, in which they acknowledged two Operations and two Wills in Christ: After that they condemn the Doctrine of the *Monothelites*, and the Bishops condemn'd in *Agatho's* Letter; and they approve what was done in the Synod held under *Martin I.* This Letter is subscribed by 25 Bishops, most of them of *Italy*; there be some of *France* also, and *Wilfride* subscribes in the Name of the Bishops of *England*. They tell us, That they hoped that *Theodorus* of *Canterbury* and several other Bishops, would have come thither, but could not; and that they might be assured that all the Bishops of the *West* and the *North* were in the same Opinion, and held the same Faith.

Act. v. The fifth Action was held the 7th. of *December*. *Macarius* presented two Sheets of Quotations of the Fathers, which were read in the Council.

Act. vi. He presented also a third in the next Action, which was held the 12th. of *February*. The Emperor ordered all the three Sheets to be sealed with the Seals of the Judges of the Church of *Rome*, and the Church of *Constantinople*. The Pope's Deputies maintained, That none of those Testimonies proved one Will or one Operation in Christ; that they had falsified most of them; and that some of them were only to be understood of the Will of the three Persons in the Trinity. They required them to produce the Authentick Books out of which those Passages were taken, that they might lay open the Cheat; and that they might be permitted to peruse the Collection of the Passages they had made, to prove two Wills and two Operations in Christ.

Act. vii. In the seventh Action of the 13th. of *February*, of the Year 681. *Agatho's* Deputies presented a Sheet, containing the Testimonies of the Fathers, confirming the Doctrine of the two Wills. They asked *Macarius* if he received *Agatho's* Letter, and the Definition of the Council of *Rome*. *Macarius* and *George* required the Sheet, containing the Passages of the Fathers, might be communicated to them, to compare them with the Originals, which were in the Patriarch of *Constantinople's* Library.

Act. viii. In the eighth Action, of the 7th. of *March*, the Bishop of *Constantinople* having examined *Agatho's* Letter, and the Passages of the Fathers, declared that he was of the same Mind with the Pope, and the other Bishops of the *West*. All the Bishops of his Patriarchate made the same Declarations, except *Theodorus* Bishop of *Melitina*; who presented a Memoir in the Name of himself and three Bishops more, of some Officers of the Church of *Constantinople*, and of *Steven* a Presbyter and Monk of *Antioch*; wherein he requested, That neither Party might be condemned, seeing the general Councils had pronounced nothing hitherto about the two Wills. This Memoir was disowned by those in whose Name it was presented, excepting *Stephen*, the Monk of *Antioch*. Nevertheless, *Constantine* told them, That for the full Satisfaction of the Council, they ought to bring a Profession of Faith in the next Action. Hereupon *George* came near the Emperor, and prayed him, to order *Vitalian's* Name to be put into the Dypricks again, which had been crossed out, only by reason of the Delay of the *Apocrisarii* of *Rome*, sent to *Constantinople*. The Emperor ordered it to be done forthwith, and his Order was approved by the Exclamations of the Bishops, who wished him a long Life, as also to Pope *Agatho*, and to *George* Patriarch of *Constantinople*. There remained none but *Macarius* and those of his Patriarchate, who had not declared themselves: The Council having obliged this Patriarch to deliver his Opinion, he declared, That he did not own two Wills nor two Operations in Christ, but one only Operation and one Will *Deivirile*. After that Declaration, he was ordered to rise up out of his Place to make answer: Four Bishops of his Patriarchate

archate forlook him, and received *Agatho's* Letter and Doctrine. They produced two Professions of Faith of *Macarius*. In the latter, which is the longer, after having explained himself very clearly, about the distinction of the two Natures, he says, it is the same Person that acts and suffers; that it is God that acts and suffers by the Manhood, and according to his divine Will, which only acts in Jesus Christ, it being impossible there should be in him two contrary or like Wills. He adds, for a Proof of his Assertion, that in the celebration of the unbloody Mysteries, in our Churches, we are made Partakers of Christ's Body and Blood, which is not a Man's Flesh, but the quickning Flesh of the Word. He condemns all Hereticks till *Honorius*, *Sergius* and *Paul*; which he commends as Teachers of the Truth. *Macarius* owns in the Council these Professions of Faith, and protests he will suffer himself to be torn in pieces, or thrown into the Sea, rather than own two Wills and two natural Operations in Christ: Then they examined all the Testimonies, which he had alledged, and it was found that he had falsified them; which provoked the Bishop's Indignation against him, inasmuch that they deposed him.

In the next Action, held the eighth of *March*, they went on in the Examination of the Act. ix. Quotations alledged by *Macarius*, and received the Declaration of *Theodorus* of *Melitina*, and of the Bishops and Clerks that had approved his Memoir; wherein they promised to give a Profession of Faith in the next Action.

The tenth Action was held the 18th. of *March*: They read the Fathers Testimonies, alledged by Pope *Agatho*, which were found right quoted. They received also the Profession of Faith of the four Bishops, suspected of favouring *Macarius's* Party. Act. x.

In the eleventh Action, which was more numerous than the former, the Deputy of the Church of *Jerusalem* required, That the Synodical Letter of *Sophronius*, Bishop of *Jerusalem*, might be read; which was read: And after that the Writing which *Macarius* had directed to the Emperor, although, contrary to the Custom, he had sent it to *Rome* and to *Sardinia*, before it was read in the Senate. At the end of this Session the Emperor declared, That being called out by State Affairs, he had ordered two Noblemen and two \* Exconsuls to be present in his stead at the following Sessions, at which he was not in Person, except the last. [\* Persons who had been formerly Consuls.]

In the twelfth Action, held the 20th of *March*, they read a long Memoir of *Macarius's*, containing the Letters of the Bishops of his Party. The first is a Letter of *Sergius* to *Cyrus*, in which he consults him about the Emperor's Prohibition of admitting two Wills in Christ. He answers him, That Question was not decided by any Council; That *S. Cyril* and *Vigilius* own but one Will, yet that the two Wills ought not to be condemned, if it was found that some of the Fathers had spoken of them. Act. xii.

The second is a Letter of *Sergius* to Pope *Honorius*, in which he maintains, That they ought to forbear speaking of one or two Wills.

The third is *Honorius's* Answer to the former Letter, which approveth the Suppressing of those Expressions, which he thinks to be new, nothing of them being found in the Scripture, in the Councils, nor in the Fathers. These Letters were examined from the Originals kept at *Constantinople*, and being found true and genuine, it was ordered that they should be examined in the following Actions. The Judges asked the Emperor, Whether *Macarius* might be restored, in case he should repent and alter his Mind. The Council required, That by reason of the heady Zeal which he had shewed, he should remain deposed, without Hope of Restoration, and be banished; and the Clergy of *Antioch* desired another Bishop might be put in his room.

In the thirteenth Session, of the 28th of *March*, *Sergius* and *Honorius's* Letters were read over again. They declared, That this last had wholly followed *Sergius's* impious Doctrine, and they anathematized him. The Judges asking, Why they did also condemn *Cyrus*, *Pyrrhus*, *Peter* and *Paul*: The Council answered immediately, That their Heresy was manifest, and that Pope *Agatho* did sufficiently discover it. Nevertheless, it was agreed upon, That their Writings should be examined: Therefore they immediately read two Letters of *Cyrus* to *Sergius*, the *Capitula* he had got the *Theodosians* to subscribe, some Extracts of his Sermons and of *Theodorus's*, a Writing of *Pyrrhus's*, some Letters of *Peter* and *Paul* of *Constantinople*, proving that those Bishops admitted but one Will and one Operation in Jesus Christ; hereupon the Council declared, That *Agatho* had justly condemned them, that they also did condemn them, and reject their Errors, and would have their Names blotted out of the Dypticks. As for the Successors of *Paul*, *Thomas*, *John* and *Constantine*, they read their synodical Letters, and nothing was found in them contrary to the Faith. *George*, Library-keeper of *Constantinople*, swore, That they had not put Men to subscribe, that there was but one Operation in Christ, therefore they were absolved. This Action ended with the Reading of the second Letter, directed to *Sergius* and *Cyrus*; in which he does equally reject the Opinions of one or of two Wills in Jesus Christ; and intimateth, That *Sophronius*, Patriarch of *Jerusalem*, promised him to speak no more of two Wills, provided that *Cyrus*, Patriarch of *Alexandria*, would speak no more of one Will. Act. xiii.

In the next place they read three Writings, the one, under the Name of *Mennas*, to *Vigilius*, and the other under the Name of *Vigilius*, to the Emperor *Justinian* and the Empress *Theodora*, which they maintained to be supposititious. *George*, the keeper of the Rolls, or Library-keeper, brought out a Copy of the fifth Council, in which they were not found.



It was made appear, That the *Monothelites* had added those Writings, which were not subscribed, as the rest of the Acts of the Council were, and *George*, a Monk of the Patriarchate of *Antioch*, who had written them, having owned his own Hand, declared that *Stephen*, *Macarius's* Disciple, had got him to transcribe those three Writings; telling him, That the Copies of the fifth Council, where they were not found, were defective. *Paul* of *Constantinople* had caused the same Addition to be made to the Latin Copy of the fifth Council; which was acknowledged by *Constantine*, a Presbyter, who transcribed it: These Writings were condemned and the Composers of them. Afterward they examined a long Passage of a Sermon of *S. Athanasius* upon these Words; *Nunc anima mea turbata est valde*; in which the Doctrine of the two Wills is strongly maintained.

Act. xv. In the fifteenth Action, of the 26th of April, *Polychronius*, a Presbyter and Monk, presented a Confession of Faith, signed by him; wherein he owned but one Will in Christ. He said, That he had been confirmed in this Opinion in a Vision, by a tall Man, clad in white, full of Brightness and Majesty, who told him, 'Twas an unchristian thing to think otherwise: He had seduced several Persons, and was so zealous in his Opinion, that he promised to raise a dead Man to Life again, to prove the Truth of his Doctrine; notwithstanding he attempted it in vain, and made himself to be laughed at and to be anathematized by the Council, which deposed him.

Act. xvi. In the sixteenth Session, held the 9th. of August, *Constantine*, a Presbyter of *Apamea*, the Metropolis of the second *Syria*, being come to give an account of his Faith, said; That he did confess two Natures in Jesus Christ, and the Properties of both his Natures; that he did not question so much as the two Operations, but he could own but one Will of the Word. They asked him, Whether he would not admit an human Will also. He confessed, That Jesus Christ had a natural human Will till he was crucified, but since his Resurrection, he had it no more; and as he put off his Mortal Flesh, his Blood, and the Weakness of the Humane Nature, by the same Reason, he had no more a Humane Will, according to Flesh and Blood. He declared, That *Macarius* was of this Opinion, and persisting in it himself, he was condemned by the Council, as an *Apolinarianist*. *George*, Patriarch of *Constantinople*, did then require, in his own Name, and in the Name of the Bishops of his Patriarchate, That they would spare, if it were possible, the Names of his Predecessors, and not comprehend them in the *Anathemas*: But the Council declared, That since they had been blotted out of the Dypricks, they ought also to be anathematized every one by Name.

Act. xvii. In the seventeenth Action they propounded the Definition of Faith, which was read over again, approved and signed in the eighteenth, held the 16th of September, 681. Indict X. at which the Emperor was present in Person. They received the Definitions of the five first General Councils, and particularly that of the fifth Council against *Origen*, against *Theodorus* of *Mopuestia*, and against *Theodoret's* Writings, and *Ibas's* Letter. They recite the Creeds of *Nice* and *Constantinople*, and the Council approving the Definition of the Council, held at *Rome*, and *Agatho's* Letter, adds, That there are two Natural Wills and two Operations in Jesus Christ, in one Person, without Division, without Mixture, and without Change. That these two Wills are not contrary, but the Humane Will follows the Divine Will, and is entirely subject to it. It prohibits teaching any other Doctrine, under Pain of Deposition to Bishops and Clerks, and of Excommunication to the Layty.

This Definition is signed by the three Legates of Pope *Agatho*, by *George*, Patriarch of *Constantinople*, by the Legate of *Peter* of *Alexandria*, by *Theophanes*, the new Patriarch of *Antioch*, by the Legate of the Patriarch of *Jerusalem*, by the Legates of the Archbishops of *Theffalonica*, *Cyprus* and *Ravenna*, by the Deputies of the Council of *Rome*, and by 160 Bishops. The Emperor asked the Bishops, if this Definition was made and published by the Consent of all. They answered, They were all of this Judgment, that it was the Faith of the Apostles, the Fathers, and the Orthodox. Then they put up many Desires for the Preservation of their Prince, and pronounced *Anathema* against the ancient and modern Hereticks, and among the rest, against *Honorius*, who is always named with the Patriarch-*Monothelites*.

The Emperor protested, That he had no other Design, in calling this Council, than the Confirmation of the Orthodox Faith. He exhorted them, That if any of them had any thing to add to the Definition, which was newly published, they should alledge it. Then all the Bishops having approved it again, they read a Discourse, addressed to the Emperor, in the Name of the Council, signed by all the Bishops, containing many Praises of his Piety and Religion. Then they prayed him to subscribe the Definition of Faith; he promised to do it, desired the Council to receive a Bishop of *Sardinia*, called *Citonatus*, who had been accused of attempting something against his Prince and the State, but was found innocent: The Council did it willingly. This is the Abridgment of the Acts of the sixth Council, of which the Emperor caused five Copies to be made for the five Patriarchal Churches.

The Bishops of this Council, before their Departure, sent a Letter to Pope *Agatho*, in which they tell him; That being, as he was, the first Bishop of the Universal Church, they rely upon him for what remains to be done; that they have received and approved his Letter; that they made use of it to overthrow the Foundations of the new Heresy; that they have anathematized, as Hereticks *Theodorus* of *Pharan*, *Sergius*, *Honorius*, *Cyrus*, *Paul*, *Pyrrhus* and *Peter*; and have condemned and deposed *Macarius*, late Patriarch of *Antioch*, as also his Disciple

Disciple *Stephen*, and *Polychronius*, who maintained the same Impieties. They all shew their grief, that they have been forced to come to this. Lastly, They say, that he will learn more at large by the Acts of the Council, and from his Legates, in what manner they have defended the Faith, which he had established in his Letter. This Letter is Signed by Four Patriarchs, or their Deputies, by the Bishop of *Theffalonica*, by the Deputy of the Metropolitan of *Cyprus*; by the Metropolitan of *Cesarea* in *Cappadocia*, Primate of *Pontus*, by *Citonatus*, Bishop of *Cagliari*, by the Deputy of the Council of *Rome*, by Thirty One Metropolitanans in their own Name, and in the Name of the Bishops of their Province, and by Thirteen Bishops.

The Emperor, presently after the Council, set out an Edict against the *Monothelites*, wherein he maketh a Confession of Faith agreeable to that of the Council; he condemns *Honorius*, as having supported *Cyrus* and *Sergius's* Heresie in every thing, and he appoints divers punishments against those that shall be found maintaining this Error, Deposition, or rather Suspension, against Clerks and Monks; Proscription, and Deprivation of Employments, against Persons constituted in Charge and Dignity, and Banishment from all the Towns of the Empire, against private Persons.

*Agatho* being Dead in 682, *Constantine* writ to *Leo* the Second his Successor. In this Letter he commends *Agatho's*; he tells him, That *Macarius* was the only Man that would not yield to the Decision of the Council, notwithstanding all his endeavours to recover him from his Error. He exhorts him to Excommunicate all those that shall be found in the Error of the *Monothelites*, and prays him to send some Apocrisiary to *Constantinople*, to be his Representatives there, and to act in his stead in all Ecclesiastical Affairs, both concerning the Discipline, and the Faith. He wrote also a Letter to the Bishops that had been present at the Council of *Rome*, where he speaks of the Union of the Bishops of the Council about the Faith, and the condemnation of *Macarius*. *Leo* confirmed by his Answer the Definition of the Council, and condemned *Honorius* by Name. Lastly, *Justinian* confirmed this Sixth Council by a Letter written to Pope *John* in 687, and caused the Acts of it to be Sealed in the presence of a great number of Clerks and Lay-Men, that there might be no alteration made in it.

I need not enlarge here on the defence of the Acts of the Council, from the injurious Aspersions of *Piggius*, and the groundless Suspicions of *Baronius*. These Writers, devoted to the Court of *Rome*, could not endure to see Pope *Honorius's* Name among the Hereticks condemned in this Council; and that was the cause, that moved the one openly to attack the Acts of the Council very rudely, and the other to charge them with Corruption. But the former says nothing against this Council, but what might be said against the first *Nicene* Council, and that of *Chalcedon*; all his Objections being grounded upon the Emperor's being present in this Council, with his Officers, and his appointing the order and manner of proceeding. It cannot be denied, but *Constantine* the First did the same in the *Nicene* Council; and in that of *Chalcedon*, the Emperor's Commissioners took more Authority upon themselves, and concern'd themselves more in the doings of that Council, than the Emperor himself had done in this. And so he cannot touch and blemish this Council, without Aspersing the other Councils at the same time; and would utterly overthrow the most solid grounds of our Faith, that he may support a pretended Infallibility in *Honorius's* Person.

As to *Baronius's* Fancy, it is founded upon such frivolous Conjectures, confuted by so Authentical proofs, that it hath been abandoned by all those that have not blindly followed that Author. He supposes, That *Theodorus*, *George's* Predecessor in the Patriarchate of *Constantinople*, having been condemned and deposed by the Council, had razed his own Name out of all the Acts of that Council, to put in *Honorius's*. But there can be nothing worse contrived than this Hypothesis.

For First of all, 'tis a groundless supposition, That *Theodorus* was Anathematized or Deposed for *Monothelism* in the Council. It is evident, that he was not Bishop of *Constantinople*, when the Council began; no Author says, He was Deposed or Expelled for that Heresie; neither is it probable, that it was the cause of his leaving his See, seeing *George*, who was put in his room, was also a *Monothelite*.

Secondly, Put the case *Theodorus* had been condemned by the Council, how is it likely, that he durst have ventured to falsifie the Acts of the Council it self? And tho' he durst do it, it had been enough for him to cross out his own Name, without substituting that of *Honorius*; and put even the case, he could have taken that resolution, can it be thought, that he could have brought it about? How could he falsifie all the Copies of the Acts of this Council, sent out to all the Patriarchal Sees? How could he bring the Emperor, the other Patriarchs, and all the Bishops, to consent to this Cheat? Why did not the Legates and the Popes complain of this falsification? Why did they acknowledge after, that *Honorius* was condemned in the 6th Council? Why did they not discover this Imposture by the Copy of the Acts of the Council, which the Deputy of the Holy See brought, and which the Popes, *Agatho's* Successors, communicated to the Western Bishops, and which he sent into *Spain*? If they were corrupted, when he brought them, why did he suffer that Corruption? And why did the Popes use them? If they were not corrupted, why did they not use them, to discover the Fraud of the Enemies of the Holy See?

Thirdly,



Thirdly, *Honorius* is found condemned in some places, where they could not have spoken of *Theodorus*. In the 13th Action, his Letter to *Sergius* is particularly censured, as contrary to the Apostolick Doctrine and the Definitions of the Councils. It cannot be said, this was spoken of *Theodorus*. In the 14th Action, his Letter to *Sergius* is again condemned, as perfectly agreeable to the Doctrines of the Hereticks. In the 18th Action, his Letter is condemned to be burnt, as containing the same Heresie, and Impieties, as the other Writings of the *Monothelites*. In the same Session, he is condemned together with *Sergius*. Anathema to *Sergius* and *Honorius*, and after, Anathema to *Pyrrhus* and *Paul*. If *Theodorus's* Name had been put in the room of *Honorius's*, they would not have placed him before *Pyrrhus* and *Paul*, but after them; Lastly, He is almost every where called Bishop of *Rome*. All this shews, there is nothing more unwarrantable than *Baronius's* conjecture.

Fourthly, 'Tis a plain matter of Fact, that *Honorius* was condemned in the 6th Council. And of this we have proofs more than sufficient. The Council it self owns it in its Letter to the Pope; the Emperor in his Edict declares it. *Agatho*, who was one of the Notaries testifieth it in a relation which is in the end of a Manuscript of the 6th Council. *Leo* the Second, *Agatho's* Successor, asserts it in Three of his Letters; the whole Church of *Rome* acknowledges it in the forms of the Oath, which the Popes newly Elected are to take, and in her Ancient Liturgy; the Two General Councils following look upon this condemnation as true. Lastly, No Body ever questioned it, and consequently, *Baronius's* fancy must pass for a matchless piece of rashness. You will yet be more sensible of it, when you shall see the weakness of the proofs, whereon he founds his bold conjecture. The first is a place of Pope *Agatho's* Letter, which says, the Apostolick Church of *Rome* did never swerve from the way of the Truth, and that his Predecessors did always confirm the Faith of their Brethren. This Letter, says he, having been read and approved in the Council, how is it likely, that after this they durst have condemned one of *Agatho's* Predecessors as an Heretick, or favourer of Heresie? If this Popes Letter had contained but that one point, or it had been read in the Council to justify *Honorius*, this Objection might have some strength. But this being said, but by the by in *Agatho's* Letter, containing a long Exposition of the Faith of the Catholick Church, and a very great number of the Fathers Testimonies and Reasons against the Error of the *Monothelites*; and the Council having caused it to be read, on purpose only, to know the Doctrine of the Holy See, and the Western Churches: It is evident, their approbation does not fall upon this particular place of his Letter, but upon the Exposition of Faith, and the Doctrine it contained. And tho' we should suppose, that the Council had taken notice of the Commendation which *Agatho* maketh of his Church, and his Predecessors, and had perceived that it was not absolutely and strictly true, they ought not upon this account to have refused their approbation of his Letter, nor excepted against this place of it. It were a silly thing to imagine, that a Council, called to decide a Question of Faith, should busie it self to wrangle about a Commendation slip in by the Pope in his Letter in behalf of his Predecessors. But Pope *Agatho's* praises of his Predecessors in general ought not to be taken in a strict sense; for if we understand them so, all the World will see that they cannot be true; because it cannot be denied, but *Liberius* and *Honorius* did but weakly defend the Faith, as well as tolerate Error; they must then be understood in general of almost all *Agatho's* Predecessors, and not of all in particular, so that no exception could be made to it.

Besides, it were an easie thing to retort *Baronius's* Argument upon himself. For if the commendations of *Agatho's* Letter ought to be taken strictly, as also the Council's approbation of it, so that it was not lawful for them to condemn those whose Religion and Piety he commends: How durst *Baronius* charge the Emperor *Justinian* with Heresie, Perfidiousness, and Impiety, since he is commended in *Agatho's* Letter, as a most Religious, Orthodox, and Godly Prince, whose Memory is had in Veneration among all Nations?

But I stand too long upon so weak an Objection. He makes one more, which is not harder to solve. How is it possible, saith he, that the Pope's Legates who were present in this Council, should say nothing to vindicate *Honorius*? But, why would he have them, to engage in a bad cause? *Honorius* had approved *Sergius's* Letter, had consented, that they should speak neither of One nor of Two Operations, had asserted but One Will in Christ, had silenced *Sophronius*, who would have defended the Faith. These Facts were evident by the very reading of his Letter; there is enough for his condemnation; and they could not stand up in his defence without furnishing their Adversaries with Arms. The same Reasons which they should have used to justify him, might have been urged also to justify *Sergius* and the rest; therefore in forsaking *Honorius*, they took the right course; they did the same thing in the Roman Council under *Martin* the 1st, for when they read *Paul's* Synodical Letter who defends his own Error, by the Authority of *Honorius*, neither the Pope, nor any of the Bishops, did think of vindicating him, nor of maintaining him to have been of another mind. But if he thinks it strange, that the Legates should suffer *Honorius's* Memory to be condemned; how much more strange must it seem to be, that they should have suffered the Acts of the Council to be falsified, to insert his condemnation in it? Tho' *Honorius* had been excusable, they may have had reasons not to oppose his condemnation; the advantage of Peace, and the fear to cause some trouble might have prevailed with them to acquiesce in the Judgment

ment of the Council: But no reason can be found to excuse their Treachery, if they had corrupted the Acts of the Council to insert *Honorius's* condemnation there.

I do not trouble my self to confute *Baronius's* other Reasons, which are a mere begging of the Question, having already said over-much on that Subject; because now his Opinion of the corruption of the Acts of the 6th Council is wholly forsaken, and it goes now for current, that *Honorius* was condemned in the 6th Council. This being supposed, there remain Two Questions to be examined, whether he was justly condemned, or not; and for what reason he was condemned.

To decide these Questions, there needs no more than to read *Sergius* and *Honorius's* Letters, and to remember the circumstances of the Fact. *Cyrus* Patriarch of *Alexandria*, that he might reunite the *Theodosians*, approved this expression, that there was but one Operation in Christ; *Sophronius* opposed this Doctrine; *Sergius* approved the Conduct and Doctrine of *Cyrus*; but for Peace sake, he did think it better, not to debate this Question, and neither to affirm One nor Two Operations in Christ, and only to say, that the same person performed Divine and Humane Actions; because they that use the expression of One Operation only, seem to confound the Two Natures; and when they say Two Operations, they seem to assert Two contrary Wills in Christ; which cannot be maintained, by reason the Soul of Christ never had any motion of its own from it self, or contrary to those of the Word, but such as the Word pleased, and when he pleased. In a word, that, as our Body is governed and moved by our Soul, so the Soul of Jesus Christ was led and governed by his Divinity. Thus *Sergius* explains himself in his Letter to *Honorius*, and asks him what was his Opinion about it.

What does this Pope answer to this? He approves of *Sergius's* proceeding, he commends his Letter, he follows his Opinion, he forbids speaking any more of One or Two Operations of Christ, and orders that this Question be left to the *Grammarians* to be discussed; yea, and he declares, that there is but One Will in Christ. Then he writes to *Eulogius*, that he should maintain no longer Two Operations in Christ. He writes moreover a Second Letter to *Sergius*, to command silence about that Question. What did *Sergius*, *Pyrrhus*, *Paul*, and the other *Monothelites*, who were condemned in this Council, do more? They were in Two Errors, 1. That we ought not to assert, that there was One or Two Operations in Christ, and that we should forbear debating that Question. 2. That we should say, that there is but One Will in Christ, by reason the Soul of Christ was governed and led by his Divinity. *Honorius* does plainly establish those Two Points; therefore he cannot be excused, without excusing also the Patriarchs of *Constantinople*. You will say, That when he said there was but One Will in Christ, he said it to exclude the contrariety of Wills; and that the reason he gives of it, does evidently shew it. We own, saith he, there is but One Will in Christ, because he took upon him our Nature, not our Sin; and he had no other Law in his Members, nor any contrary Will. But if this reason may serve for the vindication of *Honorius*, *Sergius* ought to be vindicated likewise, as rendering the same reason, and confessing in his Letter, that the Soul of Christ had its proper motions, directed and led by the Divinity. *Paul*, his Successor, may with much more reason be excused; for in his Letter to *Theodorus*, he says, That the only reason, why he acknowledges but One Will in Christ, is out of fear, least he should admit a contrariety of Wills in Christ, or should say, That there be Two Persons with Two different Wills; That he did admit but One Will, not to annihilate the Humane Nature, or any part of his Soul, but to shew that Christ's Soul was filled with the gifts of the Deity, and had no Will contrary to that of the Word. By the same reason one may justify the *Echbesis*, and the Type, and all the *Monothelites*: For they did not deny, that the Body and Soul of Christ had all their Properties, their Faculties, and Motions; but they affirmed, they were so governed and led by the Will of the Word, as to follow his direction and impression in all things. And the only reason they gave, why they would not have Men to say, that there were Two Wills in Christ, was for fear this expression should intimate Two contrary Wills in him. *Honorius* therefore is no more excusable than *Sergius*, *Paul*, and the other *Monothelites*, who did act and speak as he did; and if they condemned these as Hereticks, they might condemn *Honorius* likewise. Wherefore not only the 6th Council always joined him with the other *Monothelites*, and comprehended him in the same Anathema; which they would not have done, had they believed, there was any difference to be made between him and the rest; for it is expressly said, "They condemned him, for delivering in his Letter things contrary to the Doctrine of the Apostles, the Definitions of the Councils, and the Judgment of all the Fathers, and for following the false Doctrine of Hereticks, for approving in every thing the Impious Opinions of *Sergius*, for writing a Letter tending to the same Impiety, for Preaching, Teaching, and Spreading the Heresie of One Operation, and One Will."

In fine, the Council having pronounced Anathema's against *Theodorus*, *Sergius*, *Honorius*, *Pyrrhus*, *Paul*, *Macarius*, and *Stephen*, *Polychronius* adds, Anathema to all these Hereticks. They did then believe *Honorius* to be an Heretick, as well as the rest, and condemned him as such.

But, say they, in the Emperor's Edict, he is called only a Favourer, Helper, and Confirmer of Heresie. Pope *Leo* the Second, in his Three Letters, charges him only with Favouring



vouring the Error of the *Monothelites*, and not suppressing it with a vigilancy becoming S. Peter's Successor. But what maketh most for *Honorius's* vindication, is, that the Abbot *John*, who writ his Letter, S. *Maximus*, and *John IV.* do defend him, and say, that when he asserted but One Will in Christ, he meant it of the Humane Will; but he did not mean, that there was but One Will of the Manhood, and God-head. That's the most plausible thing can be said in the behalf of *Honorius*; but all this doth not prove, that he was not condemned as an Heretick, and Favourer of Heresie. *Honorius* was a Favourer of Heresie, because he forbade speaking both of One, and Two Operations in Jesus Christ. He was an Heretick, because he owned but One Will in Jesus Christ.

Besides, one is often a favourer of Heresie, by teaching it; and that Name is given to those who maintain an Heresie invented by others. 'Tis in this sense, *Constantin* says, *Honorius* was a favourer of Heresie. *Sergius* was the Author of this Doctrine, but *Honorius* approved, confirmed and embraced it; wherefore he tells him (*Ἐπὶ τῇ αὐτῇ ἐπιστολῇ*) the proper Terms not only for him who neglects to stifle a new springing Heresie, but for him also who does formally approve, embrace and teach it. Tho' *Leo II.* was concerned to be tender of his Predecessor's reputation, and for that reason he expressed, in more gentle Terms, the cause of *Honorius's* condemnation, yet he confesseth, That *Honorius* did not only favour the new Heresie by his Silence and Negligence, but moreover, that he did suffer the Apostolick Tradition to be sullied and defiled by a contrary Doctrine. *Qui Apostolicam Ecclesiam non Apostolicæ Traditionis doctrina illustravit; sed profana proditiōe immaculatam maculari permisit*: And in another Letter, *Maculari consensit*. And the Roman Church hath so plainly acknowledged, That Pope *Honorius* did advance the Error of the *Monothelites*, that in her ancient Breviary, she declares, That he was condemned with the other *Monothelites*, for maintaining the Doctrine of one Will.

Lastly, *Adrian II.* taketh notice, That he was condemned by the Synod, because he was charged with Heresie, which he affirms to be the only cause for which he believeth a Council may judge the Pope. It cannot be doubted then, but that *Honorius* was condemned by the 6th. Council, as an Heretick, yea, and that the Council had as much reason to censure him, as *Sergius*, *Paul*, *Peter*, and the other Patriarchs of *Constantinople*; and that his Letter was as fit to be condemned, as the *Ecthesis* and the Type. It's true, *John* the Abbot, who wrote it, and *John IV.* defend *Honorius's* Letter, and endeavour to put a good Interpretation upon it; but this was before the Council had condemned it, and they were concerned then in the defence of it. The Greek Church did more than this in favour of *Sergius*; for notwithstanding the condemnation of the 6th. Council, she put into the office of a Festival, kept in Lent, a Story, in which this Patriarch is mentioned as a Saint. But we see, its more just and rational, to give credit to the judgment of a general Council, where Matters are examined to the bottom, than to the Sentiments of some private Men, who judge of this Fact, according to their own Interest or Prejudices. This will stand for certain then, That *Honorius* was condemned and justly too, as an Heretick, by the 6th. Council.

[\* Concilium  
Cabilenense]

### Council of \* Challon upon the River Saone.

**C**LOVIS II. called a Council at *Challon* upon the River *Saone*, (a) the 6th. year of his Reign, which is the 650. of the vulgar Æra. It was made up of the (b) Archbishops of *Lyons*, *Vienne*, \* *Rouen*, † *Sens* and *Bourges*, and of (c) 39 Bishops of France. They made 20 Canons.

In the 1st. they decree, That they shall hold the Doctrine established by the Councils of *Nice* and *Chalcedon*.

In the 2d. That the Canons shall be kept.

The 3d. renews the Prohibitions made to the Clergy against having strange Women.

The 4th. forbids ordaining two Bishops at the same time in the same City.

The 5th. decrees, That the Administration of Parishes, or of Church-lands, shall not be committed to the Laity.

The 6th. forbids seizing on, or taking Possession of, Church-lands, \* before it be so ordered.

The 7th. forbids Bishops, Arch-deacons and any other Person, to take away any of the Goods or Estate belonging to a Parish, Hospital or a Monastery, after the death of the Presbyter who governed it.

The 8th. declares the necessity of Repentance, and orders Bishops to impose Penance upon them that confess their Sins.

(a) The 6th Year of his Reign, which is the 650. ] The Year is not certainly known; but it is sure it was held before the Year 658.

(b) Archbishops. ] They have signed in the same Order in which we set them down.

(c) 39 Bishops. ] Of which 6 were Deputies.

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The 9th. forbids selling Christian-slaves to Strangers or Jews.

The 10th. declares, That a Bishop ought to be chosen by the Bishops of the Province, by the Clergy and the Citizens; and says, an Ordination, made otherwise, is null.

The 11th. decrees, That the Bishops shall separate from their Communion those Judges, who would assume a Jurisdiction over the Parishes and Monasteries, where the Bishops make their visit.

The 12th. forbids making two Abbots in one Monastery, to avoid division and scandal among the Friars. Nevertheless, if an Abbot will chuse himself a Successor, he may do it; but he that is chosen, shall not dispose of the Estate of the Monastery.

The 13th. renews the Inhibition made to Bishops to keep the Clerks of their Brethren, or to ordain any Body without his Bishop's leave.

The 14th. provides a remedy against an Abuse which was grown common. The Lords of the places, where there were Chappels, sought to hinder the Arch-deacons and Bishops from the cognizance of what concerned the Clerks, that ministered in those Chappels. This Council decrees, That the Ordination of the Clerks, and the disposal of the Revenues of those Chappels shall belong to the Bishop, that divine Service may be regularly performed there.

The 15th. prohibits Abbots and Friars making use of the Protection of the Seculars, and going to the Prince, without their Bishop's leave.

The 16th. declareth, That they who give Money to be made Bishops, Priests or Deacons, shall be deprived of the Dignity that they would have purchased.

The 17th. forbids raising Tumults or Quarrels in the Church, or at the Church-doors.

The 18th. prohibits Plowing, shearing Corn, Reaping or Tilling the Ground on Sundays.

The 19th. prohibits Dancing and Singing lewd Songs within the Church-yards or in the Church-porches, upon Saints Festivals.

The 20th. degrades *Agapius* and *Bobon*, Bishops of *Digne*, for having done many things contrary to the Canons.

The Bishops of this Council wrote a Letter to *Theodosius* or *Theodorick*, Bishop of *Arles*, in which they acquaint him, That having met together by King *Clouis's* order, in the Town of *Challon*, they did stay for him, hearing he was got near the Town; That the only thing that hindered his appearing, was, that he heard himself to be accused of living dishonestly, and doing several things contrary to the Canons; That they had also seen a Writing signed with his own Hand, and by the Bishops of his Province, wherein it appeared, That he had submitted himself to Penance; That he knew, that those that were come so far, cannot keep nor govern a Bishoprick any longer. Wherefore, they declare to him, That he must abstain from doing any Episcopal Function in *Arles*, and from receiving the Church Revenues, till he receive his trial before the Bishops.

### Council VIII. of Toledo.

**T**HIS Council of 52 Bishops of Spain, was called by an order from King \* *Receswinthe*, in the year 653. Its Constitutions are in the form of Acts, very obscure, written in a Council barbarous Style, and full of false Notions. They begin with King *Receswinthe's* Letter to the Bishops of the Synod, wherein he exhorts them to follow the Faith of the first 4 general Councils; to provide against the Disorders that would happen, if they should execute the Oath they had taken, of putting all those to death that should be found to be concerned in any Conspiracy, against the Prince or State; to re-establish the discipline of the ancient Canons; and to regulate those Matters that shall be brought before them. The Bishops obeying the King's Order, professed themselves to hold the Decisions of the Councils and the Fathers; they read the Creed, which was then recited in the solemn Service of the Churches of Spain, which is that of the Council of *Constantinople*, to which they had super-added, That the Holy Ghost proceeded from the Father and the Son. Then they made a long Discourse upon Oaths, and cited many Places of the Scripture and the Fathers, to shew, that Men ought not to keep nor execute the Oaths, wherewith they have sworn to commit wicked Actions, and prejudicial to the State. The third Canon is against those that use Intreaties and Prayers, to obtain the Priesthood. They are declared Excommunicate, and those that do confer or receive Orders thus, are deprived of their Dignity; these last are likewise put to Penance in a Monastery. The three next Canons are made to keep the Clergy pure and chaste. The 7th is against an Abuse, by which some Persons ordained Bishops or Presbyters, did think themselves free to leave the Priesthood, under pretence, that in their receiving it, they had said that they would not receive it: The Council declares, That this cannot be done; and that, as Baptism conferred on Persons unwilling to receive it, and on Children who know nothing of it, is valid; so likewise Ordination ought to subsist, being as indelible as Baptism, the Holy Chrism and



and the Consecration of the Altar. So they decree, That they who after this Ordination, shall return to the World and study, shall be banished out of the Church, and shut up in a Monastery, to do Penance there all their Life. The 8th Constitution prohibits ordaining, hereafter, any Clerk that knows not the Psalter, the Anthems, the Hymns in use, and the Ceremonies of Baptism; and that if any of them that are ordained, be ignorant of these things, they shall be constrained to learn them. The 9th forbids eating Flesh in Lent, and orders, That those that have need of eating of it, shall ask the Bishop's Leave. The 10th Constitution is concerning the Election of Kings, and the Qualifications they ought to have. The 11th confirms the ancient Canons of Councils. The 12th confirms the Decree of the Council of Toledo, held under King Sisenand, about the security of Kings. They conclude with pious Wishes for King Receswinthe, and with a general Confirmation of the preceeding Constitutions. The Acts are subscribed not only by 52 Bishops, but by 9 Abbots besides, and 10. Presbyters or Deacons, Deputies of Bishops, and 16 Lords. Moreover, there is another Decree of this Council, about the disposing of Kings Revenues, which is confirm'd by an Edict of King Receswinthe. The Jewish Converts presented a Petition to this Council, wherein they bound themselves, sincerely to renounce the Jewish Doctrine and Ceremonies.

Council IX. of Toledo.

**TWO** Years after, the same King Receswinthe called a Provincial Council, the Bishops whereof willing to renew the ancient Discipline, and to publish the Canons of the Councils, thought they ought to begin by making Laws to reform themselves: for, say they, in the Preface, It would not become Superiors to go about to judge their Inferiors, before they have judged themselves by the Laws of Justice itself. Judgments are more just by far, when the Life of the Judges is well ordered; and when their Vertue is known, their Judgment is better submitted to.

Therefore, they 1st. forbid the Bishops, and others of the Clergy, to appropriate to themselves the Lands given to Churches; and give leave to the Relations and Heirs of the Legatees, to apply themselves to the Bishop or Metropolitan, to hinder the Lands given by their Relations from being converted to private uses.

Secondly, to prevent the ruine of Parish-Churches and Monasteries, they give leave to those that built them, to take care of them, and to recommend to the Bishops some Persons to govern them, whom he shall be bound to ordain, if he finds them capable of that Office. This was one beginning of Lay-Patrons.

Thirdly, It is ordered, That if the Bishop, or any other of the Clergy (to pay the Churches Debts) alienates some part of his Church-Lands under the Titles of Patrimony, he shall be bound to set down in the Deed the cause of his doing so, to the end, that it may appear, whether it be done justly or fraudulently.

Fourthly, they decree, That if Bishops have but a small Patrimony, the Purchases they make ought to be for the Profit of the Church; but if the Revenue of their own Patrimony be found to be as great as that of their Bishoprick, their Heirs shall divide their Estate in half, or according to the proportion of their own and the Church Patrimony. Lastly, that they may, during their Life, dispose of what falls to them by Donation; but if they do not dispose of it, after their Decease, those Donations shall belong to the Church.

In the Fifth they declare, That the Bishop that will build a Monastery in his Diocese, shall endow it only with the fiftieth part of the Revenue of his Bishoprick, and with the hundredth if it be but a Church only.

In the Sixth, That he may forgive Parochial Churches the third part of the Revenues which they owe him, and that such Release shall be perpetual and irrevocable.

For the more punctual execution of these Canons, by the Seventh Constitution, they forbid the Heirs of the Bishop to enter upon their Inheritance, without the Consent of the Metropolitan, or, if he be a Metropolitan, before he hath a Successor, or there be a Council assembled. And likewise they forbid the Heirs of Presbyters and Deacons to take possession of their Inheritance, without the Cognizance of the Bishop.

In the Eighth Canon they declare, That the Prescription of thirty Years shall not be reckoned against the Church, as to the Lands alienated by any Bishop, but from the Day of that Bishop's Death, and not from the Day of the Date of the Deed.

In the Ninth they forbid a Bishop, who cometh to bury his Brother, to take above the value of a Pound of Gold, if the Church be rich, or of half a Pound if he be poor; and orders him to send the Inventory which he shall make, to the Metropolitan.

In the Tenth they declare the Sons of Clergymen, who were obliged to Celibacy, incapable of Inheriting.

The six following Canons are concerning Ecclesiastical Persons or such as are made free by the Churches, and are not now in use.

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The Seventeenth and last lays an Obligation upon the Jews, who are newly converted, to be present on their ancient Feast-days, in the Towns and Assemblies of Christians, kept by the Bishop.

They conclude with making pious Wishes for King Receswinthe. They appoint the next Council on the 1st of November following. This Council is signed by Eugenius of Toledo and 15. Bishops, by 3 Abbots, by the Deputy of a Bishop and 4 Lords.

Therefore we ought not to wonder that these Councils should make Laws about Political Matters, because they are properly Assemblies of the States, authorized by the Prince; in which the Civil Authority was joyned to the Ecclesiastical Power.

Council X. of Toledo, in 656.

**THIS** Council was held a Month later than it had been appointed: It made seven Canons.

In the 1st, the Festival of the Virgin was appointed to be kept eight Days before Christmas.

By the 2d the Clerks or Monks, which shall be found to have violated the Oaths taken to the King and the State, are deprived of their Dignity, yet so as that it shall be free for the Prince to restore them to it, if he thinks fit.

By the 3d Bishops are forbidden to give Parochial Churches or Monasteries to their Kindred or Friends, to enjoy the Revenues of them.

In the 4th it is ordered, That Women who have embraced the state of Widowhood, ought to make Profession of it, in Writing, before the Bishop or the Presbyter, to take the Habit of it, to keep it on always, and to wear a Veil of a Black or Violet Colour.

The 5th decrees, that those who leave the Habit of Widowhood, after they have worn it, shall be excommunicated, and shut up in Monasteries.

The 6th orders, That those Children, whom their Parents caused to take the Tonsure, or the Religious Habit, shall be obliged to lead a Religious Life: That, nevertheless, Parents cannot offer their Children, before they be ten Years old, and after that Age the Children's Consent is necessary.

The last Canon contains an Advertisement, to dissuade Christians from selling their Slaves to the Jews.

There was presented to this Council a Confession in Writing from Potamius Bishop of Braga, who was accused of many Crimes. They brought him before the Council; he owned that Writing, declared himself deeply guilty of those Faults; and said, that nine Months since he had relinquished the Government of his Church, and shut himself up in a Prison, to do Penance. The Council being informed that he had had the carnal Knowledge of a Woman, they declared, That although, according to the Ancient Rules, he was to be wholly degraded, and deprived of his Dignity, yet, out of compassion, they left him the Title and the degree of a Bishop, but they would have him to do Penance all his Life-time, and they did chuse Fructuosus, Bishop of Dumes, to govern the Church of Braga in his room. This Decree is put after the Canons of the Council; and to it is annexed another Decree, dissanulling the Bequests of a Will, made by Recimer Bishop of Dumes, to the Prejudice of his Church.

This Council is subscribed by 3 Metropolitans, Eugenius of Toledo, Fugitinus of Sevil, Fructuosus of Braga, by 17 Bishops and 5 Bishops Deputies.



## A Conference held in Northumberland, in 664.

A Conference in Northumberland.

THE chief occasion of this Conference, related by Bede, l. 3. c. 23. of his History, was the Dispute about *Easter*. *Colman* maintained the Practice of the *Britains*; and *Wilfrid*, side that of the *Romans*. King *Oswin* was present at it. *Wilfrid* founded his Practice upon the universal Custom of the Church, which kept *Easter* on the same Day, excepting the *Pills* and the *Britains*. *Colman* would have defended their Practice by the Authority of *S. John*. But *Wilfrid* shewed him, that he did not agree with this Apostle, who kept *Easter* without staying for the *Sunday*; which they did not follow, seeing they staid till the *Sunday* next after the fourteenth Moon. That they did not agree with *S. Peter* neither, for this Holy Apostle kept *Easter* between the 15th and the 21st Moon, whereas they would keep it from the 14th to the 20th. so that they did sometimes begin this Feast at the end of the thirteenth Moon. *Colman* alledged, for his Defence, the Authority of *Anatolius*, *Columba* and the Ancients of his Country. *Wilfrid* answered, That they did not agree with *Anatolius*, who made use of the Cycle of nineteen Years, which they were strangers to, because that Author's Opinion was not that *Easter* was necessarily to be kept before the 21st Moon, but that he had mistaken the fourteenth Moon for the fifteenth, and the twentieth for the twenty first. As to *Columba* and his Successors, he would not condemn them; that he was persuaded they might be excused for their Simplicity, in a Time when no Body was able to instruct them: But, as for them, they could have no Excuse, if they refused the Instructions given them. However, that *Columba's* Authority was not to be preferred before *S. Peter's*, to whom Christ gave the Keys of the Church, and said, *Thou art Peter, and upon this rock I will build my church*.

The King struck with these last Words, ask'd *Colman* if it was true, that Christ said so to *S. Peter*. *Colman* having confessed it was true, the King said; That, seeing *S. Peter* was the Door-keeper of Heaven, he would not contradict him; but would obey his Statutes.

This Decision was approved by the Company: *Colman* and his Men withdrew, refusing to yield to the Practice of the *Romans*, about the keeping of *Easter* and the Tonsure, about which there was also a Contest: Men take such delight in Disputes about small Things.

## Council of Merida \*

[\* Concilium Emeritanense.]

Council of Merida.

THIS Council, made up of the Bishops of the Province of Portugal, was assembled by the Order of King *Receswinthe*, in the Year 666. After having prayed for the King, they recited the Creed, with the addition, of the Holy Ghost, proceeding from the Father and the Son.

Then they decree, That on Holy Days they shall say *Vespers* in their Churches, before they sing what they call the *Sound*, that is, the *Venite exultemus*, which is thus called, because it was sung with a loud sounding Voice.

In the third Chapter they ordain, That whenever the King shall go to the Army, the Bishops shall offer every Day the Sacrifice, and put up prayers for him and his till his Return.

The decree in the fourth, That Bishops, after their Ordination, shall give a Writing, whereby they shall bind themselves to a chaste, sober and honest Life. The Metropolitans were to send this Writing to the Bishops of their Province, and the Bishops to their Metropolitan.

By the fifth, Bishops are enjoined to come to the Synod, at the Time appointed by the Metropolitan's Letters, and the King's Order. If any of them be detained by Sicknefs, he is permitted to send a Presbyter for his Representative, but they will not have him to depute a Deacon.

Moreover it is decreed by the sixth, That the Suffragan Bishops, which shall be sent for by the Metropolitan, to come and keep *Christmas* and *Easter* with him, shall be bound to obey his Orders.

The seventh renews the Law of holding every Year a Council, and the Penalties laid upon the Bishops that do not come to it.

In the eighth it is mentioned, That King *Receswinthe* hath re-establish'd the Rights of the Province of Portugal and its Metropolis: And then it says, That *Selva* Bishop of *Ingidane* had made his Complaint, that *Justus* Bishop of *Salamanca* had invaded his Diocess, and demanded Restitution of what belonged to him. It was ordained, That Surveyors shall be sent to compose this Difference, because there had not been thirty Years possession. In the end Bishops are warned to look well to the Preservation of what belongs to their Diocess; and it is decreed, That 30. Years Possession shall go for a Title.

By

By the ninth Canon, he to whom the Holy Chrisme is sent, is forbidden to take any thing for his Distribution of it; and Presbyters are forbidden exacting any thing for Baptizing; but they are permitted to take what shall be freely given to them.

The tenth enjoins every Bishop to have an Arch-priest, an Arch-deacon and a Secretary; and these Officers are enjoyn'd to be subject to their Bishops, to pay them their Dues, to entertain them in their Visitation, and to undertake no Business without their Consent.

By the twelfth a Bishop is permitted to take Parish Priests and Clerks into his Cathedral Church, yet so that they shall not lose their Title, nor the Revenue of their Livings, provided that another Priest or Clerk shall be put in their room, with a competent Maintenance.

The thirteenth impowers the Bishop to Prefer the Clerks, who discharge their Duty well, and to deprive them of this Advantage, if they abuse it.

The fourteenth Decrees, That all the Money offered on Holy Days, in Churches, shall be gather'd together and put into the Bishop's Hands; who shall divide it into three parts the one for himself, the other for the Priests and Deacons, and the rest for the other Clerks.

The fifteenth orders the manner of punishing Church-Servants, that it be done agreeably to the Ecclesiastical Gentleness and Lenity.

By the sixteenth, the Bishops of the Province of Portugal are forbidden to appropriate to themselves the third part of the Church's Revenue, and are ordered to employ it in the Repairing of the Churches.

The seventeenth appoints Penalties for those who speak ill of their Bishops after his Death.

By the eighteenth Parsons are enjoyn'd to have Clerks.

The nineteenth enjoins Presbyters, charged with the Care of several Churches, to say Mass in every one of them every Sunday, and to recite the Names of those that built them, whether they be alive or dead.

The twentieth contains some Constitutions about the bestowing Freedom on the Slaves of the Church.

The twenty first decrees, That the Donations, made by a Bishop, shall stand, when the Church is found to have got more by his Estate, than he gave by his Will.

By the twenty second it is decreed, That those that will not observe these Decrees, shall be excommunicated.

This Council ended, as all the preceeding Councils of Spain, with Wishes and Prayers for King *Receswinthe*. It is subscribed by the Archbishop of Merida, and 11 Suffragan Bishops; which are the Bishops of Indane, of Pace, now Bece, of Avila, of Lisbon, of Lamega, of Salamanca, of Coimbra, of Cauria, of Oxonobe, now Istombar, of Elbora, now Talaverre, and of Caliabria, now Setuval; which we do now take notice of, because there was some Difference since between the Metropolitan of Braga and that of Merida, about 3 of those Churches, viz. Coimbra, Lamega and Indane.

## Council of Autun.

*S. Leger*, Bishop of Autun, held a Council in this City, in which he made some Constitutions for Monks; wherein they are ordered, To appropriate nothing to themselves, not to be seen in Towns, To obey their Abbots, To let no Woman come into their Monasteries, To suffer no Vagabond Friars, To keep *S. Benedict's* Rules, and exactly to discharge their Duty: It appoints different Penalties against Transgressors, among which is reckoned the Bastinado for simple Friars. Some place this Council in 663, others in 670. and some others in 686, because in his last Will it is said, That in the 7th Year of his Pontificate, which answers the 666th Year of Christ, he was present at a Council of 54 Bishops: But those 54 Bishops did not meet at Autun, but in a Place named *Christiac*; and the Constitutions above-mention'd, are intituled, in the old Collection of the Church of Angers, *Canons of the Council of Autun*.

Council



## Council of Hereford in England.

Council of  
Hereford.

THIS Council was held in 673. by *Theodorus* of *Canterbury*, who read and promulged there 10 Canons, of which we spake, when we treated of this Father's Works.

## Council XI. of Toledo.

Council  
XI. of To-  
ledo.

THIS Council, held in 675. begins with a long Exposition of Faith, upon the Trinity and the Incarnation. The 1<sup>st</sup> Canon is of the Modesty and Order to be kept in the Council.

The 2<sup>d</sup> enjoyns Metropolitans to be diligent in instructing of their Suffragans.

The 3<sup>d</sup> enjoyns all the Bishops of the same Province, to observe the same Rites and Ceremonies in the Publick Service, and to conform themselves to the Metropolitan Church, from which they receive their Consecration. Abbots likewise are enjoyn'd, in the Publick Service, to follow the Use of the Cathedral Church.

The 4<sup>th</sup> forbids receiving the Oblations, or suffering the Bishops that are at Variance to come near the Altar before they be reconcil'd.

The 5<sup>th</sup> is to prevent the Attempts and Excesses the Bishops might commit, by reason of their Authority.

By the 6<sup>th</sup>, Clerks are forbidden to be present in Capital Judgments, or to punish any Body with Loss of Limbs.

The 7<sup>th</sup> forbids Bishops to put any Body to Penance, but according to the Publick Order of the Church, or in the presence of Witnesses.

The 8<sup>th</sup> prohibits taking any thing, even of what is freely offered for Baptism, the Holy Chrisme, or Holy Orders.

The 9<sup>th</sup> enjoyns him, who is ordained Bishop, to give Oath before the Altar, that he neither did nor will give any thing to be chosen Bishop.

The 10<sup>th</sup> enjoyns those that take Orders to bind themselves under their Hand, to keep inviolably to the Faith of the Church, to live a good Life, to do nothing contrary to the Ecclesiastical Laws, and to be obedient to their Superiors.

The 11<sup>th</sup> excuses those whom Illness causes them to cast up the Eucharist, and condemns them that do it out of Impiety.

The 12<sup>th</sup> ordains, That those shall be reconciled who desire Penance, being in Danger of Death, and that Commemoration be made of those, and their Oblation be received, who die after they have been admitted to Penance, by the Imposition of Hands, tho they have not been reconciled.

The 13<sup>th</sup> forbids those who are possessed by the Devil, or stirred with violent Motions, to wait on the Altar, or to come near it, to receive the Sacraments: Yet those are excepted who fall down out of Weakness or Illness, without any other Symptome.

The 14<sup>th</sup> orders, That there shall always be some Body assisting to the Priest, whilst he is singing the Service or celebrating the Holy Sacrifice, to the end that, if he should fall ill, another might take his Place.

The 15<sup>th</sup> renews the Constitutions about the holding of Councils.

The Council concludes with Wishes for the Prosperity of King \* *Wamba*.

It is subscribed by the Archbishop of *Toledo*, by 16. Bishops, 2 Deacons, Bishops Deputies, and 7 Abbots.

## Council IV. of Braga.

Council  
IV. of  
Braga.

THE same Year, and under the same King, was held a Council in *Braga*. The Bishops having recited the *Nicene* Creed, with the Addition of the Holy Ghost's proceeding from the Father and the Son, do condemn some Abuses which had crept into the Celebration of the Holy Mysteries: Some offered Milk, others Grapes instead of Wine; some gave to the People the Eucharist dipt in Wine: Some Priests would make use of the Sacred Vessels to eat and drink in; others said Mass without a Stole on: Some hung about their Necks Relicks of Mar-

tyrs,

tyrs, and then made themselves to be carried about by Deacons, with their Asses on. Several Bishops companied with Women, and some misused their Clerks; Simony was a common thing. They made Canons against all those Disorders.

By the 1<sup>st</sup> they forbid offering Milk and Grapes, in lieu of Wine, and dipping the Eucharist in the Wine.

The 2<sup>d</sup> prohibits putting Sacred Vessels and Ornaments to prophane and common Uses.

By the 3<sup>d</sup> it is ordered, That Priests shall celebrate the Holy Mysteries with a Stole only, which shall cover their Shoulders, and go down, cross-wise, over the Stomach.

By the 4<sup>th</sup> Ecclesiastical Persons are forbidden to dwell with a Woman, excepting their Mother only, but not their very Sisters, nor any other near Relations.

The 5<sup>th</sup> declares, It belongs to the Deacons to carry the Relicks of Martyrs; and that if the Bishop will carry them, he shall go afoot, and not be carried by the Deacons.

The 6<sup>th</sup> forbids Bishops to cause the Priests, Abbots or Deacons under him to be beaten.

The 7<sup>th</sup> prohibits Simony, and for that purpose renews the Canon of the Council of *Chalcedon*.

The last forbids Bishops to take more Care of their own Patrimony than of the Church's; and if this happens to be embezel'd by their Negligence, whilst the other is improved, they shall be bound to make up the Loss out of their own.

This Council is signed by 8 Bishops.

## Council XII. of Toledo

THIS Council was held in 681, under King \* *Ervigius*. The Metropolitans of *Toledo*, *Sevil*, *Braga*, and *Merida*, were present in it, together with Thirty Bishops, Four Abbots, Three Bishop's Deputies, and several Lords. King *Ervigius* came to it at the beginning of it, and withdrew after having made a short Speech to the Council. He left them a Memoir, wherein he exhorted them to absolve the Guilty, to reform Manners, to re-establish Discipline, to renew the Laws made against the *Jews*, to procure the Restoration of those who had been Degraded, by virtue of a Law of his Predecessor, for not bearing Arms, or for laying them down. He directs his Speech to the Bishops and the Lords, that these Laws being made by the unanimous consent of both Spiritual and Temporal Authority, they may stand firm, and be put in execution.

The Council, having, according to the custom, made a protestation, that they did receive the Faith of the first Four Councils, and recited the Creed, approves *Ervigius's* Elevation to the Throne, and *Wamba's* Deposition, who had withdrawn himself by taking a Religious Habit, shaving his Head, and chusing King *Ervigius* to Reign in his stead, and causing him to be Consecrated by the Sacerdotal Unction. It is very remarkable, that the Fathers of this Council do not depose King *Wamba*, nor chuse *Ervigius* of their own accord. But after having seen the Declaration, which that Prince had made in Writing, and Signed in the presence of the Lords, whereby he had made profession of the Religious Life, and got his Hair cut; and that whereby he desired, that *Ervigius* might be chosen King; and the order he had given to the Bishop of *Toledo*, to Consecrate *Ervigius* with the usual Ceremonies; and the Verbal Protest of that Consecration, Signed by *Wamba*, they join their consent to *Wamba's*, and approve of what he hath done, and consequently declare, that *Ervigius* ought to be owned for their lawful King, and in that Quality to be Obeyed, upon pain of *Anathema*.

The 2<sup>d</sup> Canon binds those, who receive Penance in the extremity of Sickness, and when they are not Sensible, to lead a Penitent Life, if they recover. Yet they will have the Priest to give Penance to those only that desire it; they give the instance of Children's Baptism, to shew that Penance may be given to those who are not sensible.

The 3<sup>d</sup>, ordains, That those that have been Excommunicated for some Crime against the State, shall be restored when the Prince taketh them into his favour again, or they have the Honour to Eat at his Table.

In the 4<sup>th</sup>, The Bishop of *Merida* having represented, that King *Wamba* had constrained him to Ordain a Bishop in a Country-Town, and assayed to do the same thing in other places. They recited the Canons forbidding to Ordain Bishops in Burroughs, or to put Two in the same City; by virtue whereof they declared, that the Ordination of him, whom *Wamba* caused to be Ordained, was irregular: But seeing it was not out of Ambition that he had been Ordained, but by the Prince's express Orders, they out of mere favour granted him the next vacant Bishoprick; and they make a general Inhibition, to Ordain Bishops in places where there were none before.

The 5<sup>th</sup>, Forbids Priests to Offer the Holy Sacrifice without Communicating, because some of those who Offered it many times in one Day, would not Communicate but at their last Mass.

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The 6th, To protect the long of Churches, permits the Arch-Bishop of Toledo to Ordain himself to the King, shall without any prejudice to the Rights of Provinces; and upon condition, that within Three Months after his Ordination he shall present himself before his Metropolitan.

The 7th, declares, That whereas King Ervigius intends to moderate the Law made by his Predecessor, against them that had not taken Arms; it was their Opinion, that such persons had a Right to bear Weapons, and were not to be rejected as infamous.

By the 8th, Husbands are forbidden to leave their Wives, except for Adultery.

The 9th, Renews several Constitutions against the Jews.

The 10th, Grants the Right of the Sanctuary to those who escape into Churches, or within Thirty Yards about, provided nevertheless, that they shall be delivered back into their Hands, who shall promise with an Oath not to hurt them.

The 11th Canon does severely punish Superstitions and Idolatry.

The 12th, Renews the Law for holding a Council every Year.

The 13th, Contains Wishes and Prayers for the Prince.

These Canons are confirmed by a Declaration of King Ervigius.

### Council XIII. of Toledo.

Council XIII. of Toledo. THIS Council was also holden under King Ervigius, (An. 683.) The same Metropolitans assisted at it, together with Forty Four Bishops, Twenty Four Deputies of other Bishops, Eight Abbots, and Twenty Six Lords. They read the Memoir sent to them by King Ervigius, containing the Heads of such matters as he would have to be regulated by them. Then they made a Confession of Faith, and recited the Creed, according to the custom. The Three first Canons respect Secular Affairs, and confirm what the Prince had done.

The 1st, Is a Pardon in favour of those who had formerly conspired with Paul against the State.

The 2d, Is a determination of the manner how to proceed against the Lords of the Court, accused of Capital Matters, and how to judge them.

And the 3d, Is about the remitting of the extraordinary Taxes granted to Ervigius. These Three Canons are all of the First Day.

The next Day the Bishops being desirous to shew their gratitude to their Prince for the favours he had bestowed upon them, provided for the Security of his Children and Family.

By the 4th Canon, and by the 5th, They forbid any person Marrying his Widow.

The 6th, Prohibits advancing the Offices of the Court-Slaves, or Free-Men, unless they belong to the Exchequer.

The 7th, Forbids to uncloath the Altars, take away the Wax-Candles, Adorn the Church in a Mournful manner, or to cease to Offer the Sacrifice, without great necessity.

The 8th, Orders Bishops to come, when sent for by their Metropolitan, to be present at some Festival.

The 9th, Confirms and repeats compendiously the Canons of the 12th Council of Toledo.

The 10th, made in the 3d Meeting of the Council, Is concerning a difficult case proposed by Gaudenrius Bishop of Valeria, or Villareo, who being fallen Sick had subjected himself to the Laws of Penance. He desired to know, whether, in case he recovered, he might Execute his Function, and Celebrate the Holy Mysteries. The Council ordains, That he may, after he is reconciled; because the Canons permit those who being at the point of Death, have indeed received Penance, but yet have confessed no Crimes, to be admitted into the Clergy. Upon this Principle, they make a general Law, that the Bishops, who have received Penance, without confessing any Mortal Sins, being reconciled by their Metropolitan, may return to their Functions. Notwithstanding, if they had been convicted of any Crimes, before they were put to Penance, or if they have confessed some capital Sins upon their receiving of it, they shall abstain from their Functions, as long as the Metropolitan shall think fit. But if in submitting themselves to Penance they confessed no Mortal Sin, tho' they have committed some, which they conceal in their own Conscience, they have the liberty to examine themselves in their own Conscience, whether they should offer the Sacrifice, or not: But this depends upon their own Will, and not upon Men's Judgment.

The 11th Canon prohibits keeping or entertaining another Bishop's Clerk, or helping his escape, or affording him means of hiding himself. It is observed there, that those ought not to be reckoned among Fugitives, who go to their Metropolitan about their own business.

It is ordained contrary-wise by the 12th Canon, That a Clerk, who having some business with his Bishop, betakes himself to the Metropolitan, ought not to be Excommunicated by his Bishop, before the Metropolitan hath judged whether he deserve Excommunication. Likewise,

wife, If a Clerk pretending himself to be wrong'd by his Metropolitan, betaketh himself to another Metropolitan; or if, both the Metropolitans refusing to do him Justice, he hath recourse to the Prince, he shall not be Excommunicated before his Cause be Judged. Yet, if he who appeals to the Synod, to the next Metropolitan, or to the King, be found to have been Excommunicated, before he brought his Matters before them, he shall remain Excommunicated till he hath cleared himself.

The 13th, Contains Thanksgiving to King Ervigius, and some Petitions to Heaven for him.

This Prince set out an Edict, whereby he confirmed these Canons, after the recitation of them.

### Council XIV. of Toledo.

THIS Council was called by King Ervigius, (Anno 684.) to approve what had been done against the Error of the Monothelites, which they call the Doctrine of Apollinarius. Council He intended to call a General Council of his whole Kingdom for this purpose; but time not permitting it, the Bishop of Toledo assembled his Suffragans; and the Metropolitans of Tarragona, Narbonne, Merida, Braga, and Sevil, sent their Deputies thither. In this Council they approved the Acts of that of Constantinople, and added an Exposition of Faith, wherein they did acknowledge Two Wills in Jesus Christ.

### Council XV. of Toledo.

THIS Council was held under King \* Egica, Ervigius's Successor, and Son-in-law, (An. 688.) and composed of Sixty Bishops. In this Council they justify themselves about some Articles of the Exposition of Faith, which the Spanish Bishops had sent to Rome by Peter a Presbyter, which Articles Pope Benedict had found fault with. Council XV. of Toledo.

The First is about their saying, That the Will had begotten a Will. They defend this Expression, because the Eternal Will of God is common to the Three Persons, as well as Wisdom, and other Divine Attributes; so that as Wisdom may be said to have begotten Wisdom, the Will likewise may be said to have begotten a Will; they also defend this Expression by some Testimonies of S. Athanasius, and S. Austin.

The Second is about their saying, That there were Three Substances in Jesus Christ. They maintain, that Jesus Christ being composed of a Body, a Soul, and the God-head, he may be said to be of Three Substances in this sense, though, the Body and the Humane Soul being taken but for One Nature, and One Substance, Two Natures, and Two Substances, only may be said to be in him. They shew, that S. Cyril, and S. Austin, did speak as they did. They do not enlarge upon the other Two Articles, thinking it sufficient to observe, that they are taken out of S. Ambrose, and S. Fulgentius. Afterwards they treat of the Oaths taken by King Egica. He had made one to King Ervigius, to defend and protect his Children against all persons whatsoever; and another at his Consecration, to administer Justice to his People. It was demanded, that in case these Two Oaths should be found to interfere with one another, and that Ervigius's Children were to be protected against Right and Justice, and to be rescued from the Punishment due to them for Wrongs done by them, whether the King be bound to keep the first, or the last Oath. The Council Answers, He is more strictly bound to keep the last, as being more just, more solemn and necessary. This Council is Signed by the Metropolitans of Toledo, Narbonne, Sevil, Braga, and Merida, by Fifty Six of their Suffragans in person, by the Deputies of Six, among whom Iva the Arch-Bishop of Tarragona, by Eleven Abbots, by Seventeen Lords, and confirmed by the King's Declaration.

### Council of Saragosa.

THIS Council was assembled under King Egica, 691. It made Five Canons.

By the 1st, Bishops are forbidden to Consecrate Churches but on Sundays.

The 2d, Orders the Bishops to enquire of their Metropolitan, or Primate, about Easter Day, and to keep it upon the Day he shall appoint.

The 3d, Forbids Monks to admit Secular Persons into their Cloysters.

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**Council of Saragosa.** The 4th, Ordains that the Church-Slaves, freed by their Bishop, shall be bound to exhibit to their Successor their Letters of Freedom within a Year after the Death of the Bishop that set them at Liberty; provided they have been warned to do so.

The 5th, Renews what had been Decreed by the Council of Toledo, that the King's Widow should not Marry again; and ordains moreover, that she shall withdraw into a Convent, and take the Religious Habit, immediately after the Prince's Death.

The Council ends with Thanksgivings to, and Prayers for the King.

### Council XVI. of Toledo.

**Council XVI. of Toledo.** THIS Council was kept in 693, under the same King Egica. After the reading of the Memoir, containing the proposal of what was to be treated in the Council, the Bishops made a long Exposition of Faith, which is followed with Twelve Canons.

The 1st, Is in the behalf of the Jewish Converts, to exempt them from the Tribute which they paid to the Exchequer.

The 2d, Is against the remainders of Idolatry.

The 3d, Appoints very severe Punishments against the Sodomites, and excludes them from the Communion until the time of Death, when they have not done Penance being in health.

The 4th, Is against them that fall into some Fit of Despair.

The 5th, Forbids Bishops to take above the Third part of the Churches Revenues, and orders them to lay it out in Repairs. It prohibits also giving the Government of many Churches to one Priest, and ordains, that small Churches shall be united to greater ones.

The 6th, Forbids an Abuse crept in among some Spanish Priests, who at the Sacrifice upon the Altar did not Offer clean and decent Loaves, nor prepare them carefully; but did only Consecrate a Crust of their own Bread cut round. The Council to stop this Abuse, Ordains, That the Bread, to be Consecrated upon the Altar, shall be whole, decent, made on purpose, that it shall not be a very great Loaf, but of a reasonable bigness, *Modica oblata*, the remainders of which may easily be preserved, and which may not load the Stomach.

The 7th commands, That Bishops shall call their Clergy and the People together for the promulgation of the Canons of Councils within Six Months after the holding of the Councils.

The 8th, Contains several Constitutions for the safety of King's Children, and Ordains, that every Day Sacrifices shall be Offered up for the Health and Prosperity of the King, and the Royal Family, except the Day of the Passion, when Altars are uncovered, and no Body is permitted to say Mass.

The 9th, Is against Sisbert, Bishop of Toledo, who had broken his Oath to King Egica, by Conspiring against his Person and Family: They Depose and Excommunicate him for his whole Life, they declare his Goods to be confiscated to the Prince, and condemn him to perpetual Imprisonment. They Decree the same Punishment against all that are guilty of the same Crime.

The 10th, Pronounces Three times *Anathema* against them that attempt against the Life of Kings, and Plot against them and the State, and reduces them and their Posterity to the condition of Slaves.

The 11th, Contains some Prayers for King Egica's Prosperity,

By the 12th, They put Felix, Bishop of Sevil, into the room of Sisbert newly deposed, and Faustina, Bishop of Braga, into Felix's room, and to Faustina they substitute another Bishop.

The 13th ordains, That a Council shall be held at Narbone to approve the Canons of this; because the Bishops of this Province could not come to it by reason of a Sicknefs. This Council is confirmed by the Prince's Edict, and Signed by Five Metropolitans, viz. those of Toledo, Sevil, Merida, Tarragona, and Braga, by Fifty Two Bishops, Three Bishop's Deputies, Five Abbots, and Sixteen Counts, or Lords.

### Council XVII. of Toledo, held in 694.

**Council XVII. of Toledo.** THIS Council hath the same Form with the preceding. King Egica presented a Memoir, which the Bishops of the Council having read, they recited the Creed, and made the following Canons.

1st, That they shall Fast Three Days, in Honour of the Holy Trinity, before they begin any Conference in Councils.

2dly, That

2dly, That in the beginning of Lent the Bishop shall shut the Font, and Seal it with his Ring till Holy Thursday, to let People know, that no Body ought to be Baptized during that time, but in case of extream necessity.

3dly, They Ordain, That the Ceremony of washing of Feet shall be used on Holy Thursday.

4thly, They renew the prohibition of putting Sacred Vessels to Prophan Uses.

5thly, They condemn to Excommunication, and perpetual Imprisonment, those Priests that say the Masses of the Dead for the Living, out of a conceit that this Sacrifice will bring them to their Death.

6thly, They re-establish the ancient custom to make Litanies, or Publick Prayers, every Month for the Church, the King's Health, the good of the State, and the remission of Sins.

7thly, They provide for the Security of the King's Children, that no Body may attempt against their Life, or Estate, after his decease.

8thly, They Ordain, That the Jews, who being Baptized remained in their Religion, yea, and Conspired against the Prince, shall be made Slaves, and all their Estates confiscated, that they shall be hindered from using their Ceremonies, and their Children shall be taken away from them to be brought up in the Christian Religion.

Lastly, They return their Thanks to King Egica, who confirms their Canons by his Edict.

### Council held at Constantinople, Anno 692, called Quini-Sextum, or In Trullo.

THE Fifth and Sixth General Councils having made no Canons about Discipline, Justinian the Second thought fit to call a Council, to renew the old Canons, and to make a kind of a Body of the Canon-Law, for the Clergy of all the East.

This Council was held in 692, at Constantinople in the Tower of the Emperor's Palace, called Trullus. The Four Patriarchs of the East were present at it, together with 108 Bishops of their Patriarchats. This Council was called *Quini-Sextum*, because it was look'd upon as a Supplement to the Fifth and Sixth Council. It took the Name of General Council, and the Greeks owned it for such, but the Latins rejected it. It made 102 Canons.

In the 1st, It approves all that was done in the first Six General Councils, condemns the Errors and the Persons they had condemned, and pronounces *Anathema* to those that hold any other Doctrine, than that they have Established.

In the 2d, The Bishops of this Council deliver the number of Canons which they received, which are the Constitutions attributed to Clemens, the Canons of the Councils of Nice, Antioch, Neo-Cesarea, Gangra, Antioch, Laodicea, Constantinople, Ephesus, Chalcedon, Sardica, and Carthage. The Canons made in the time of Nestarius at Constantinople, and in the time of Theophilus at Alexandria; the Canons of Denys, and Peter of Alexandria, of Gregory Thaumaturgus, of S. Athanasius, S. Basil, S. Gregory Nyssen, S. Gregory Nazianzen, of Amphilachius, Timothy, and Theophilus of Alexandria, S. Cyril, Gennadius of Constantinople, and the Canon of S. Cyprian, and his Council, which is only observed in Africk, according to their custom.

The 3d Canon is concerning those of the Clergy, Presbyters, or Deacons, that had Married two Wives. They declare, that those that would not leave that custom shall be deposed; but as to those, whose second Wives are dead, or who have left them, they shall keep the honour and place of their Dignity, being forbidden only to perform the Functions of it; it being not fitting, say they, that he that ought to heal his own wounds, should bless others: As for them who had Married Widows, or had Married, being Priests, Deacons, or Subdeacons, they ordain, they shall for a time be suspended from their Functions; but they grant them the power of being restored, when they leave their Wives, upon condition, that they shall not be raised to a superior Order. And Lastly, they Ordain, That, for the future, all those that have been Married Twice after Baptism, or have had Concubines, shall not be made Bishops, Priests, Deacons, or Clergy-Men; as also those that have Married, Divorced or Prostituted Women, or Slaves, or Stage-Players.

The 4th Canon inflicts the punishment of Deposition upon such Ecclesiastical Persons as shall company with a Virgin Consecrated to God, and of Excommunication upon Lay-Men.

The 5th, Renews the Canon which forbids Clerks to have with them Women, not related to them, except those which the Canons allow them to dwell withal. It extends this prohibition to the Eunuchs.

The 6th, Forbids those that are in Orders, including the Subdeacons, to Marry after their Ordination.



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stantinople.

The 7th forbids Deacons to sit down before a Presbyter, unless they represent the Person of the Patriarch or Metropolitan.

The 8th ordains, That a Synod shall be kept at least once a Year in each Province.

The 9th forbids Clerks to keep a Tavern, or to resort thither.

The 10th forbids them to lend upon Usury.

The 11th forbids them having any Commerce or Familiarity with the Jews.

The 12th ties the Bishops of *Africa* and *Lybia* to the Law of the Celibacy.

The 13th prohibits the Separation of Presbyters, Deacons or Sub-deacons from their Wives, or binding them to Continency, before they be ordained.

The 14th renews the Canon, ordaining, That he who is made a Priest shall be 30 Years old at least, and a Deacon 25.

The 15th decrees, That he who is ordained Sub-deacon, be at least 20 Years old.

The 16th declares, That the seven Deacons, spoken of in the *Acts of the Apostles*, were but Ministers of common Tables, and not of Altars; and thereby rejects the Canon of the Council of *Neocaesarea*, which by the Authority of this Place had ordained, that there should be but seven Deacons in every Church.

The 17th forbids Clerks to go out of their Churches, without dimissory Letters from their Bishops.

The 18th enjoins those who were forced to withdraw because of the Incursions of the Barbarians, or for any other Cause, to come back again, as soon as they can.

The 19th enjoins those who govern Churches, to preach to those committed to their Care, the Doctrine of the Church, and to expound the Scripture agreeably to the Sentiments of the Fathers.

The 20th forbids Bishops to preach in a Church, which is out of their Diocess.

The 21st gives permission to Clerks deposed, if they repent of their Fault, to wear short Hair, like other Clerks: But if they lead a secular Life, it binds them to wear long Hair, like other Laymen.

The 22d ordains, That they shall be deposed that have been ordained for Money.

The 23d prohibits exacting Money for the distribution of the Holy Communion.

The 24th forbids Clerks to be present at the Shews of Stage-players.

The 25th ordains, That Country-parishes shall belong to the Bishop who had them in possession 30 Years ago; and if before 30 Years possession any will prove them not to belong to them, the Matter shall be examined in the Provincial Council.

The 26th renews the Prohibition made to a Priest, engaged in an unlawful Marriage, to execute his Function.

The 27th forbids Clerks to wear any other Garb than such as belongs to their Order, and separateth for a Week those that do.

The 28th forbids distributing with the Oblation the Grapes offered at the Altar, by reason the Oblation ought to be given to the People for the Sanctification and Remission of Sins, whereas Fruits are only blessed and distributed for Thanksgivings.

The 29th ordains, That, according to the Council of *Carthage*, the Mysteries shall be celebrated Fasting, not excepting *Holy Thursday* itself.

The 30th ordains, That the Bishops of Churches in barbarous Countries, if they will leave their Wives, shall dwell no longer with them.

The 31st forbids Clerks to baptize, or to celebrate the Mysteries in Chappels of private Houses, without the Bishop's Consent.

The 32d condemns the Practice of the *Armenians*, who put no Water into the Wine which they did consecrate.

The 33d rejects another Custom of the same *Armenians*, who admitted none into the Clergy but those of a Sacerdotal Race, and made them Clerks and Readers without cutting their Hair. The Council does not allow that regard should be had to the Race of those that are ordained, but only to their Merit; and forbids the Readers to read publicly in the Church, without their Hair cut, and without receiving the Blessing of the Pastor of the Church.

The 34th decrees the Penalty of Deposition against caballing Clerks.

The 35th forbids a Metropolitan to seize on the Estate of a Bishop deceased, or on his Church; and appoints that they shall be in the Keeping of the Clerks, till there be another Bishop, unless there be no Clerks, in which case the Metropolitan shall keep them for the Successor.

The 36th renews the Canons of the Councils of *Constantinople* and *Chalcedon*, concerning the Authority of the See of the Church of *Constantinople*, and grants to it the same Privileges as to the See of old *Rome*, the same Authority in Ecclesiastical Affairs, and the 2d place, the 3d to that of *Alexandria*, the 4th to that of *Antioch*, and the 5th to that of *Jerusalem*.

The 37th preserveth to the Bishops, ordained into Churches, which have been invaded by the Barbarians, the Dignity and Rank of Bishops, and permits them to perform their Functions.

The 38th renews the 12th Canon of the Council of *Chalcedon*; whereby it is ordained, That the Disposition of Churches shall follow that of the Empire.

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The 39th preserveth to the Metropolitan of *Cyprus*, (who was forced to withdraw by reason of that Island's being taken by the Barbarians, and was come to settle in the new *Justiniana* Council) they preserve him, I say, the Right of Supremacy, and the Government of the Churches of the *Hellepont*, with the Right of being chosen by the Bishops subject to it, according to the Ancient Custom. They do also subject to him the Bishop of *Cyzicum*.

The 40th declares, They may receive a Monk in the 10th Year of his Age.

The 41st ordains, That those who will be *Recluses* or *Anchorets*, ought to have been three Years at least in a Monastery.

The 42d forbids to suffer Hermits to be in Towns.

The 43d imports, That all kind of People may be admitted into Monasteries, even the greatest Sinners, by reason Monachism is a state of Penance.

The 44th is against Monks guilty of Fornication or Married.

The 45th forbids to dress with worldly Apparel and Ornaments the Virgins that consecrate themselves to God, when they go to take the Religious Habit.

The 46th forbids Friars and Nuns to go out of their Monastery, without the Superior's Leave.

The 47th forbids Friars to lie in the Monasteries of Virgins, and Virgins to dwell in the Monasteries of Friars.

The 48th ordains, That the Wife of him who shall be made Bishop shall be put away from him, and shall withdraw into a Monastery, at a distance from the Bishop's Residence.

The 49th prohibits converting Religious Houses to profane uses.

The 50th forbids those of the Clergy and the Laity to play at any Games of hazard, upon pain of Deposition and Excommunication.

The 51st forbids Jesters, Dancers and Shews.

The 52d ordains, That the \* *Mass of the Pre-sanctified* shall be celebrated every Day in Lent, except Saturday and Sunday, and Lady-day.

The 53d forbids them that stood Sureties for Children, to marry the Mother of such Infants.

The 54th prohibits marrying the Uncle's Daughter: Forbids a Father and a Son to marry the Mother and the Daughter, or two Sisters; as also a Mother and Daughter to marry the Father and Son, or two Brothers, upon Penalty of 7 Years Penance.

The 55th ordains, That the Canon forbidding to fast on Saturday and Sunday shall be observed in the Church of *Rome*, as well as in other Churches,

The 56th forbids eating Eggs and Cheese in Lent.

The 57th forbids offering Milk and Honey on the Altar.

The 58th forbids Laymen to give to themselves the Eucharist, before a Bishop, a Priest or a Deacon.

The 59th forbids baptizing in Domestick Chapels.

The 60th is against them that feign themselves to be possessed.

The 61st is against Superstitions.

The 62d against the Fooleries which were acted on *New-year's-day*.

The 63d condemns to the Fire the false Stories of Martyrs, made by the Enemies of the Church.

The 64th imports, That the Laity ought not to undertake to reach Religious Matters.

The 65th is against the Custom of kindling Fires before Houses on the New Moons.

The 66th ordains, That *Easter Week* shall be spent in Prayer.

The 67th forbids eating the Blood of Beasts.

The 68th forbids burning, tearing, or giving to Victuallers the Books of the Gospels, if they be not quite spoiled.

The 69th forbids the Laity to enter within the Rails of the Altar; yet the Emperor is excepted, who, according to an Old Custom, is permitted to enter in, when he is willing to make some Oblation to the Lord.

The 70th forbids Women to talk in the Time of the Holy Sacrifice.

The 71st is against some prophane Practices of Students in the Law.

The 72d declares the Marriages between an Orthodox Christian and an Heretick to be null and void.

The 73d ordains, That Reverence shall be paid to the Cross; and that Crosses shall not be suffer'd to be made on the Floor.

The 74th forbids making the Feasts, call'd *Agape*, in Churches.

The 75th ordains, That they shall sing in the Church without straining or Bawling, modestly and attentively.

The 76th enjoins, That no Tavern or Tradesman's Shop shall be suffer'd to stand within the Inclosure of the Church.

The 77th, That Men ought not to bathe with Women.

The 78th, That they ought to instruct those that are to be baptized.

The 79th is against an Abuse of some, who at *Christmas* made Cakes to the Honour of the Virgin's Lying-in.

The 80th is against them that without Cause absent themselves for 3 Sundays together from their own Church, whether they be of the Clergy or of the Laity.

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\* *Missæ præsanctificatorum*, was the sacrament, which was administered with Elements, which were before consecrated, oblatio prius oblati, & perfecti sacrificii, sacrilegii, Mysteriorum, Balisam. in hunc Cas.]



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stantinople.

The 81<sup>st</sup> pronounces *Anathema* to those that have added these Words to the *Trisagion*: *Thou that hast been crucified for us.*

The 82<sup>d</sup> approves of the Pictures, in which Christ is painted in the Form of a Lamb.

The 83<sup>d</sup> forbids giving the Eucharist to the Dead.

The 84<sup>th</sup> orders them to be re-baptized, who can bring no Witnesses, nor certain Proofs, that they have been baptized.

The 85<sup>th</sup> grants Liberty to the Slaves which their Masters have freed before two or three Witnesses.

The 86<sup>th</sup> condemns the infamous Company of debauch'd Women.

The 87<sup>th</sup> is against Divorces made without lawful Cause.

The 88<sup>th</sup> forbids bringing Horses into the Church without great Need and evident Danger.

The 89<sup>th</sup> shews, That they ought to fast on *Good Friday*, till Midnight.

The 90<sup>th</sup> renews the Law of not kneeling on *Sunday*.

The 91<sup>st</sup> Condemns to the Punishment of Murderers those Women that procure Abortions.

The 92<sup>d</sup> is against Ravishers.

The 93<sup>d</sup> condemns the Marriages of those Men or Women who are not sure of the Death of their Wives or Husbands: But after those Marriages have been contracted, and when the first Husband comes again, he is ordered to take his Wife again.

The 94<sup>th</sup> is against those that use the Oath of Pagans.

The 95<sup>th</sup> is of the Reception of Hereticks. It ordains, That the *Arians*, *Macedonians*, *Novatians*, *Conventers*, *Tesseradecatites*, and *Apollinarists*, shall be received after they have made Abjuration in Writing, by anointing their Fore-head, Eyes, Nostrils, Mouth and Ears with the Holy Chrism, pronouncing these Words; *This is the Seal of the Holy Ghost*: That the *Eunomians*, *Montanists* and *Sabellians* shall be re-baptized. That the *Manichees*, *Valentinians*, *Marcionites* and other Hereticks, are also to abjure their Errors, anathematizing all Hereticks by Name, and making profession of the true Faith.

The 96<sup>th</sup> is against plating and curling the Hair.

The 97<sup>th</sup> forbids Husbands to co-habit with their Wives within the Enclosure of the Church.

The 98<sup>th</sup> prohibits marrying a Maid betrothed to another.

The 99<sup>th</sup> prohibits offering Roast Meats to Priests in Churches.

The 100<sup>th</sup> prohibits lascivious Pictures.

The 101<sup>st</sup> enjoyns, That those that will receive the Eucharist must hold their Hands a-cross, and so receive it. It forbids using Vessels of Gold, or of any other Matter, to receive it in.

The 102<sup>d</sup> shews, to them that are entrusted with Power, to bind or to loose; that they ought to exercise this Ministry with a great deal of Prudence and Wisdom, considering well the Distemper, applying Remedies as skilful Physicians, and examining whether they do truly and sincerely repent.



# OF THE Ecclesiastical Writers

Which FLOURISHED

In the VIII Age of the CHURCH.

B E D E.

Bede.

**B**E D E, Surnamed the *Venerable*<sup>a</sup> was born in England in the Year \*672 [in the County Palatine of *Durham*, within the Precincts of the Monastery of *Girmy*] not far from [the place where now stands a little Village called] *Farrow*, [which lies near the Mouth of the River *Tine*.] At seven Years of Age his Relations presented him to S. *Benedict* of *Biscop*, then Abbot of the Monastery [of S. *Peter*] at *Weremouth*, and Founder [of that of S. *Pauls*] at *Farrow*, [to be Educated and Instructed.] In these Monasteries, which were not above five Miles distant from each other, did he spend his whole Life under the Government [of S. *Benedict*, and after] of *Ceolfride*, who was the first Abbot of this latter. Being Nineteen Years of Age he was Ordain'd Deacon, and Eleven Years after Priest, by *John* [of *Beverly*] Bishop of *Haguestade*. He applyed himself closely to the study of Ecclesiastical and Profane Learning, [by means of his exact skill in both the Greek and Latin Tongues] having read much, and made very large Collections<sup>b</sup> he Compos'd a Great Number of Books upon all manner of Subjects, [which filled the World with so much wonder, that \**William* of *Malmshury* says of him, "That it was impossible for any Man to write so many, and so large Volumes in the narrow compass of Humane Life, had not God afforded him an extraordinary portion of his Divine Spirit and Wisdom."] He was the most Eminent Person of his time [Celebrated so highly by all the Eminent Men of that Age for his Universal Knowledge and Learning, that many said of him, *Hominem in extremo Orbis angulo Natum Universum Orbem suo ingenio perstrinxisse*. That he was born in the furthest part of the World, but comprehended the whole World in his Understanding.] He had many Scholars, and [by his Example and Instruction] made all sort of Sciences to flourish in England. He died of an Inflammation of the Lungs, on the 26th of May] in the year 735, [which was his Climacterick, and was buried in the Monastery of *Girmy*. His Death is remarked by the Author of the *Annals*, *Utoniensis*, with this Encomium; †*Beda Sapiens Saxonum quiescit: This Year died Bede the Wise Saxon*. From hence his Bones were removed to *Durham*, and put in the same Chest or Coffin with S. *Cuthbert's*.] Some affirm, that he made a Voyage to *Rome*; [And indeed it cannot be denied, but that *Sergius*, who was then Pope, having some weighty Affairs of the Church then before him, did by his Letter sent to his Abbot *Ceolfride*, so earnestly request him to come to *Rome*, to determine some difficult Controversies and Questions then under debate, which he thought could not be determined without him, as if at this time *Bede*, nor the Pope himself, had been the only Infallible Oracle upon Earth.] Yet it is certain, that he never went out of England, [or left his Monastery;] and it evidently appears by his Writings, that he was never at *Rome*.<sup>c</sup> *Bede's* Works have been Collected, and divided into

<sup>a</sup> Surnamed the *Venerable*.] Upon what account he had this Name given him. is not known. Several Reasons are alledged, but the most probable is this, That those that read his Books while he was alive not daring to give him the Title of Saint, contented themselves to call him *Venerable*; Nevertheless we do not find, that he was called so by any Cotemporary with him. He is also called Saint, Blessed, English Doctor, the Most Illustrious Master and Reader by way of Excellence.

<sup>b</sup> Having Read and Collected much.] As long as he lived he never gave over Reading, Writing, and Teaching.

<sup>c</sup> It appears by his Writings, that he never was at *Rome*.] He never speaks of this pretended Voyage to *Italy*, but when he mentions the Pope's Letters, which he hath inserted in his History. He says, he had them from *Nothelmus* a London Minister, who brought him them from *London*. In his Letter to *Egbert*, speaking of the Customs used at *Rome*, he doth not alledge his own practice for Confirmation of them, but refers us to the testimony of *Egbert*. He tells us, that he understood by some Monks that had been at *Rome*, that they put the date of the Year from the Passion of Jesus Christ upon their Christmas Tapers.



*Bede.* eight Tomes, which were Printed at Basil by Hervagius in 1563, and at Colen in 1612. [They had been Printed in three Tomes at Paris, in 1545, but not so Correct.] The two first Tomes contain such Works only, as concern Humane Arts and Sciences, viz. of Grammar, Arithmetick, Astronomy, Physick, Chronology, and Morality. Those which have nearest Relation to Ecclesiastical Matters are two Treatises about the Tropes and Figures of Holy Scripture, his Writings about the Lunar Cycles to find Easter-day every Year, and a Treatise of Times, in which he defends the Computation of the Years of the World according to the Hebrew Text against the Calculation of the Seventy, and divides the duration of the World into Six Ages, of which he gives us the History and Chronology in a small Treatise by it self, [which hath also been Printed alone at Paris in 1592, 4to, and with the Scholiast of J. Bronchorstius at Colen in 1537.]

The third Tome contains his Historical Books. The first, and most considerable is his *Ecclesiastical History of England*, divided into Five Books. The first contains the most remarkable things that happened in Great Britain, from Caesar to the Death of S. Gregory, [Anno. 604.] The other four relate at large what passed in the Church of England from that time [to the Year 731.] At the end he hath Annexed an Abridgment of this History in the form of a Chronicle, to which are joyned the Lives of S. Cuthbert, Arch-Bishop of York; S. Felix, Bishop of Nola; the Bishop of Arras, S. Columbanus; the Abbot S. Vedastus; S. Attalus, the Abbot; S. Patrick, the Apostle of Great Britain; S. Eustatius, Scholar of S. Columbanus; S. Bertolfus, Abbot of Bobio; S. Arnolphus, Bishop of Metz; and S. Burgondofora, an Abbess; with a Relation of the Travels and Martyrdom of S. Justina a Youth, in Verse, who was Beheaded at the Louvre in the time of Dioclesian's Persecution.

The Life of S. Patrick is not Bede's, but Probus's, of S. Columbanus's, Jonas's, and of S. Arnoldus, Paul the Deacon's.

The Martyrology of Bede, as we now have it, is not in the same Purity, in which he Composed it, but several things have been added since, as is usual in Works of that Nature. Bollandus and his Followers do likewise assert, That it is not of Bede's Writing, but Florus's a Deacon of Lyons, under whose Name 'tis found in several Manuscripts.

The Treatise of Holy Places is made up several large Relations; and particularly from those of Arculphus, a Bishop of France, written in three Books by Adamannus.

To this small Tract is annexed a large Collection of Hebrew Names both Proper, and Appellative and others, put in an Alphabetical Order, and Explained.

This Tome ends with a Book, Entitled, *Collections taken out of the Fathers, containing Sentences, Questions, and Parables*. This Treatise is a Miscellaneous Rapsody, without either Order or Method, and Unworthy of the Name of Bede.

The fourth Tome of Bede's Works, contains his Commentaries upon some part of the Books of the Old Testament; of which the Catalogue followeth.

An Explication of the three first Chapters of Genesis, taken out of S. Basil, S. Ambrose, and S. Austin.

A Literal and Allegorical Commentary upon all the Pentateuch.

Four Books containing an Allegorical Explication of the Books of Samuel, i.e. of the First and Second Book of the Kings.

Thirty Questions upon the Books of Kings.

Three Books of Allegorical Explications of the two Books of Esdras.

A short Allegorical Exposition of the History of Tobit.

An Allegorical Exposition of the Book of Job, Divided into three Books. This Work is not Bede's, but some other Authors; and he himself cites it in his Book of \* Ounces under the Name of Philip of Syda.

A Commentary upon the Proverbs of Solomon, in three Books.

Seven Books upon the Canticles. The first contains an Extract of S. Austin's Books against Julian, a Summary of all the Chapters applying them to the Church, and the Text of the Canticles. The five following Books contain a Commentary upon the Text taken out of the Antient Commentaries. The last is made up of Collections of passages out of S. Gregory upon the Canticles.

This Tome concludes with three Books, wherein he Explains Allegorically the Relation, which Moses gives in Exodus of the Building of the Ark, the Tabernacle, and Priest's Garments. Trithemius makes mention of a Commentary of Bede's upon the Proverbs, and he himself speaks of another upon Ecclesiastes; but these Works are not Published, no more than his Explication of all the Prophets.

The fifth Tome contains his Commentaries upon the New Testament, viz.

Four Books upon the Gospel of S. Matthew.

Four Books upon S. Mark.

Six Books upon S. Luke.

A long Comment upon the Acts of the Apostles, at the end of which is a small Treatise of the Names, Places, and Cities, spoken of in that History.

A Commentary upon the Catholick Epistles. [Bede made a Preface to this Commentary, giving an Account of the Order and Inscription of those Epistles; but it never was Printed with his other Works; but being lately found in a MS. belonging to Caius College in Cambridge, it hath been Printed in Dr. Cave's *Historia Literaria* among Bede's Works.

A Commentary upon the Revelation.

The Commentaries upon all Saint Paul's Epistles, which are taken out of Saint Austin's Works, are reserved for the Sixth Tome. There are several Opinions about the Author of this Commentary. Some attribute it to Peter, an Abbot of the Province of Tripolis, others to Florus, a Deacon of Lyons, and others continue them to Bede. It is certain, that all these three did make Comments upon these Epistles, taken out of S. Austin. Cassiodorus assures of the first, Wandelbert of the second, and Bede says it of himself in the Catalogue of his Works, at the end of his Church-History of England; and after him Hinemarus, and Lupus Ferrariensis testify the same to us. But to which of these they ought to be attributed, it would be hard to know, unless it were discovered by the Antient MSS<sup>a</sup>, in which this Commentary, Printed under the name of Bede is attributed to Florus; and where we find the true Commentary of Bede, bearing his own Name, as F. Mabillon hath observed in the first Tome of his *Analecra*.

This Tome contains also some Retractions and Additions, to some places of his Commentary upon the Acts; Six new Questions, and the Translation of S. Chrysostom's Sermons in praise of S. Paul, made by Anianus.

The Seventh Tome contains 33 Homilies fitted for the Summer. 32 for the Summer-Festivals of the Saints. 15 for the Winter. 22 for Lent. 16 for the Winter-Festivals of the Saints, and several Sermons attributed to Bede.

Common places upon several Moral Points taken out of the Holy Scripture and Fathers.

An Allegorical Treatise of the Valiant Woman, by which he understands the Church.

A small Tract of the Offices of the Church, and some Fragments of an Allegorical Exposition upon the Proverbs.

The Eighth Tome contains divers Treatises omitted in the former Tomes.

An Allegorical Explication of the Temple of Solomon, with reference to the Church, of which it was a Figure.

Another Exposition upon the three first Chapters of Genesis.

Several Questions upon Genesis with Answers to them, taken out of S. Ambrose, S. Austin, S. Idore, but more especially out of S. Jerom.

The same sort of Questions upon Exodus, Leviticus, Numbers, Deuteronomy, the Books of Joshua, Judges, and Kings.

Divers Questions upon the Scripture.

A Commentary upon all the Psalms.

A small Treatise upon these Words of Psalm the 52. *The Lord looked down from Heaven to see, if there were any upon Earth that would understand, and seek after God.*

Some Notes upon Boethius's Treatise about the Trinity.

Meditations [upon the Passion of Christ] for the seven hours of the day.

Bede's Penitential, Entitled, *Remedies against Sin*.

Dacherius hath Printed in the Tenth Tome of his *Spicilegium*, a Martyrology, which sets down in Heroick Verses the chief Festivals of the Saints through the Year. It bears Bede's Name, and the Author was certainly an Englishman, a Monk of the Monastery of Farrow, and Contemporary with Bede, and indeed is much like the Style and Genius of this Author.

There were also published in England in the year 1664, some Letters of Bede; Together with the Lives of the Abbots of Weremouth and Farrow: F. Mabillon in his first Tome of his *Analecra* hath published a short Letter of Bede to Albinus, but it contains nothing remarkable in it.

Besides the Works afore-mentioned, there hath been lately Published out of the Antient MSS, by the Reverend and Learned Mr. Henry Wharton, Arch-Deacon of Canterbury, a Commentary of Bede's upon the first One and Twenty Chapters of Genesis; His Exposition of the Song of the Prophet Habacuc; as also two Epistles, the one containing, an Apology for himself against such as accused him of some Erroneous Opinions, the other to Egbert, Arch-Bishop of York; together with a more correct Edition of his History of the Lives of the Abbots of Weremouth and Girwy. Printed at London, in 1693.

Bede's style is clear and easie, but is neither Pure, Elegant, Lofty, nor Polite. He wrote with wonderful readines, but without Art or Consideration. He had much Reading and Learning, but wanted Judgment and Critical Exactness. He Collected indifferently all he found, without Picking and Choosing. His Commentaries upon Holy Scripture, as we have observed, are nothing but Extracts of the Commentaries of the Fathers, Collected and put together by him. He had set down the Authors out of which he took every passage, by putting into the Margin the first Letter of their Names; but by the Negligence of such as copied them, they are lost. His History is exact enough as to the things that passed in his time, or a little time before him, but as to the other parts of it we cannot safely credit it, because he often made use of false Memoirs. His Compositions upon the Prophane Sciences, are neither very deep, nor exact, but they are well done for his Age.

<sup>a</sup> By the Antient MSS. F. Mabillon quotes two MSS. of 800 years old, wherein he finds under the Name of Bede a clear different Commentary from that which is printed under his Name. This bears the Name of Florus in the Ancient MS of Corbey. It carries the same name in the MS. used by Trithemius, and in another quoted by F. Mabillon. In an Ancient MS. Collection of Canons this

Collection is cited also under the name of Florus. In some MSS it carries the name of Bede and Florus. Lastly, Florus made another Commentary upon S. Paul taken out of the Works of 12 other Fathers, without any mention of S. Austin, which proves that he had already Collected the Testimonies of this Father in another Work.



## JOHN, Patriarch of Constantinople; and AGATHO, Deacon of the same Church.

John Patriarch, and Agatho Deacon, of Constantinople.

**A**FTER the Death of the Emperor *Constantine* [commonly called *Pogonatus*] his Son *Justinian* [the Second of that Name] a Cruel Man obtained the Empire in 685, and was deprived of it in the Tenth year of his Reign by *Leontius Patricius*, who cut off his Nose, and Banished him; but he was soon after Deposed by *Apsimarus Tiberius*: And at length *Justinian* was again restored in 705, but was at last Slain in *Bithynia*, Anno. 712. by the Command of *Bardanes*, Surnamed *Philippicus*, who Invaded the Empire. This Man who had been the Scholar of the Abbot *Stephen*, the Scholar of *Macarius*, caused the Picture of the Sixth Council to be Pulled down, the Names of *Sergius*, and *Honorius* to be put in the Dypricks, and the Acts of the Council, which were in his Palace to be Burnt. He Persecuted the Orthodox Bishops, Banished *Cyrus* Patriarch of *Constantinople*, put *John* in his place, and endeavoured to reverse the Definitions of the Sixth Council, and revive the Doctrine of the Monothelites. But he did not live long enough to perfect his design, for he was taken, and had his Eyes put out by certain Persons that conspired against him in 713, on the Saturday before *Whitsuntide*, and the next Day *Fl. Anthemius* was declared Emperor, Surnamed *Anastasius*, and Crowned by *John*. He published the Sixth Council anew, put up the Picture of it, and caused the Acts to be written out again by the Deacon *Agatho*, who relates this whole matter in a Memoir, which he hath put at the end of the Acts of the Council.

*John*, Patriarch of *Constantinople*, declared that he was of the same Opinion, and to reconcile himself to the Western Church. He wrote a Letter to Pope *Constantine*, in which he excuses himself for not sending a Synodical Letter of Communion, because he was hindred by the violence of *Philippicus*. He then gives him an Account how he was raised to the Patriarchate; He says, That *Philippicus* had a design to put a Person, who was not of the Clergy and who was of his own Sentiments, but he was forced by the earnest Petitions of the Clergy of *Constantinople* to choose him; That he never had declared himself to be of the Erroneous Opinions of the Emperor, nor did write to the Pope in defence of them; but he owns, That he was forced to dissemble the Truth by using ambiguous terms; He endeavours to excuse his behaviour, plainly acknowledges two Natural Wills in Jesus Christ, and approves of the Council held under *Martin I.* and the Sixth Council. Lastly, He earnestly desired the Pope to receive him into his Communion, and to write his Synodical Letters to him, without regard to what had passed. Nevertheless *Constantine* gave him no Answer, and he was likewise Deposed a little after, and *Germanus* put in his place.

## GERMANUS, Patriarch of Constantinople.

**G**ERMANUS Bishop of *Cyzicum* was translated to the Patriarchal See of *Constantinople*, Anno. 713. and enjoyed it till 730, when he was Deposed by the Emperor *Leo Isaurus*, and sent into Banishment in which he Died. We have three of his Letters in the Acts of the Seventh Council. Some attribute also to him a Mystical Work about the Ceremonies of the Liturgy, Entitled *Theoria*, Printed in the *Bibliotheca Patrum* which contains; also an Explication upon the Lord's Prayer, which is printed by it self. Four Sermons upon the Virgin printed by *F. Combefis* in Greek and Latin in his Addition to the *Biblioth. Patrum*. The first is upon her Presentation in the Temple. The second, which is upon her Annunciation, is a Dialogue between the Angel, *Mary*, and *Joseph*; and the two last are upon the Death of the Virgin, in one of which he insinuates, that she was taken up into Heaven in her Body. *Schottus* hath published another Sermon upon the Nativity of the Virgin, under the Name of *Germanus*; but *F. Combefis* hath restored it to *Andreas Cretensis*. Some also believe, and not without Reason, that the Book, Entitled *Theoria*, and his Homilies, of which we have spoken already, belong to another *Germanus* Patriarch of *Constantinople*, who lived in the twelfth Age under *Alexius Comnenus*, and in the time of Pope *Gregory* the IX, to whom he wrote a Letter. *Gretzer* hath also published two Sermons upon the Cross, which are this latter's rather, than the former's; as also the Sermon upon the Virgins Girdle put out by *Surius*. Lastly, *F. Combefis* hath published in Greek and Latin, a long Discourse about the Burial of Our Lord, which *Gretzer* attributes to the Author of the two Homilies upon the Cross; but it seems to be better Written, and to belong to a more ancient Author. We find also a Fragment taken out of a Treatise of Synods, and Heresies, directed to *Antimus* the Deacon, which seems also to be a good Piece. But the Work that

that doth most certainly belong to the elder *German* Patriarch of *Constantinople*, is that which *Photius* gives us some Extracts of, [in his *Biblioth. cod. 233.*] Entitled, \* *Of a lawful Retaliation*, in which he defends *S. Gregory Nyssene* from the Errors of *Origen*, which some imputed to him. He shews, that they, who were of *Origen's* Opinion concerning the ending of Hell-Torments, have imputed this Error to *S. Gregory Nyssene* by altering some of his Expressions, putting an ill Construction upon others, and not rightly understanding his other Writings. *Photius* observes, that his Style in this Work is clear, and easie; that he makes a fit use of Figures; that his Phrases are elegant, and polite; that he is not flat, and troublesome; that he keeps close to his Subject, and doth not fly from it by impertinent Expressions, forgetting nothing necessary for his Subject, and solidly proves the Propositions asserted; that he chiefly confutes the Error of those who imagine, That the Devils and Damned Souls shall one day be entated among the Blessed, having constantly suffered [for their Sins.] He confutes, I say, this Opinion by the Authority of Jesus Christ, his Apostles, the Prophets, and Testimonies of the Fathers, particularly by some Passages taken out of the Works of *S. Gregory Nyssene*. He answers to the Testimonies of this Father, which the *Origenists* alledged, and shews their Cheats, discovers the Places that they have added, and vindicates him against all the Accusations of his Enemies.

## BONIFACE of Mentz.

**B**ONIFACE was an *English* man by Nation, and was called properly *Winfred*, or *Winfred*; he professed a Religious Life in *England*, and at the same time applied himself close to his Study, that he might make himself serviceable to the Church. With this intention he went out of *England* in the year 715, to preach the Gospel in *Frisland*, but the War forced him to return into *England*. Not long after he went to *Rome*, from whence he was sent by *Gregory* the Second to preach the Gospel in *Germany*, anno 719. He preached first in *Turingia*, and then in *Hassia*, *East-Frisland*, and *Saxony*. Having planted the Faith of Jesus Christ in these Provinces, and converted several thousand Souls, he made a second Journey to *Rome*, and was there consecrated Bishop in 723 by *Gregory* the Second, who sent him back again with Instructions, and Letters of Recommendation. Being returned, he continued to preach the Gospel in *Turingia*, *Hassia*, and *Bavaria*. He received the Pall from *Gregory* the Third, with an allowance to constitute Bishopricks in the Countries newly converted. The Respect which he had for the Holy See, made him undertake a third Voyage to *Rome*, but he stayed not long, but returned soon into *Germany*. It was then his main business to establish a firm Custom in the Churches which he had Planted, to reform Discipline and Manners, to abolish Superstitions, to erect Episcopal Sees where it was necessary, and to hold Councils, of which he summoned several in *Germany* and *France*. Hitherto *Boniface* had only the Quality and Dignity of a Bishop and Vicar of the Holy See, without any particular Title. Wherefore *Pepin*, and the great Lords of *France*, thought it convenient to give him one, designing to make him Bishop of *Colen*; but the See of *Mentz* becoming vacant by the Deposition of *Gervoldus*, *Boniface* was put into his Place, and that Church made a Metropolis, which was confirmed by Pope *Zachary*, who made five Bishops Sees subject to it, viz. *Tongres*, *Cologne*, *Wormes*, *Spire*, and *Utrecht*; and the Bishopricks newly erected, or those that depended upon *Wormes*, viz. *Strasburg*, *Ausburg*, *Wirtemberg*, *Buraburg*, *Erford*, *Eichstat*, *Constance*, and *Coira*. But he soon after laid down that Dignity upon the account of *Lullus* his Scholar, whom he put in his Place with the Consent of *Pepin*, the Bishops, Clergy, and Lords of the Province, having first obtained Leave of the Pope to do it. He went to *Utrecht* to preach the Gospel in *Frisland*, where he was barbarously murder'd by the Heathens, June 5. an. 754. in the place, whither he was come to confirm a great multitude of Persons newly baptized, and was buried in the Abby of *Fulda*. *Serarius* hath published a Collection of *Boniface's* Letters, together with *Lullus's*, *Adulmus's*, and several other of his Scholars, Friends, Princes, and Popes, that wrote to him. [At *Mentz* in 1605, Reprinted 1629.]

The first is to one of his Friends, called *Nithardus*; in it he takes the Name of *Winfred*, which shews, that it was written when he was young. He exhorts this Friend to concern Temporal Things, and apply himself to the Study of Holy Scripture, that he may acquire (saith he) that Divine Wisdom, which is more glittering than Gold, finer than Silver, more sparkling than Diamonds, more rare than Precious Stones; and he adds, That there is nothing that he can search after in his Youth with greater Honour, or possess with greater Comfort and Pleasure in his Age, than the Knowledge of Holy Scripture.

The second is directed to an Abbeys, to comfort her in her Afflictions.

The third is superscribed to the Bishop *Daniel*. In it he complains of the Behaviour of certain Clergy-men, who taught Errors, and permitted Persons guilty of Murder and Adultery to be admitted into the Priesthood. And that which troubled him most, was this; That he could not wholly separate from them, because they were in great Reputation in *Pepin's* Court, of whom



he stood in need: But he says, That he did avoid all Communion with them in the Holy Mysteries. He observes, That the Opposition which he met with from Heathens and Infidels was the more tolerable, because it was without; but when a Priest, Deacon, or Clergy-man, departs from the Faith, this causes a Disorder in the inward parts of the Church. He asks Advice of this Bishop, how he should carry himself; he says, That on the one hand he is obliged to hold a fair Correspondence with the French King's Court, because he cannot, without his Authority and Command, defend the German Churches; and subdue the Idolatry of those Provinces. That going to desire Orders for that end, he cannot but communicate with those disorderly Clergy-men; yet he is afraid that he offends God by it, having promised by an Oath to Pope Gregory to avoid those Persons; but on the other side, he is afraid of bringing a greater Damage upon the Church, if he should forbear going to the French King's Court. He adds, That he seems to satisfy his Oath by separating from those irregular Clergy-men in their Ministry, and not agreeing with them in their Errors, or sinful Conversation. We have Daniel's Answer to this Letter, wherein he approves of Boniface's Carriage.

The fourth Letter was written by S. Boniface when he was but a Deacon. It was to desire Adelmu's Books of *Almus*.

The fifth is a Letter written by two of S. Boniface's Scholars to an Abbeſs.

The sixth is a circular Letter of S. Boniface to all Christians, in which he exhorts them to pray to God for a Blessing upon his Travels for the Conversion of the Gentiles.

In the seventh, he desires an Abbeſs to help him by her Prayers.

In the eighth, he gives Egbert Bishop of York notice, that he hath sent a Writing to Ethelwald King of the Mercians against some Errors, and exhorts him to oppose them. He tells him, That he hath sent him some of S. Gregory's Letters, which he had taken out of the Library of the Church of Rome, and which he thought not common in England. He desires of him some of Bede's Works.

He requests the same thing in the following Letter of the Abbot Huetbert, and recommends himself to his Prayers.

In the 10th, he exhorts in his own Name, and in the Name of eight Bishops that were with him, the Priest Herefrede to shew the Memoir which they sent him to the King of the Mercians, and exhorts him to follow their Advice. 'Twas to hinder the Debaucheries and Disorders of his Kingdom.

In the 11th Letter, he consults the Bishop Pethelmus about the Customs of France and Italy, by which it was forbidden to marry her to whose Child he had been Godfather: Whereupon he says, That till then he thought there was no harm in it, having never found, that it was forbidden by the Canons or Decrees of the Holy Bishops. He desires him to let him know, whether he hath met with any thing about it in any Ecclesiastical Writings.

The 12th to King Ethelbald contains nothing remarkable.

The 13th, 14th, and 16th, are directed to the Abbeſs Eathurg; in them he recommends himself to her Prayers.

In the 15th, to Noshelmus Bishop of Canterbury; he prays him to hold the same Friendship and Correspondence with him, which he had with his Predecessor Berthwald. He earnestly requests him to send him a Copy of S. Austin's Questions to S. Gregory, and this Pope's Answers, in which he allows Kindred in the third Degree to marry. He desires him to examine carefully, whether these Answers be S. Gregory's, because they are not in the Library of the Roman Church. He asks his Opinion about a Person who had married a Widow, to whose Daughter he had been Godfather, and prays him to tell him, if he had met with any Decree about it in the Canons, or Holy Fathers. Lastly, he desires him to tell him, in what Year of Jesus Christ the Persons, whom S. Gregory sent to preach the Gospel in England, arrived there.

The 17th is sent to certain Monks, who had lost their Abbot. In it he names another to them, and gives them several Directions about a Monastick Life. He also nominates a Priest, and a Deacon, who should have the Care of Divine Service, and preach the Word of God to the Brotherhood.

The 18th contains some special Tokens of Christian Friendship and Love to the Arch-deacon, to whom it is written.

The 19th is a Letter sent in the Name of Boniface, and five other Bishops, to Ethelbald, or Ethelwald, King of the Mercians. Having commended this Prince for his Virtues, particularly for his Liberality to the Poor, and his Justice; they tell him with a great deal of freedom, that they have heard, that he lives in Incontinence, and shew him the enormous Nature of that Crime. They reprove him also for depriving certain Monasteries of their Privileges and Revenues, and account it worthy of the Name of the great Sin of Sacrilege. They complain also, that his Magistrates and Justices imposed Taxes upon the Monks and Clergy; they say, that the Churches of England had enjoyed their Privileges from the coming of Austin, to the Reign of Chelred King of the Mercians, and Ofred King of the Bernicians; that these two Kings had committed very great Sins in abusing and wronging the Monks, and destroying their Monasteries, but had been punished for their Impiety, and died most miserably. They exhort him not to follow their Exam-

\*Of Northumberland and Deria, which had been two Kingdoms, were united by Oswy, and so made the Kingdom of Northumberland a little before Ofred Reigned.

ple, and in the conclusion, lay before his Eyes the shortness of this Life, and the torments which attend Sinners in another.

The 20th Letter is to an Abbeſs, who had laid down the Government of her Nunnery, that she might live a more peaceable and quiet Life. She had desired his advice, Whether she should undertake a Journey to Rome. He doth not dissuade her from it, but advises her to stay, till the Disturbances in Italy were over.

In the 21st he writes to the Abbeſs Eathurg the Visions which a certain Person had seen, who thought, that his Soul was separated from his Body for a time. He imagined himself to be taken up into Heaven, and from thence to behold evidently all that pass'd in this World, and in the other; to hear the Angels and Devils disputing about the state of the Souls, which were come out of the World; that the Sins which they had committed, stood up to accuse them, but the few Virtues, which they had practised, appeared in their defence; that he had seen Pits of Fire, in the bottom of which were the Souls condemned to Eternal Flames, and at the Mouths were those, who should one day be delivered from their Punishments; that he had seen Paradise, and the way that the Souls of Just Men go thither, when they depart out of the World; that some fall into a River of Fire, as they pass, which thoroughly purges them, who have smaller Sins to expiate: Lastly, that he saw the Storms which the Devils raised upon Earth, and the Sins into which they plunged Men.

The following Letters of Boniface are Letters of Compliment, Thanks, or private Matters.

The 32d is a Letter of Recommendation written by Charles Martel, [Controller of the Household to Chilperick King of France, and Father of Pepin the next King.] in favour of Boniface.

The next are several Letters written to Boniface, or Adelm.

The 44th is a Letter of Adelm to King Geruntius, against some particular Customs in Ireland, concerning the Shaving of Clergy-Men, and the Celebration of Easter.

After this come several Letters written by Lullus, the Scholar of S. Boniface, who succeeded him, and by other English-Men.

In the 62d Lullus ordains a Week of Abstinence, and two Days of Fasting, to obtain fair Weather.

The 70th is a Letter of Cuthbert Archbishop of Canterbury, and his Synod, written to Lullus, and to the Christians of Germany, after the Death of Boniface. In it he shews the respect they had for the Memory of Boniface; and assures him, that they determine to celebrate his Festival, and take him for their Patron with S. Gregory and St. Austin, the Apostle of England. They exhort the Bishops of Germany to discharge their Ministry with Vigilance and Sanctity, and pray them to offer the Holy Sacrifice of the Mass for them promising to do the same on their part.

In the 87th, Magingok Bishop of Wirtemberg consults Lullus about the inseparable Conjunction made by Marriage, and observes the different Opinions of the Fathers about it.

The 91st is Boniface's, and is directed to Pope Steven. He desires him to continue the same Friendship and Protection to him, which his Predecessors had granted him; he promises for his part to continue his Labors, and always bear the same respect for the Holy See. He submits to his Judgment and Correction all that he hath said or done; he excuses himself, that he had not written to him so long, because he had been busy in repairing the Churches, which the barbarous People had pillaged and burnt.

The 92d is also Boniface's, it is directed to Fibredus, a Priest, to be presented to King Pepin, as a Petition from Boniface, that after his Death he would yield his Protection to his Scholars, and the Churches erected by him, and settle Lullus in his place to preach the Gospel to the Infidels, and govern the Churches.

The three next are but short Notes written to Lullus.

The 96th is King Pepin's Letter to him, wherein he tells him, that every Bishop should often, and devoutly repeat the Litanies without Fasting, to give God thanks for the plenty he hath given them.

The 97th is a Letter written by Boniface to Pope Steven, in which he consults him about the Contest between the Bishop of Utrecht and the Bishop of Cologne. S. \*Wilbrod was Ordained Bishop by Pope Sergius, and appointed to preach the Gospel in Frisia, where having converted many, he erected his See at Utrecht by the Order of Carloman; but the Bishop of Cologne contended, that that City belonged to his Bishoprick, because from the time of Dagobert, that Castle had been annexed to the Bishoprick of Cologne, upon the account of preaching the Gospel to the Frisians. He adds, that this Bishop having not performed the Condition, he had forfeited his Right, and that this City ought to be a Bishop's Seat dependant upon the Holy See. He prays him to tell him what he ought to do, and send him a Copy of Sergius's Letter, that he might convince the Bishop of Cologne.

The 100th Letter is Lullus's, who wrote to the Pope against the Priest Enredus, who would not be subject to his Jurisdiction.

The 105th is Boniface's, wherein he imparts to Cuthbert Archbishop of Canterbury the Canons made in his Synod. He tells him, That they made a Confession of the Faith of the Church, owned an Union, and Subjection to the Roman Church, would yield Obedience to S. Peter and his Vicar, and that they have Ordained, that Synods should be called every Year; that they should require the Palls for Metropolitans of the Holy See; that they would follow the Commands of S. Peter;



**S. Peter**; that **Metropolitans** who have received the Pall, should observe the behaviour of the **Bishops**; that **Bishops** should neither keep Hunting Dogs, nor Hawks; that the Priests should visit their Dioceses every Year; that Clergy-men should not wear Lay-Men's Habit, nor bear Arms; that **Metropolitans** should judge their Suffragan Bishops in their Synod; and the Bishops shall bring to this Synod all Persons, which they cannot reform, who shall be subject to their Metropolitans, and they to the Bishop of Rome. The remaining part of it is an Exhortation to Metropolitans to discharge the Functions of their Ministry with Vigilance, and die rather than do any thing contrary to the Sacred Laws of the Church. About the end he tells **Eusebius**, that it were convenient to restrain the Women, and Virgins of **Rome** from going in such Numbers to **Rome**, because the greatest part of them were debauched, and caused great scandal in the whole Church, for there is scarce a City, such as **Rome** or **France**, where there are not some English Women of a wicked Life.

The 10th Letter is a Copy of those Letters, which a Bishop used to send to the Religious Persons of his Diocese to recommend the Dead to their Prayers.

The 10th, 11th, and 12th Letters are Petitions to the Emperor, to oppose Swearing, and to desire some Favours.

The last is in the Name of the Church of **Metz**, which desired her Bishop.

The following Letters are the part of this Collection, being Letters of the Popes to **Boniface**, and the Acts of the Council of **Rome** against **Adrian**, held under Pope **Zachary**, of which we shall speak in another place.

The Style of **Boniface's** Letters is harsh, and barbarous, but they are good sense. He was very well acquainted with the Rules of Church Discipline, he was wholly devoted to the Holy See, he had much Sincerity, and ardent Zeal for the Reformation of Manners, especially of the Clergy, and for the Conversion of Infidels. Some attribute to him the Life of **S. Livinus**, whom **F. Mabillon** thinks to belong to a more ancient Author. His Treatise of the Unity of the Faith is not come to us. **F. Mabillon** has published in the Tenth Volume of his *Specilegium*, a Piece, entitled, *The Statutes of Boniface of Metz*, which contains several Rules for managing the Functions and Life of Priests, and a Catalogue of the Festivals; but this Book cannot be the Treatise of the Unity of Faith, as some have affirmed; And there is some Grounds to doubt whether it really belongs to **Boniface of Metz**; and so much the more, because he there addresseth himself to the Emperor, whereas in **Boniface's** time there was no Emperor in **Germany**.

## GREGORY II.

**GREGORY II.** the second of that Name was raised to the See of **Rome** the 24th Day of **May**, in the Year 714, and Governed that Church 16 Years, eight Months, and some Days. We have several of this Pope's Letters.

The 1st dated in 718, is directed to **Boniface** the Priest, to whom he gave permission to preach the Faith among the Infidels of **Germany**. To this is annexed the Form of the Oath, which **Boniface** swore to the Pope at his Ordination in the Year 722, or 723.

The 2d Letter is addressed to **Charles Martel**, Controller of the Kings Household, to recommend **Boniface** to him. Upon which the Prince granted him Letters of Protection; which are among **Gregory's**.

The 3d is also a Letter of Recommendation for **Boniface**, directed to all Bishops, Priests, Deacons, Lords, Bails, and in general to all Christians.

The 4th is to the People, over whom he was Consecrated Bishop. 'Tis in the ordinary Form which is in the Diocese.

The 5th is directed to the great Lords of that Country.

The 6th is to all People.

The 7th is to the whole Nation of the **East Saxons** inhabiting **Germany**.

The 8th, which bears date 725, is directed to **Boniface**, to congratulate the progress he had made in converting the Infidels.

The 9th, 11th and 12th, respect the Controversie about Images, and are set down in the Acts of the VIIth Council, where we shall have an opportunity to speak of them.

The 10th is addressed to **Orso** Duke of **Venice**, whom he exhorts to joyn himself with the Exarch in recovering the City of **Revenna** from the **Lombards**, and putting it under the Government of the Emperors **Leo** and **Constantine** again.

The 13th is a Decretal Epistle, in which he answers several Questions put to him by **Boniface**.

In the 1st Article about the Degrees of Consanguinity, within which it is forbidden to Marry, he says, that it were to be hoped that no Persons nearly related would contract Marriage, but to yield a little to the Barbarity of that Nation, they must content themselves to prohibit Marriages between Persons related in the fourth Degree.

In the 2d he permits an Husband, whose Wife is unable to perform Conjugal Duties, to Marry another,

In the 3d he orders, that a Priest accused of any great Crime, shall clear himself by Oath, if there be no Witnesses for him.

In the 4th he forbids, that Confirmation performed by a Bishop shall be repeated.

The 5th commands, that there shall be only one Chalice set upon the Altar at the Celebration of Mass.

In the 6th he uses **S. Paul's** words to resolve the Question, Whether it be lawful to eat Meats offered unto Idols?

In the 7th he declares, that it is not lawful for Children, whose Kindred have put them into the Monasteries before the Age of 14 Years, to go out of them to lead a Secular Life.

In the 8th he forbids to Rebaptize those, who have been once Baptized in the Name of the Trinity, although it were by wicked Priests.

In the 9th he will have those Children Baptized, of whom there is no clear proof, that they have ever been so already.

In the 10th he orders, that Lepers shall not be deprived of Communion.

In the 11th he forbids flying, when the Plague, or any other Contagious Disease is in a Monastery, or in the Church.

In the last, he commands **Boniface** to reprove disorderly Priests and Bishops, but would not have him to refuse to talk, or eat with them.

This Letter is quoted by **Gratian** under the Name of **Gregory**, but it is **Gregory II.** and 'twas dated the 10th Year of the Emperor **Leo**, the 10th Indiction, which is **Anno 726** of the Vulgar Era, or common Account.

The 14th Letter of this Pope is directed to **Serenus** Bishop of **Aquileia**, and in it he exhorts him not to invade the Rights of the Patriarch of **Grado**.

In the last to this Patriarch he tells him, what a strict prohibition he had laid upon the Bishop of **Aquileia**.

Besides these Letters we have a Memoir, which this Pope gave to the Bishop **Martinian**, the Priest **George**, and the Sub-Deacon **Dorotheus**, whom he sent into **Bavaria**, in which he gives them Instructions, what they should do in that Country for the establishment of the Churches, for the Ordinations of Bishops, and Regulation of Discipline. He advises them to allow of those Bishops, who hold the Faith of the Church, and have been Canonically Ordained; to permit them to celebrate Divine Service according to the Roman way; but to put out those, whose Faith is suspected, or Ordination faulty; to model the Divine Service according to the usage of the Church of **Rome**; to constitute in the Provinces a sufficient Number of Bishops, with an Archbishop; to set Bounds to Provinces and Dioceses; to enjoin the Bishops not to Ordain such as have been twice Married, nor Ignorant, nor lame Men, nor such as have done publick Penance, nor Slaves, nor Servants, nor **Africans**; to have a special care of the Churches Revenues, and divide them into four parts, one for himself, another for the Clergy, a third for the Poor and Strangers, and a fourth for the Building; to Ordain only in the Ember-weeks; to administer Baptism at **Easter** and **Whitsuntide** only, unless in case of Necessity; to observe the Constitutions of the Church of **Rome**; not to suffer any Man to have more Wives than one, nor to Marry his Niece; to esteem Virginity more highly than Marriage; to account no Meats unclean, but such as are offered to Idols; to avoid all sorts of Superstition; to teach, that it is not lawful to Fast upon Sunday, or upon **Christmas**, **Epiphany**, or **Ascension**-Days; not to receive the Offerings of such as are at Enmity, till they are reconciled; to do Penance for daily Faults; to instruct the People concerning a Resurrection and a Judgment. This Memoir is dated **Anno 715**. [This Pope's Epistles are extant in the Councils, Tom. 6. P. 1437.]

## GREGORY III.

**GREGORY** the third of that Name, was chosen in the Year 731, and sat 10 Years and some Months in the See of **Rome**. His first Letter is directed to **Boniface**, who was Ordained Bishop of the **Germans** by his Predecessor. He granted him the Right of bearing the Pall, promises him to erect new Bishopricks in **Germany**, according as the Number of Christians shall multiply. He assures him, that he had not absolved a certain Priest who bragged, that he had received Absolution from him; and answers some Questions, which **Boniface** had propounded to him.

In the 1st Article he orders, that they shall be Baptized again in the Name of the Trinity, who have been Baptized by the Heathens.

In the 2d he forbids to eat the Flesh of a Wild Horse.

In the 3d he commands to offer the Sacrifice for all that died in the Orthodox Faith.

The 4th ordains, that those who have been Baptized by a Priest that hath sacrificed to **Jupiter**, or eaten Meats offered to Idols, shall be Rebaptized.

The 5th forbids Marriage to the seventh Generation.



Gregory  
III.

The 6th bids him to hinder a Widower to Marry above twice.  
The 7th imposeth Penance for their whole Life upon such as Murder their Father, their Mother, their Brother, or their Sister, and prescribes them for Penance to abstain from Wine, and Flesh-Meats, and to fast three Days in the Week.

The 8th forbids to sell Slaves to the Heathens.

The 9th enjoyns him, when he Ordains a Bishop to summon two or three Bishops to be present at the Ordination.

The 2d is a Letter of Recommendation directed to all Bishops, Priests and Abbots, given to Boniface, when he returned into Germany.

The 3d is a Letter composed on purpose for the same Person, directed to the Germans, whom he commands to obey Boniface, and leave their Heathenish Ceremonies.

The 4th is directed to the Bishops of Bavaria and Germany, whom he enjoyns to come to those Councils, which Boniface shall call.

The 5th is directed to Charles Martel, of whom he desires assistance against the Lombards. 'Tis very urgent, and yet withal very submissive.

The 6th is to the same Person about the same Business.

The 7th is to Boniface, he approves of the Division which he had made in Bavaria into four Bishopricks. He tells him that he ought to Ordain those Priests, who have exercised their Ministry in that Country, Bishops, although he can't find out by whom they were Ordained, if they be Orthodox, and of good Conversation. He will not have such Persons to be Re-baptized, who have been Baptized already in the Name of the Trinity, although through Error the words were not well pronounced, but orders them to be contented to confirm them by Imposition of Hands, and by anointing with the Chrism. He allows him to reprove and correct *Witlo*, if he act contrary to the Discipline of the Church. He orders him to call a Council, and not to continue long in one place, but to travel for the Conversion of all the Country. This Letter is dated Octob. 27. Indiction 8. which is the 739 Year of the Vulgar Era.

To these Letters is joyned a Collection of Canons, taken out of the Penitentials, which seems to be a later Composition, than of Gregory III. and which I do not believe to be the Works of this Pope; [yet both are Printed together under his Name in the Councils, Tom. 6. Pag. 1468.]

## ZACHARY Bishop of Rome.

Zachary.

POPE Zachary was raised to the Holy See in the Year 741. He was a Greek, if we may believe the Authors of the Popes Lives, and had the reputation of being most mild and courteous, and yet at the same time very valiant and courageous. At the beginning of his Popedom, Italy was in great Troubles, Liutprandus, King of the Lombards, being at War with Thrasimond Duke of Spoletum, and the Romans, who assisted the latter. Zachary made Peace between the Romans, and the King of the Lombards; upon condition that he should restore four Cities, which he had taken from them; and so poor Thrasimond being forsaken, was forced to give over his opposition. But the Lombard having obtained his design, was not careful to perform his promise, but Zachary went to him, obliged him to restore the Cities to the Romans, and make a Peace with him. This very Pope being consulted by the French, whether they should acknowledge Pepin for their King, who had all the Authority already, and was enstated in the Government of the Realm, or Chilperic, who indeed had the Name of King, but was not capable of a business of that weight; answered in favour of Pepin, of whose Protection the Romans and Popes had then great need, having so Potent an Enemy near at hand, as the King of the Lombards was.

Although these Matters were of very great consequence, yet those, which are spoken of most in Zachary's Letters, concern the Churches newly founded in Germany by Boniface, who consulted him with much respect.

The first is an Answer to this Bishops Questions, contained in the foregoing Letter. They both begin with Compliments. Boniface tells the Pope, how great Veneration he had for the Holy See; and the Pope assures him, that he was extremely glad at the receipt of his Letters, by which he was informed, that the Church of Jesus Christ was every Day increased by his Preaching. Boniface tells him, that he had Ordained three Bishops in Germany, and divided the Province into three Diocesses; that he had placed one Bishop in the Castle of Wirtemberg, another in the City of Buring, and the third at Erford. He prays him to confirm what he had done, and to make these three places into Bishops Sees.

Zachary returns an Answer to this Article, that he approved what Boniface had done, and did accordingly make those three places Bishopricks. Nevertheless he desires him to see, whether these places are considerable enough to place Bishops in, because the Canons forbid to place them in Villages or small Towns, lest the Dignity of Bishops be thereby rendred vile and contemptible.

Boniface

Boniface, in the second Article of his Letter, informs Zachary, That Carloman, a French Duke, had desired him to hold a Council in his Kingdom, to restore the Discipline, which was almost lost because there had not been a Synod held in France for above Fourcore Years; and the Bishopricks and Arch-Bishopricks by that means were fallen into the hands of Lay-men, whose Lives were very Scandalous, and Disorderly. He desires leave of Zachary to hold a Council, and this Pope grants him his Request in his Answer.

In the third Article he desires to know what he should do with those Bishops, Priests, and Deacons, who lived in many Disorders and Debaucheries. Zachary answers him, That he ought not to suffer them to perform the Functions and Offices that belong to their Orders and Degrees.

In the 4th Article, Boniface desires the Pope to appoint him a Successor, or give him leave to chuse himself one. The Pope denieth him this Request, it being contrary to the Canons to appoint a Successor to a Bishop while he is alive: Yet he grants him power to nominate one at the point of Death.

In the 5th he enquireth, whether it be true, that one of his Country had obtained a Dispensation from [Gregory III.] Zachary's Predecessor, to Marry his Uncle's Widow, which had been his Cozen-German's Wife, and had received the Veil. The Pope answers him, That his Predecessor did not grant such a Licence, because the Holy See allows nothing contrary to the Constitutions of the Councils, and the Holy Fathers.

In the 6th, he asks him, whether it be true, That on New-Years-Day Heathenish Dances and Ceremonies are practised in Rome. The Pope answers, That there is no more any such practice there, and that that detestable custom was abolished by S. Gregory.

In the 7th he says, That some French Bishops, who had been Adulterers or Fornicators, after they had made a Journey to Rome, pretended, that the Pope had given them Power to perform their Offices; but he maintained the contrary, because the Holy See would do nothing against the Canons. The Pope confirms him in this Opinion, and commands him not to believe them, but to punish them according to the Severity of the Canons. He adds, That he hath sent three Letters of Confirmation to the three Bishops constituted by Boniface; and also that he hath written to Carloman, to exhort him to a speedy Execution of his design. This Letter is dated on the 11th Indiction, that is, in the Year 742.

The second Letter of Zachary is a Copy of the Letter written to the three Bishops instituted by Boniface. By the Authority of the Holy See he confirms the Institution of their Sees. He declares, that no body but the Apostolick Vicar, shall ordain Bishops for those Sees; and prohibits encroaching upon their Jurisdiction or Territory.

The third Letter of Zachary is that which he sent to the French Bishops, to Congratulate them for endeavouring the Re-establishment of Church-Discipline, and the Reformation of the manner of the Clergy, and to exhort them to do it effectually, and as becomes Holy Bishops.

By the 4th Letter directed to Boniface, Zachary gives the Pall to the three Metropolitans instituted by Boniface; Then he approves the Sentence which Boniface had passed against two French Men who had lived a Profane and Disorderly Life. This Letter is dated in June, in the 12th Indiction, that is, in the Year 743.

In the next Letter, directed to the same Person, he wonders, that Boniface having at first desired of him the Pall for the three Metropolitans, he begg'd it then but for one. He complains, that he suspected him guilty of Simony. He commends him for giving no credit to a Bishop of Bavaria, who did falsely affirm himself to have been Ordained by the Pope. He exhorts him to hinder all them that do not live according to the Canons, from performing the Priestly Functions. He confirms him in the right, granted him by his Predecessor, to Preach in Bavaria. This Letter is dated in the year 745.

In the 6th Letter, directed also to Boniface, Zachary answers a Question propounded to him by \* two Persons of Piety of Bavaria, about the Validity of Baptism, Administred by a Priest, \* Vigilius who not understanding Latin, in stead of saying, *In Nomine Patris, Filii, & Spiritus Sancti*, had said, *In Nomina Patria, & Filia, & Spiritu Sancta*. Zachary answers, That if that Priest did not *us. ut Off.* design to introduce an Error or Heresie, but committed this fault meerly out of Ignorance of the *in Ep. Heb.* Latin Tongue, they ought not Re-baptize those whom he hath Baptized, but only Consecrate *Syll.* them by the Imposition of Hands.

The 7th Letter to Pepin Constable of France, and to the French Bishops or Lords, is only a Collection of several ancient Canons, touching divers Articles of Discipline, about which he had been Consulted by Ardobanius a Presbyter sent from Pepin.

In the 8th Letter he acquaints Boniface, that he hath sent those Canons, and enjoyns him to Examine a new Matter of the three French Bishops, and to send them to Rome, in case they maintain their own Innocency. This is dated in January in the Year 747.

The 9th Letter, according to the date, was sent the Year before. Zachary commends Boniface's Zeal, exhorts him to continue in it, comforts him concerning the Irruption of the Barbarians into the Countrys converted by him. He approves what he had done in the Synod held in France, and was mightily pleased that they had pitched upon a City to be made a Metropolis, that Boniface might be settled there. He blames them that opposed this design, and commends the French Princes for having countenanced it. He confirms his Sentence against disorderly Bishops.

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He assures him, That he ought not to believe those that boast of being Established by the Holy See. He acquaints him, that the Condemnation of *Adalbert* and *Clement* was approved in a Synod held at *Rome*. He saith, He will deal with another Seducer, named *Geolebius*, who was in his Journey to *Rome*, as he deserves. He will have him to hold yearly a Council in *France*. He confirms him in the right of a Metropolitan, which he annexeth to the City of *Colen*.

The 10th Letter is directed to *Boniface*. He says that they ought to Rebaptize those who have not been Baptized in the Name of the three Persons of the Trinity; That Sacrilegious, Impure, or Heretical Priests or Deacons are to be Banished into Monasteries, and put to Penance. He rejects the Error of one \* *Samson* a Presbyter of *Scotland*; affirming, that a Man might be made a Christian, without being Baptized in the Name of the Trinity, only by the Bishops Imposition of Hands. He approves a Writing of *Boniface*, about the Unity of the Faith, and the Apostolick Doctrine, directed to all Bishops, Priests, and Deacons; He refuses to send another Person to hold Councils in *France*; He approves also the Profession of Faith, sent to him by the French Bishops. He writes against *Virgilius*, who molested *Boniface*, assuring him, That he will write to the Duke of *Bavaria*, to send him to him, that he may judge him. Lastly, He answers *Boniface's* last Letter, that seeing the French did not keep their promise, to make *Colen* a Metropolitan in respect to him, he may dwell at *Mentz*, and gives him leave to chuse a fit Person to succeed him. This Letter is dated May 748.

\* So much of this Letter as concerns Sampson and Virgilius is printed in *uff. Ep. Syl. p. 34.*

The 11th Letter of *Zachary* is directed to some French and German Bishops; He congratulates their Union among themselves and with the Holy See, and exhorts them to continue their labour for the Church, joyning with *Boniface*, Vicar of the Holy See.

The 12th Letter is to *Boniface*. He commends his Zeal and Piety. He likes well his Separation from the Erring and Disorderly Bishops. He says, That if the French Bishops will receive the *Pall*, and perform their Promises, they will deserve Praise; That what he received freely, he gives freely. He grants a Privilege to the Monastery of the *Benedictines* founded by *Boniface* in a Solitude of *Germany*. Then he answers several Questions proposed to him in a Memoir, which *Lullus* sent by *Boniface*, presented to him. This is the Sum of these Answers. 1. That it is Unlawful to Eat Wild Beasts, yea Hares. 2. That on the Thursday before Easter, when the Holy Chrism is Consecrated, they ought to kindle three great Lamps full of Oyl, which may last till Holy Saturday, and to kindle at those Lamps the Paschal Tapers, used at the Baptismal Fonts. 3. That those that have the Falling-Sickness, if they have it from their Birth, or from their Parents, should be banished from the Towns; but if it happens to them accidentally, they ought to endeavour to Cure them; That in the mean while they are not to Communicate, but after all the rest of the Congregation. 4. He approves the usage of Washing one anothers Feet on Holy Thursday before Easter. 5. He reproves some certain Forms of Blessings used among the French. 6. He says, it were to be Wished, that Presbyters were 30 Years old [before their Ordination,] yet, if need be, they may be Ordained at 25. 7. He informs him, that *Milo*, who had been put in *Rigobert's* place at *Rheims*, should do well to quit that Bishoprick. 8. He says, That he hath found no Decree about the time in which they ought to eat Bacon; yet he does not think, they ought to eat it before it be Dried in the Smoke, or Dressed at the Fire; and if they will eat of it without Dressing, they must stay still after Easter. 9. He approves the Condemnation of a Bishop who bore Arms, and committed Fornications. 10. He says, That Ordinations ought to be Celebrated at Lawful times: Yet he excuses *Boniface* for performing them at other times out of Zeal. 11. He informs him, That he ought not to make any Scruple of taking a Penny a House for the Church Revenues. 12. He enjoins him to put to Penance, and to Depose those Presbyters, who have been Ordained, being only Laicks, and involved in Criminal Matters, if their Crime comes afterward to be discovered. 13. He thinks one may fly to avoid Persecution, when it is fierce. 14. He forbids Communicating with an Excommunicated Person who desires not Absolution. 15. He thinks that a Tribute may be taken of the *Slavonians* who come to live in Christian Countrys. 16. Lastly, He tells him, that he hath marked in *Lullus's* Volume, in what places they are to make the Sign of the Cross in the Canon of the Mass. This Letter is dated November 751.

In the 13th Letter, written a few days after, he praises the unwearied labour of *Boniface*, who had for 25 years together, preached the Gospel in *Germany*, and holden Councils in *France*. He says, it is just he should have a Cathedral Church, and for that purpose, he confirms the right of Metropolitan to him and his Successors in the Church of *Mentz*, and gives him for Suffragans the Bishops of *Tongres*, *Colen*, *Worms*, *Spire*, *Utrecht*, and all the Countrys of *Germany*.

The 14th Letter of *Zachary* is the Privilege granted \* to the Monastery of *Fulda*, Founded by *Boniface*, which imports, that this Monastery shall be Subject to the Holy See only; and that no Person shall say Mass, or exercise any Jurisdiction there, unless invited by the Abbot.

\* The Name was, *The Monastery of Our Saviour*; but hath been in after Ages called, *The Monastery of Fulda*, because it was built in the City

and near the River of the same Name, Anno. 742. by the care of *Baufail*, but charge of *Charles* the Great, and *Pepin*, Kings of *France*.

There

There is also a Letter of *Boniface* to *Griphon*, *Pepin's* Brother, wherein he recommends to him some Monks of *Turingia*, to protect them against the Pagans.

The 15th Letter of *Zachary* is directed to the Bishops of *France*. He sent it by some Monks, or Clerks, who were sent by *Optatus* Abbot of *Mount Cassin*, and from *Carloman*, to procure Peace between *Gripho* and *Pepin*, and to demand a second time *St. Benedict's* Body, which they pretended had been stolen away from *Mount Cassin*. He exhorts the French Bishops to maintain the Justice of their Demand.

In the 16th, he exhorts the French to suffer no Ecclesiastical Person guilty of Murder or Fornication; and advises them to assemble Councils every Year, to restore the Discipline.

The 17th Letter is supposititious, at least the Title and Date of it are false; for it is directed to *Austrebert* Bishop of *Vienna*, and there was no Archbishop of that Name in that Church under *Zachary's* Pontificate; and it is dated the 7th of March, of the first Year of *Constantine*, which is the Year 741, of the Vulgar *Era*; at which time *Zachary* was not Pope.

The 18th is not more certain: 'Tis a Prohibition somewhat ill written, that a certain Person should not marry his Father's God-Daughter, because of the Spiritual Consanguinity.

[These Epistles are all of them extant in Tom. 8. of the Councils, p. 1498.]

## ANDREAS CRETENSIS.

ANDREW, born at *Damascus*, having finished his first Course of Studies in his own Country, came to *Jerusalem* towards the year 730, where he embraced a Monastick Life, and was at the 6th Council in his Patriarch *Theodorus's* stead, and there encountered the *Monotholites*. He was detained at *Constantinople*, and put among the Clergy of that Church; he was ordained Deacon, and had the care of the Education of Orphans committed to him. A little after, he was ordained Archbishop of *Crete*; he governed this Church many years, and died at *Mitilene*, in the beginning of the eighth Century of the Church.

In this Story of Andreas Cretensis, there is certainly a

great Mistake; for how could he come to *Jerusalem* in 730, and become a Monk, and in that Quality represent his Patriarch *Theodorus* at the sixth General Council, which was 50 Years before, viz. in 680. His coming to *Jerusalem* ought to be placed doubtless towards the Year 630, and then his Death will fall toward the beginning of the 7th Century, according to the Calculation of Dr. Cave, Cal. Oudin, and the best Chronologists.

He composed a great number of Sermons, and particularly Panegyrics. Father *Combesis* collected all that he could meet with in the Libraries, and printed them in Greek and Latin [at Paris] in 1644. [With Notes, and an Index to explain the Words.] This Collection contains 17 of them.

The first is upon the Virgin's Nativity: He extols this Festival, which he looks upon as the Original and Principal of all the Feasts of the New-Law. He there speaks of *Joachim* and *Anne*, of the Presentation of the Virgin in the Temple.

The 2d is upon the Annunciation. In it he maketh several Divine Reflections upon the Angel's words.

The 3d is on the Circumcision, and upon *St. Basil*. He follows *Africanus's* Opinion about *Joseph's* Ancestors; and says, he was *Jacob's* Natural Son, and *Heli's* according to the Law. He speaks of the Names of *Immanuel* and *Jesus*, and makes some Mystical and Moral Observations upon the 8th Day. Then he passes to the Praises of *St. Basil*, in the end whereof, he maketh an excellent Prayer to him.

The 4th is upon our Lord's Transfiguration. It contains several Allegorical Reflections upon the Circumstances of this Miracle.

The 5th is an Homily, in which he explains *Lazarus's* Resurrection. He there confounds *Mary*, *Lazarus's* Sister, with the Woman that was a Sinner.

The 6th is upon *Palm-Sunday*.

The two next upon the Exaltation of the Cross.

The three following are upon the Virgin's Death. In it he describes several miraculous Circumstances of her Death, and particularly her Triumphant Ascension into Heaven in Body and Soul.

The 12th is a Panegyrick upon *Titus*, first Bishop of *Crete*.

The 13th is upon *St. George*, whose Martyrdom he relates.

The



The 14th is a Panegyrick upon St. Nicholas Bishop of Myra: He says nothing of his Life in particular, but only that he encounter'd the *Arians*; that he preserv'd *Lycia* from Famine, and convert'd an Heretick Bishop.

The 15th contains the Praise, the Life and Miracles of a certain Monk, named *Patapius*.

The 16th, which is another Panegyrick upon *Patapius*, is not *Andrew's* of *Crete*, but some of his Scholars; who relates, how that holy Hermit appeared to *Andrew* of *Crete*, and what he had told him of his Life.

The 17th contains excellent Instructions about the Miseries and Uncertainty of Human Life.

*F. Combefis*, in his Addition to the *Bibliotheca Patrum*, attributes also to *Andrew* of *Crete* two Homilies; the one upon the Virgin's Nativity, which had been published by *Schottus*, under the Name of German Bishop of *Constantinople*. *Allatius* hath attributed it to *Gregory* Bishop of *Nicomedia*; and it is found in some Manuscripts under St. *John Damascene's* Name. But *F. Combefis* having seen it in a Manuscript, under *Andrew* of *Crete's* Name, believes it rather to be his, than the others, because of a great number of Compound Words commonly used by *Andrew* of *Crete*. The second is a Sermon upon the Beheading of St. *John Baptist*, already published by *Lipomannus*.

They attribute to this Archbishop *Andrew* a great number of Odes, Pieces in Prose, upon the Festivals of the Year, which *F. Combefis* hath joyned to his Homilies. He does also ascribe to him some Iambick Verses, directed to *Agatho* the Deacon, which are at the end of the Letter of this latter, in the second Volume of the Addition to the *Bibliotheca Patrum*. Some believe, that this Archbishop of *Crete* is also the Author of the Commentary on the *Revelation*, bearing the Name of *Andrew* of *Casarea*: Which maketh others think, that he was translated from the Archbishoprick of *Crete* to that of *Casarea* in *Cappadocia*. But there is no need to suppose this groundless Translation: For, though we should suppose this Work to be of *Andrew's* of *Crete*, which is uncertain, *Casarea* might perhaps have been put for *Crete*. This Author's Sermons are not so contemptible, as the most part of those of the modern *Greeks*; they are full of Wit, Learning, and Morality, and want not Eloquence nor Greatness: His Discourse abounds with compound and hard Words; his Narrations plain, his Reflections just, his Praises vehement, his Figures natural, and his Instructions solid.

## ANASTASIUS.

**A**NASTASIUS, Abbot of the Monastery of St. *Euthymius* in *Palestine*, flourished about the year 740. St. *John Damascene* commends him in the beginning of his Treatise of the *Trisagion*, which he composed, to draw this Abbot out of the Error, which he thought him engaged in about this Point. They attribute to him a Treatise against the *Jews*, published in *Latin* in *Canisius's* Antiquities; and in the *Bibliotheca Patrum*, [Tom. 13.] but it might be supposed to be made a more modern Author; for the Author of it says, That 800 years ago Christ's Oracles were fulfilled, that the *Jews* were dispersed, and *Jerusalem* destroyed by *Vespasian*: Which makes me think, that he lived to the ninth Century. This Author does not only bring Proofs for the Christian Religion, but he answers the Questions and Objections of the *Jews*. The Work is imperfect: It is found in *Greek* in the *Vatican Library*, and in the *Jesuits* at *Rome*. It is written well, and the Reasons he alledges are pretty solid. He observes, That when Christians honour Images, they do not adore the Wood, but their Respect refers to Christ, and his Saints; and that they are so far from adoring Images, that, when they are grown old and spoiled, they burn them, to make new ones.

## EGBERT of YORK.

**E**GBERT, an English Man, Brother to \**Eibert* King of *Northumberland*, was Archbishop of *York*, from 731, till about 767. The chief Work of *Egbert* was a Penitential, published in four Books, which are found in Manuscript in the Libraries of *England*. We have different Extracts of it: There is one, containing divers Canons concerning

cerning Clerks. Another composed of 35 Constitutions against divers Sins of Clerks, and other Christians. These Collections are ill contrived, and of little Authority.

There was printed in 1664. at *Dublin*, together with *Boniface's* Letters, a Treatise about the Life of Clergy-men; bearing *Egbert's* Name. It is made up of Questions and Answers; and the Questions are not directed to one Archbishop, but to many Bishops: 'Tis therefore a Consultation directed to a Council; but it seems to me to be much later than *Egbert*. The small Tract of the Remedies of Sins ascribed to *Bede*, is one of the ancientest Extracts of *Egbert's* Penitential: All those Pieces are of no great use. They are found in the end of the sixth Volume of the Councils of *F. Labbe's* Edition.

## St. JOHN DAMASCENE.

**J**OHAN, surnamed *MANSUR* [by the *Arabians*,] or *Chrysorrhoas* [from his Eloquence,] was born at *Damascus*, of rich and godly Parents. He was taught and brought up by *Cosmas*, a Monk of *Jerusalem*, who had been taken by the *Saracens*. After his Father's decease, he succeeded him in the Place of Counsellor of State to the Prince of the *Saracens*. Being in that Office, he began to write in the Defence of Images; which did so highly provoke the Emperor *Leo*, surnamed *ΕΙΣΟΝΟΜΑΧΟΣ*, that he formed a design to destroy him by an unparallel'd piece of Treachery: He caused one to counterfeit the Hand of *John Damascene*, and to contrive a Letter in his Name, whereby he betrayed his Master, advising *Leo* to come speedily to *Damascus*, to take that City. This Letter he sent to the Prince of the *Saracens*, who, if we believe the Author of St. *John Damascene's* Life, caused *John's* Hand to be immediately cut off, and to be for many hours exposed to the sight of the People in the middle of the Town. In the evening *John* demanding it, joyned it to his mangled Arm; afterward having prayed to the Virgin, and thereupon going to sleep, it was found re-united to his Arm when he awoke out of his Sleep: This Miracle struck the Prince of the *Saracens* with amazement, and forced him to acknowledge *John's* Innocency; he prayed him to continue in his Court, but *John* chose rather to withdraw himself from the World, and therefore betook himself into St. *Subas's* Monastery at *Jerusalem*, where he was committed to the care of a very severe old Monk, who imposed on him a perpetual Silence; for the breaking of which, he was turned out of his Cell by that old man, who commanded him, for his Penance, to carry away the Filth of the Cells of the Monastery. When he had made himself ready to obey his Order, the good old man embraced him, and caused him to return. About the end of his Life, he was ordained Priest by the Patriarch of *Jerusalem*; but he returned immediately again into his Monastery, from whence he did valiantly oppose the Opinion of the *Iconodastes*. He died towards the year 750. This Author wrote a great number of Works of all kinds: They may be divided into Doctrinal, Historical and Moral, \**Heortastical*, Ecclesiastical and Prophane. Among the Doctrinal Works, we may place in the first Rank the four Books of the Orthodox Faith, in which he hath comprehended the whole substance of Divinity in a Scholastical and Methodical manner.

The first Book is of the Nature, Existence, and Attributes of God, and of the three Persons of the Trinity. In all Points he agreeth with our Divines, except in the Article of the Procession of the Holy-Ghost, which he believes to proceed from the Father only.

The 2d Book treats of the Creatures, the World, the Angels and Demons, of Heaven and Earth, and all Things contained therein, of Paradise, and of Man. He teaches, that Man is composed of a Body and Soul, that his Soul is Spiritual and Immortal; he distinguisheth the Faculties of it; he speaks of its Passions, Actions, Thoughts, Will, and Liberty, which he places in the power of doing what we please. He treats also of Providence, Prescience, and Predestination, or Predetermination. He affirms, that this taketh no place in free Actions; that God permits them, but ordains them not. He concludes with Man's Fall, of which *Adam's* Sin was the cause.

This leads him to the Incarnation of the Son of God, which is the Subject of his third Book. He explains this Mystery with great exactness; he establisheth the distinction of the Existence of the two Natures; he speaks of their Proprieties, of the Wills of Christ, and of his Free-will, which he believes to be different from ours, in that the Determination of it is without any doubt or deliberation proceeding. He enlargeth upon the two Wills of Christ; he explains in what sense these Expressions are to be understood. There is in Christ an Incarnate Nature, a Theandrick Will, and an Human Nature Deified. He shews, that Jesus Christ was subject neither to Ignorance, nor to Temptation; that the quality of Slave does not belong to him; that he increased in Knowledge and Wisdom so far forth only, as it did more appear outwardly, according as he grew into

*Egbert of York.*

*St. John Damascene.*

\* Such as treat of the Festivals of the Year.

\* *Alias* Eadbert.



into years. He proves, the Human Nature did really suffer, whilst the Divinity remained impassible. He maintains, that the Divinity never ceased to be united to Christ's Soul and Body, not in the time of his Death.

S. John Damascene.

In the 4th, having discoursed of Christ's Resurrection, and examined some Questions about the Incarnation, he treats of Baptism, of the Faith, the Cross, and the Worship due to it; of the custom of praying towards the East; of the Holy Mysteries, in which we ought not to doubt, but Christ gives us his Body and Blood \* to feed us, the Bread and Wine

\* Spiritually. being † changed into Christ's Body and Blood, and being but one and the same thing. He tells us, with what Purity we ought to receive such a Holy Sacrament. He establisheth Mary's perpetual Virginity, both in and after the Birth, not Nature.

and reconciles the two Genealogies of Christ, after the same manner with Africanus. Then he proves, that Saints ought to be honoured, and their Relicks revered. He would also have the Images of Saints, and of Christ, to be honoured, and believeth them to be very useful to remember us of them. He confesses, they do not worship the Matter whereof the Cross or the Images are made, but only that which is represented thereby. He says, That this Custom is established by an ancient Tradition, and thereupon he quotes the Fabulous Story of the Image sent by Christ to King Agbarus. He takes notice, that no Image of God ought to be made. He maketh a Catalogue of the Sacred Books of the Old Testament, agreeable to the Canon of the Hebrews. To the Books of the New, he adds the Canons of the Apostles, which he thinks to have been collected by St. Clement. Having treated of all these Things, he comes again to some Questions he had forgotten. He explains, how many ways they speak of Christ. He proves, God is not the Author of Sins, and that there is but one Principle of all Things. He renders a Reason, why God created some Men, who would Sin, and not Repent. He shews what's the Law of Sin, and the Law of Grace. He gives some Reasons of the Observation of the Sabbath, and Circumcision. He extols the State of Virginity. He concludes with some Reflections upon Antichrist, the Resurrection, and the Last Judgment: Whereupon he says, "That Hell Fire shall not be material as that among us, but such as God knows; *Non materia hujusce nostri constantem, sed qualem Deum novit.*" This Work is in Greek and Latin in the Basil Edition, [in 1548, and 1575.] St. John Damascene wrote many Tracts more upon some particular Doctrines.

A Dialogue between a Christian and a Saracen about Religion.

Another Dialogue under the Name of an Orthodox and a Manichee, in which he disputes against the Errors of those Hereticks.

A Treatise of the two Natures against the \* Monothelites, who did admit

\* The Acephali, but one Nature in Christ, made up of two. A Treatise of the Trifagion against the Sedition of Peter the Fuller, wherein he explains several forms of Speech about the Trinity, and the Incarnation. Dr. Cave.

A Treatise of the two Wills in Christ against the Monothelites.

Another upon the Trinity, and the Incarnation.

To these Tracts may be added, the last Article of his Logick, wherein he explains what is the Hypostatic Union, and his Institutes, containing an Explication of the Terms used by him in speaking of the Mysteries, as *Essence, Substance, Person, Hypostasis, &c.*

The three Orations upon Images belong to the Doctrinal Tracts. He distinguisheth two sorts of Worship and Adoration; the one Supreme, belonging to God only; the other a Worship of Honour and Respect only. He says, The matter of Images is not worshipped, but what is represented by them; that they are in stead of Books to the Ignorant, and that, in worshipping of them, they worship the Saints, of whom they are the Images. He cites St. Basil to Authorize this use of them. He objects to himself St. Epiphanius's Letter, and answers, Either that that Letter is supposititious, or that he caused the Picture he speaks of to be buried, only for some particular Reasons; like as St. Athanasius caused the Relicks of Saints to be buried, to condemn the Profane Practice of the Egyptians. He cites several Passages of the Fathers, to prove, that the Images of Saints are to be honoured; but there is hardly one word proving directly what he maintains, though he relates a great many Passages in those three Orations. He owns, the worship of Images cannot be established from Holy Scripture, and that it is authorized by the Tradition of the Church only. Lastly, he confesses, no Image ought to be made of the Trinity, nor of Things purely Spiritual.

The Prayer for the Dead is another Point, which also is not proved but by the Tradition of the Church. S. John Damascene defends it in an Oration made for that purpose. In it he affirms, that the Prayer for the Dead is from the Tradition of the Apostles. He adds, That the Church does do nothing, but what is useful and pleasing to God; from whence he concludes, that by those Prayers they obtain the Remission of those Sins, which remain to be expiated by the Dead. He relates the Fable of Trajan's Deliverance, and a Story that happen'd to St. John the Almsgiver.

We may moreover add to these Tracts, two very short Treatises; the one, in what consists the Image and Similitude of God, in which we were created; and the other, of the Last Judgment. Besides, we may add to these, two Letters about the Mass, and the Consecration; but I do not believe them to be of St. John Damascene's.

The

The Historical Works of S. John Damascene are fewer in number.

We have a Treatise of Heresies, which bears his Name; but the twenty four first are nothing but the Abridgment of S. Epiphanius.

S. John Damascene.

The rest, beginning at the Nestorians, were added by S. John Damascene. He joins to the Hereticks already known, viz. the Nestorians, Eutychians, Monophysites, Aphthartodocites, Theodosians, Jacobites, Agnoetes, Donatists, Monothelites, Saracens and Iconoclasts. He joins, I say, to these, other unknown Sects of Persons that had extraordinary Opinions and Practices, namely, the Semidalites who taste of the Palle brought to them by Dioscorus's Scholars, and believe this is to them instead of Sacrifice; the Orchista, which are Monks dancing, when they sing God's Praises; the Gnosimachi, who will not have Men to Write or Study, a good Life being sufficient; the Heliotropites, who believe there is a certain Vertue in the Herb, called Turnsol or Heliotrope; the Thnetopsychites, who believe Men's Souls to be like to the Beasts, and that they die with them; the Theocatocheistes, who find fault with some Expressions in the Scripture; the Christolites, who believe that Christ hath left his Body and Soul in Hell, and that the Godhead only ascended up to Heaven; the Ethnophrones, who retain some Pagan Superstitions; the Ethiproscoptes, who find fault with ancient Usages, and introduce new ones; the Parermeneutes, who interpret several places of the Old and New Testament according to their own fancy; and the Lampetians, living after their own fashion. It is plain, That S. John Damascene gave what Names he pleased to those he thought to be of these Opinions and Practices, tho' they made not a Body nor a Sect. Part of the Greek of this small Tract was published by Billius, at the end of his Edition [at Paris in 1619.] but M. Cotelier published it not long ago whole in his Monuments of the Greek Church, Vol. 1. p. 278.

The History of Barlaam contains a long Narrative of the Conversion of the Son of the King of the Indies, called Josaphat by the Monk Barlaam; 'tis more like a Romance than an History. Some think it is not S. John Damascene's; nevertheless it is like enough to his Style, and all of it is agreeable to his Doctrine, except in the Procession of the Holy Ghost from the Son, which may have been added by this Interpreter in the Translation, as also in the Original by some Transcriber.

We have but one of his Moral Works; but it is as considerable in its kind, as the Book of the Orthodox Faith is: For S. John Damascenus hath comprehended in three Books, Intituled, *Parallels*, an infinite number of Precepts and Maxims of Morality, reduced to different Heads, under which he first citeth some Sentences of the Scripture, and then some Passages of several Fathers.

The Heortastick Works of S. John are very numerous, but few of them are printed. These are printed.

A Sermon on Christ's Transfiguration, in Greek and Latin.

Three Discourses upon the Virgin's Nativity, also in Greek and Latin.

Two upon her Assumption, in Latin only.

A Sermon upon Holy Saturday, published in Greek and Latin by Billius [and in Greek and Latin by Pantinus, at Antw. in 1601.]

His Ecclesiastical Works, or Books of the Divine Service, are,

Some Hymns on the great Festivals; Odes and Proses for the Service of the whole year, distinguished into two Parts. They are not all S. John Damascene's, but some are Metrophanes's and other Authors.

Lastly, we have a Book of Logick and another of Physick, of S. John Damascene.

These are the Works contained in the most perfect Editions of S. John Damascene. The First Editions contained but few Works.

His Three Discourses of Image-worship were printed in Greek, at Rome, in 1553. in Latin, at Paris, in 1555. and at Antwerp, in 1556.

The History of Barlaam and Josaphat, at Paris, in 1568. at Colen in 1593. at Antwerp 1607.

His Four Books of the Orthodox Faith were printed in Latin, at Paris, in 1507. in Greek, at Verona, in 1531.

The Dialogue against the Manichæans, at Basil, in 1578. [at Passaw in 1572, Octavo.]

The Hymns, at Paris, in 1575.

They printed in 1539, 1548 and 1575. at Basil, a Collection of the chief Works of this Father, wherein are found the Books of the Orthodox Faith in Greek. Since that, Billius made a much larger Collection of them, containing all the Works above-mentioned. It was printed at Paris, in 1577, 1603 and 1619. but it hath few Works in Greek.

M. Aubert having published S. Cyril, design'd to undertake a new Edition of S. John Damascene's Works, and having communicated his Design to the Learn'd, had collected several Pieces; among the rest, M. Allatius sent him a great number of his Works, never published before, which he had taken the pains to get copied out from some Manuscripts, and to translate them himself. M. Aubert dying before he could execute this Design, F. Labbe promised, in 1652. an Edition of S. John Damascene's Works, and printed a Specimen of it, wherein he set down the Names of the Works which Allatius had communicated to M. Aubert, without mentioning what this Learned Man had contributed to it, yea, and intimating, That he received no help by his Manuscripts. Allatius having heard of it by F. Goar, complain'd,

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That



That F. Labbe would set himself forth by his Labours, without expressing the least acknowledgment of them; and he published a Catalogue of the Manuscripts of S. John Damascene, which he had sent to M. Aubert, and of them he had by him yet and which he had to send. These are mention'd there.

A Panegyrick of S. John Chrysostom, and the following Sermons, on the Virgin's Nativity; on Christ's Presentation in the Temple; on the Virgin's death, and the Fig-tree dried up; a Confession of the Catholick Faith; a Treatise of Malice and Vertue; an historical Tract of Christ's Birth; the Greek Treatise of the Dialogue between a Christian and a Saracen; Definitions; other Definitions; a Treatise of the Divinity and the Incarnation of Christ; a Treatise of Christ's Body; another against the Jacobites; two Treatises against the Nestorians; a Writing containing the Passages of the Fathers, proving, That Christ is composed of two Natures, and that there be two Natures in him; a Treatise of the two Wills and the two Operations in Christ; a Writing upon Easter; a Prayer; a Sermon on the Annunciation of the Virgin; a Treatise to those that believe two Natures, two Wills and two Operations in Christ. Those are the Works of S. John Damascene, which Allatius had sent two M. Aubert, together with several other Pieces of the Greeks upon S. John Damascene's Works, of the Lives of this Saint, and a Critical Censure upon his Works made by Allatius himself. He was moreover to send him his Lexicon, which he says, is a large Work, rare, and contains in it many things, with several other Greek Pieces, the Titles whereof may be seen in the Catalogue it self, in the end of the Collection of the Greek Works published by Allatius, and printed at Antwerp in 1653.

S. John Damascene writes clearly and methodically; he was a subtle Divine, an able Compiler, but a mean Preacher.

## S. CHRODEGAND, Bishop of Metz.

CHRODEGAND \* Son of Landrada, having spent his Youth in the Court of Charles Martel, was advanced, under Pepin's Reign, to the Bishoprick of Metz, and ordained by Pope Steven (An. 743.) He was the Founder and Restorer of the common Life of Clerks; for, having taken Possession of his Bishoprick, he caused his Clergy to dwell in a Cloyster, gave them a Rule, and supplied them with all the Necessaries of Life, that they might take no more care for earthly Things, but might apply themselves wholly to God's Service only.

This Rule of Chrodegand was published, in its Native Purity, by F. Labbe, out of a Copy transcribed from an ancient Manuscript of the Vatican Library. F. Dacherius had printed one under his Name in his *Spicilegium*; but this is a Rapsody patched up out of the true Rule of Chrodegand, Decrees of the Council of Aix-la-Chapelle and some other Monastick Rules. The true one hath but 34 Articles, with a Preface to them, wherein Chrodegand tells his Clergy, That, if the Canons of the Nicene Councils were yet in force, and the Bishop and his Clerks lived according to their Rules, there would be no need for him to make a new Rule; but having found the Clergy and the People of his Diocese remiss and loose, he thought himself obliged to prescribe these Rules: That he enjoins all the People of his Diocese, to live in Unity and Love, to frequent the Divine Service constantly, to be obedient to their Bishop, to avoid Law-suits and Divisions, to give no Offence; and the Pastors to look to their Flocks, as knowing they must one day give an Account of them to the Pastor of Pastors.

Then he prescribes some particular Rules to his Clerks.

In the 1<sup>st</sup>. Article he recommends Humility to them.

In the 2<sup>d</sup>. he binds them, To take place of one another according to their Seniority in Orders. He will not have them to call themselves by their proper Names, without adding the Name of their Dignity; That the younger Clerks, when they meet their Seniors, shall bow to them, and ask their Blessing; That being set down, they shall rise up and give them their place. He enjoins young Men to observe this Rule, and preserve Modesty in all things.

The 3<sup>d</sup>. Article imports, That they shall all lie in the same Cloyster, in different Cells; That Women shall not come into the Cloyster, no, nor any Lay-man, without an order from the Bishop, the Archdeacon or the Chancellor; That they shall eat all together in the same Hall; That no Laick shall be admitted into the Cloyster.

The 4<sup>th</sup>. Article imports, That all the Clerks shall repair to the Church of S. Steven at Compline; after which last part of the Office they shall eat no more, and they shall keep Silence till the first hour of Prayer; and if any Body did not return home at Compline, he is forbidden to knock at the Door, or to come into the Cloyster before the hour of the Nocturnal Office. Clerks are forbidden to stay in Town after the hour of Compline, without coming to it.

The 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup>. Articles, order the time and manner of singing the Divine Service in the day and night time.

In the 8<sup>th</sup>. he orders them to come every day into the Chapter-house after the Office of the first hour, to read there some of the Instructions made by him, or of the Homilies on Sundays, Wednesdays and Fridays, and there to receive Orders and Reproofs of the Bishop or Archdeacon.

In the 9<sup>th</sup>. Article he enjoins them to perform the Bodily Labours, as well in common as in private.

In the 10<sup>th</sup>. He will have the Clerks, when they are upon a Journey, to keep their Rule whilst they are travelling, and to recite their Office.

In the 11<sup>th</sup>. he charges them to be Zealous.

In the 12<sup>th</sup>. he forbids private Persons to strike or to excommunicate their Brethren.

In the 13<sup>th</sup>. he forbids them to make Parties one against the other.

In the 14<sup>th</sup>. having represented the usefulness of Confession, he chargeth the Clerks to confess their Sins twice every year to their Bishop, or to the Presbyters appointed by the Bishop, once in the beginning of Lent, and the other time between the 15<sup>th</sup>. of August and beginning of November. And all those who are guilty of no Crime, to receive the Body and Blood of Christ every Sunday, and on the great Festivals. He declares, That, if any Body hath concealed his Sins from his Bishop, and goes to confess to other Priests, fearing, least the Bishop should degrade him or hinder his admission, and if the Bishop comes to know it, he that hath done so, shall be scourged severely or be imprisoned. For he is a very wicked Man, says he, who sins before God, and will not confess his Sins to him, of whom he ought to receive advice for the recovery of his Health.

The 15<sup>th</sup>. ordains, That Clerks guilty of heinous Crimes, such as Murthers, Fornication, Adultery, Robbery and such like; shall be chastised on their Body, and then sent into Exile or cast into Prison, where they shall stay as long as the Bishop pleases; That when they come out, they shall moreover do publick Penance; that is, they shall stay at the Church-door prostrate, whilst others go in and come out, and they shall not enter in during the Service, but they shall say it standing at the door; That they shall use such Abstinence as the Bishop shall impose upon them; and that they shall receive a Blessing from no Body, before they be reconciled; That they shall sue for this Reconciliation publickly, being prostrate on the Ground, and the Bishop shall reconcile them according to the order of the Canons.

The 16<sup>th</sup>. Excommunicates him who shall keep Company with an Excommunicate Person.

The 17<sup>th</sup>. ordains, That for lesser Faults, such as Pride, Disobedience, Arrogancy, Detraction and the Faults against the Rule, those who are faulty shall be first of all be admonished before one or two Witnesses; if they do not amend, they shall be reprov'd publickly; and if they persist, they shall be excommunicated; and, lastly, if they prove incorrigible, they shall have a corporal Punishment inflicted upon them.

The 18<sup>th</sup>. is concerning much lighter Faults, such as coming late to Meat, he chargeth the Clerks to come presently to discover them to the Bishop, who shall impose a light Punishment upon them; but if they do not submit to it, and their Fault come to be known, they shall be more severely punished.

The 19<sup>th</sup>. declares, That Penance to be imposed, ought to bear proportion with the Faults.

In the 20<sup>th</sup>. he ordains, That Clerks shall not eat till after the Vespres; That they shall abstain from things prescribed by the Bishop; That they shall not eat out of the Monastery during this time, except in case of great necessity; That they shall not go out neither, without necessity; That they shall give themselves to Reading; That from Easter to Whitsunday they shall eat twice aday, and they shall eat Flesh, except on Fridays; That from Whitsunday till S. John's day, they shall eat twice also, but shall abstain from Flesh-meat at the first Meal; That from Midsummer to S. Martin's day, they shall also eat twice aday, but shall eat no Flesh on Wednesdays and Fridays; That from S. Martin's day till Christmas, they shall not eat till after the 9<sup>th</sup>. hour, and shall abstain from Flesh; That from Christmas to Lent, they shall fast till the 9<sup>th</sup>. hour, on Mondays, Wednesdays and Fridays, and on the other days they shall be allowed two Meals; That they shall abstain from Flesh only on Wednesday and Friday, unless they happen to be Holy-days, and the Superior permits them to eat of it; That the Bishop may dispence with the Infirm as to their Abstinence; lastly, That his Clergy may eat Flesh during the Octave of Whitsunday.

In the 21<sup>st</sup>. he prescribes the order of the Tables in the Hall, and ordains that there shall be Reading when they are at Meat, and prescribes some other Particulars about the order of the Hall.

In the 22<sup>d</sup>. and 23<sup>d</sup>. he comes to Particulars about the quality and quantity of the Meat and Drink.

The 24<sup>th</sup>. obliges all the Clerks to wait in the Kirchin, except the Arch-deacon and the Chancellor.

The following Articles are concerning the Duties of Officers, of the Arch-deacon, the Chancellor, the Butler, the Porter.

The 28<sup>th</sup>. is concerning the care to be had of the Infirm and Sick.

In the 29<sup>th</sup>. he provides for the clothing and warming of them.



*S. Chrodegand.* In the 30th. he sets down the Festivals when the Bishop is to Feast them. In the 31st. he enjoins the Clerks of his Society to have a Propriety in nothing, and to give what they have to the Church of *S. Paul*: Yet he gives them leave, to reserve the use of it to themselves for Almsgiving, and to dispose of their Moveables, as they please, by their Wills.

The 32d. imports, That the Alms bestowed upon private Persons, as upon Priests for saying Mass or hearing Confessions, or upon other Clerks for praying, shall be their own; but those bestowed upon the Community shall be common. He will not have Ecclesiastical Persons to take a great quantity of Alms, for fear of over-burdening themselves with the Sins of others.

The 33d. Article is concerning the time and manner in which those Clerks ought to come to Mass on Holy-days.

The last Canon respects Clerks inducted into other Churches; he charges them to come twice in a Month, once in a Fortnight to the Church of *S. Steven*, to receive necessary Instructions and Advices from the Bishop, or him who taketh care of that Church.

## STEVEN II.

*Steven II.* After *ZACHARY*'s decease, the Romans elected a Presbyter, named, *Steven*, in his room; but this dying 3 days after his Election, they preferred to the Pontificate, the 27th. of March, 752. Pope *Constantin*'s Son, named *Steven II.* In the beginning of his Pontificate, he repaired and built Hospitals. *Astulphus*, who was then King of *Lombardy*, threatened the City of *Rome*. *Steven*, to appease his Fury, sent Deputies with Presents to him, and concluded a Peace with him 40 Years; but *Astulphus*, intending to make himself Master of *Rome*, did soon break it. The Pope sent some Religious Persons to him to pacify him; but he did not at all regard their Entreaties or Arguments. In this Conjunction, *John*, the chief Silentiary of the Emperor of *Greece*, came to *Rome* with some Letters from the Emperor to the Pope, and to King *Astulphus*, whom he did exhort to restore the Places he had usurped. He brought these Orders to *Astulphus*, who slighted them, and sent him back again, without any favourable Answer. The Pope seeing the danger he was in, sent some Deputies to the Emperor, to let him know, That it was high time for him to come with an Army to defend the Provinces he had yet in *Italy*, if he had a mind to preserve them; and for his part, he employed publick Prayers, to obtain from God the Peace of *Italy*, and endeavoured, with Entreaties, to still the Anger of the King of *Lombardy*. But seeing, at last, there was no hope left of any assistance from the Greek Emperor, he applied himself to *Pepin*, King of *France*, who did voluntarily offer himself to help the Pope and the Romans. He judged it fit to bring the Pope into *France*, where he received him favourably, and promised him, That he would force the *Lombard* to restore him the Exarchy of *Ravenna*, and all the Territories belonging to the Romans. *Astulphus*, to avert this Storm, sent *Carloman*, *Pepin*'s Brother, who was a Monk in *Mount-Cassin*, to oppose this Design; but he could not dissuade *Pepin* from his Enterprize, wherefore he retreated into a Monastery in *France*. *Pepin* did immediately send Ambassadors to the King of the *Lombards*, to oblige him to make Peace, and to restore to the Romans the Towns and Lands he had taken from them. The Pope likewise urged him by Letters, but all in vain; so *Pepin* came with an Army to attack him. The *Lombard*, having assayed to force *Pepin*'s Troops in a Passage of the *Alps*, was routed, put to flight, and forced to fly into *Pavia*, which was presently besieged by *Pepin*'s Army. *Astulphus* was forced to sue for Peace, which was granted him, upon condition, he should restore the Exarchy of *Ravenna*, and what he had taken. But instead of performing this Treaty, as soon as he was delivered, he marched towards *Rome*, with an intent to take it. *Pepin* having notice of it, returned again with his Army, besieged *Astulphus*, and forced him to perform the Articles of the Treaty. The Greek Emperor's Envoy re-demanded the Exarchy of *Ravenna*; but *Pepin* looking upon that Country as an Estate which he had acquired by the right of Arms, gave it to the Church of *Rome*, and sent *Fulradus*, Abbot of *S. Denys*, to receive the Towns of the *Pantopolis* and *Amelia*, which the *Lombard* was bound to restore. After *Astulphus*'s death, *Desiderius*, who had possessed himself of the Kingdom of the *Lombards*, confirmed this Treaty, and rendred to the Pope all the Places agreed on. All this was done under *Steven II*'s Pontificate, which lasted 5 Years. He died Apr. 24. 757.

This Pope's Letters are concerning all those Affairs. In the 1st. he thanks *Pepin* for the assistance he had promised by *Chrodegand*. In the 2d. he desires the great French Lords to help forward his Request to their King. In the 3d. directed to King *Pepin*, whom he calls his Godfather, and to his Sons *Charles* and *Carloman*, whom he styles Kings and Nobles of *Rome*, he entreats them to cause *Astulphus* to perform the Treaty he had made. In the 4th. he begs *Pepin*'s help against *Astulphus*, who was come to besiege the City of *Rome*. The 5th. is a Letter in *S. Peter* and *Steven*'s Name, to implore Aid against the *Lombards*. It seems

to be Supposititious and of a quite different Style from the rest. The 6th. is a Letter of Thanks to *Pepin*, for setting at liberty the City and Church of *Rome*. He informs him, withal, of the death of *Astulphus*, and that *Desiderius* succeeded him, and entreats him to cause him to restore the rest of the Towns of the Exarchate and the *Pantopolis*, which were to be restored to him by the agreement. There is a 7th. Letter, wherein he requests *Pepin* and his Sons to force *Astulphus*, to restore him the Towns and Lands which they had bestowed upon the Holy See.

To those Letters are joined 4 Privileges granted by *Steven* to *Fulradus*, Abbot of *S. Denys*, and a Relation of a Revelation which they pretend this Pope had, being extream sick in the Abby of *S. Denys*; but these last Monuments are of small Authority and good for little. This Pope's Letters are eloquent and powerful: We have moreover, under his Name, a Collection of some Canonical Constitutions which he made at *Cressy*, to answer the Questions propounded to him by the Monks of the Monastery of *Bretigny*. It contains 19 Constitutions, for the most part, drawn out of Popes Decrees, and the preceeding Councils; but there be some upon Baptism somewhat singular: For in the 11th. he excuses a Priest, who in case of necessity had baptized with Wine for want of Water, and he intimates that Baptism, to be valid, in these words: *Infantes sic permanent in ipso Baptismo*. I know very well that some have believed, That this Parenthesis is a gloss impertinently crept into the Text, and that some others have pretended, that of these 19 Articles 10 are Supposititious, whereof this is one; but all this is said without any Ground against the Faith of the ancient Manuscript, from which they were taken. *Walafrid* reports, That this Pope brought the Roman way of singing into *France*, which appears plainly by *Charlemagne*'s Capitularies.

## WILLIBALD.

*WILLIBALD*, Born of an \* illustrious Family, [in *Devonshire*] in *England*, [Scholar and Nephew to *S. Boniface*, was by his Parents put into the Abby of *Waldheim* to be instructed by the Abbot *Egwinwald*, when he was but Five Years old,] being grown up he travelled to *Rome*, and *Jerusalem*, and at length retreated about the Year 728 into the Monastery of *Mount Cassin*. In the Year 739 [going to *Rome* again] he was sent into *Germany* by *S. Gregory III*, [to assist *Boniface* in the Conversion of that Nation,] and [by him] in the Year 741, was ordained Bishop of *Eistad*, and was present at a Synod held in *Germany* in 742, he \* Died about the Year 786. He left us the Life of *S. Boniface*, Arch-Bishop of *Mentz*, written at the request of *Lullus* his Successor, which is extant in *Canisius*'s Antiquities, and in the Third Century of the Saints of the *Benedictine Order*, set forth by *F. Mabillon*.

*Willibald.* [\* Some will have him to be of the Royal Family.] [\* Bale fixes his Death in 781, in the 77 Year of his Age.]

## JOHN Patriarch of Jerusalem.

THIS Patriarch, who sat in the See of *Jerusalem* (\* Anno 759,) is thought to be the Author of *S. John Damascene*'s Life, which we have in *Latin* only, at the beginning of that Father's Works. It is written in the form of a Panegyrick.

*John Patriarch of Jerusalem.* [\* Dr. Cave places him in 84.]

## GODESCHALCUS.

*GODESCHALCUS*, a Deacon and Canon of *Liege*, wrote about the Year 770, at the request of his Bishop *Agilfridus*, the Life of *S. Lambert*, Bishop of *Liege*, and Martyr. It hath been Printed in the Collection of the Memoirs of *Liege*, by *Joan. Chapeavillius*, cus. [Tom. I. at *Liege* in 1612, Quarto,] and in the Third Century of the Saints of the *Benedictine Order*.

## A M B R O.



## AMBROSIUS AUTPERTUS.

**AMBROSIUS AUTPERTUS**, a French Benedictine Monk, and Abbot of S. Vincent, [a Monastery situate near the head of the River Volturnus,] Died about the Year 778. His Writings are honourable cited by *Paulus Diaconus*, in his History of the Lombards, and the Author of the Chronology of this Abby wrote his Life, and made a Catalogue of his Writings. We have a great Commentary of his upon the Revelation, in which he puts a Moral Sense upon all that is said in that Book. F. Labbe says, That there are also some Commentaries of Ambrose on the Psalms, and the Song of Songs, Printed at Cologne in 1536. But F. Oudin, who did both seek himself, and got others carefully to seek for those Works, declareth, he could not find them. The Book of the Conflict of Vertues and Vices, which was among S. Austin's Works, and which bears Ambrose's Name in some Manuscripts, is this Author's; he wrote a Tract of Concupiscence, which is found Manuscript in Bennet's College Library of Cambridge. He made the Lives of the Saints Paldon, Turon, and Vason, the first Abbots of S. Benedict of Volturnus which are so much the better, because he hath only represented their Vertues, without relating any Miracles. He hath composed several Works, and some are found in Manuscripts under his Name, and others are Printed under other Author's Names. There is one upon our Saviour's Transfiguration, which is at the end of his Commentary upon the Revelation, in a Manuscript of the Abby of S. German-des-Prez. He hath made one on the Virgin's Assumption, which was the 18th among S. Austin's Sermons upon the Saints. There is one upon the Purification, Printed among the Sermons, attributed to S. Ambrose, which is found inserted in an Homily upon the same Festival, made by Alcuin.

## PAUL I.

**STEPHEN** the Second being near Death, one Party of the People appointed his Brother Paul to be his Successor. Another Party was for Theophylactus the Arch-Deacon; but after Stephen's Death, Paul's Party being the stronger, he was prefer'd to the Holy See. He was Pious and Charitable to the Poor, repaired several Churches, and built Monasteries. He wrote to the Emperors Constantine and Leo for Image-Worship, and to Pepin, to implore his Aid against the Lombards, and the Greeks. He Died in June 767.

This is the Catalogue and the Abridgment of this Pope's Letters, written to Pepin, as they are found in a Manuscript of the Vatican, and as they have been set out by Gretser. The Roman Figures mark the order of the Vatican Manuscript, and the Arabick that of Gretser's Collection. Neither of them are exact.

I. 13. He acquaints King Pepin with his Brother Stephen's Death, and his own Ordination. He prays him to continue his Protection and Friendship to him, assuring him of his Fidelity. It was sent by Simon, Pepin's Ambassador.

II. 12. He gives to Pepin the Monastery of S. Sylvester, built on the top of Mount Soracte, together with three circumjacent Monasteries, which Carloman had given to Zachary.

III. 43. He thanks Pepin for defending of him against his Enemies, he promises him, he will take care to teach his Brother's Psalmody to the Monks he had sent him.

IV. 39. He prays him to cause Marinus the Presbyter to be Ordained Bishop in France, and dissuades him from designs contrary to the Holy See.

V. 38. He congratulates Pepin's Prosperity, and Happy Journey, and tells him, that his Legates are not yet come back from Constantinople.

VI. 37. He returns him thanks for protecting the Church of Rome; he tells him, that next after God he puts his confidence in Pepin's assistance; he desires him to send him an Ambassador, by whose means he may discover to him the Designs and Snares of the Greeks.

VII. 35. He sends him a Copy of the Letters wrote to a Monk by Cosmus Patriarch of Alexandria.

VIII. 33. He sends him word that the Greek Emperor is in Arms to assault Ravenna, and begs his help against the Greeks.

IX. 30. He says, That he shall speak with Desiderius King of Lombardy at Ravenna, and would cause him to make preparations to defend him against the Greeks.

X. 30. He clears himself from the Accusation brought against him, of saying, that Pepin would not help the Romans; he tells him, that they heard nothing of those who had been sent over to Constantinople from him and Pepin. He leaves it to his choice to deal with Marinus, as he shall think fit; he sends him some Letters that he had received from Ravenna.

XI. 31. He

XI. 31. He enquires of Pepin's Health, and the Success of his Journey; because his Enemies spread a report, that it was not prosperous.

XII. He complains of the Injury done him by the People of Beneventum; he desires Pepin to write sharply to them, and in case they did not Obey, to consent that they may be dealt with as they had designed.

XIII. 29. He lets him know, that he hath made peace with Desiderius. He desires him to give him his Hostages back again, that he may receive the Town of Imola.

XIV. 27. He sends a Copy of the Letters he had received from Sergius Arch-Bishop of Ravenna; he desires him to write to Desiderius to help him to defend Ravenna, and the Pentapolis.

XV. 28. He tells him that the Lombards will restore nothing which they had taken, and that he endeavours the Restauration of Sergius in the Arch-Bishoprick of Ravenna. He recommends Bishop Vulchorius to Pepin.

XVI. 26. He commends Pepin for his constant protection of the Church of Rome, of which the Letters brought by Wilfridus were a fresh Testimony. He approves of his detaining the Legates, return'd from Constantinople, till the Synod. He leaves it to him to order things as he shall think best, about the matter of Bishop George, and Peter the Presbyter. He tells him, that Desiderius came to Rome the last Autumn, and that they had agreed, that he should deliver what belong'd to the Church into the hands of Pepin's Ambassadors. He returns him thanks for writing to Desiderius, to warn him to oblige the Neapolitans, and those of Cajeta, to restore the Church Patrimony to the Church, and to let their Bishops be Consecrated by the Holy See.

XVII. 24. He lets him know that Six Noblemen will come from Constantinople to Rome, and that they will go into France to see him. He complains, that Desiderius hath not kept his promise which he made before Pepin's Envoys. He desires him to send Three Ambassadors, one to Desiderius at Pavia, and the other two to Rome to help him.

XVIII. 25. He sends to Pepin the Rescript which he demanded, to grant the Title of S. Chrysogonus to Marinus the Presbyter. He sends some Books to Pepin, and among the rest S. Denys the Arcopagite's Books, written in Greek.

XIX. 23. He thanks him for protecting the Church.

XX. 21. He writes to him about the Treaty made by Remedius a Bishop, and Autgarius, Pepin's Envoys with Desiderius, and gives him notice, that they are agreed to restore the Church to all her Rights before April; that he had received part of them already, and that he gave him assurance of the rest.

XXI. 19. He gives him notice, that the Ambassadors he had sent have discovered the Fraud of the Lombards, about the Restitution promised.

XXII. 20. He thanks him for imparting to him what had passed between him and the Ambassadors of the Emperor of Constantinople, and the Answers he gave them, with the Letters he had written to that Prince. He intercedes with him for Tassilon, Duke of Bavaria. He tells him, the Greek Emperor is vexed at him upon the account of Image-Worship.

XXIII. 18. He thanks him for his constant affection to the Holy See, comparing him to David.

XXIV. 17. He Answers Two Letters of Pepin. He tells him, they have agreed that his Envoys, together with the Deputies of the Cities, should go to Desiderius, because he had not only not restored all, that he had taken, but went about to take again what he had restored.

XXV. 16. He commends Pepin for his protecting the Church, comparing him to Moses; he thanks him for the Monastery he had given him upon Mount Soracte.

XXVI. 15. He complains of the Cruelty and Malice of the Lombards. He says, that he hath given some other Letters to his Legates, whereby he required Desiderius's Hostages to be sent back again. He tells him the reason that forced him to write thus to him, and desires him to do nothing till Desiderius had restored the Church's Patrimony.

XXVII. 14. He complains of the Lombard's Invasions, tho' Desiderius had falsely affirmed the contrary. He thanks him for the Table he had offer'd to S. Peter's Tomb. He leaves it to him, to detain Two Bishops, if he thinks fit.

XXVIII, XXIX, XXX. 42, 41, 40. Those Three Letters are directed to Charles and Carloman, Pepin's Sons, whom he exhorts to protect and defend the Church of Rome, following their Father's steps.

The XXXI. 22. Is to all the French Army, which he thanks for their Service to the Church of Rome. There are Ten of his Letters whole in the 6th Vol. of the Councils, with a privilege granted to Paul, for the Monastery of S. Hilary, in the Diocess of Ravenna, and the Foundation of the Monastery of S. Stephen, and S. Sylvester, Erected by this Pope.

## STEPHEN



## STEPHEN III.

**STEPHEN III.** PAUL I. being at the point to Die, *Toton*, Duke of *Nepi*, who dwelt at *Rome*, brought many Arm'd Men thither, who took *Constantine*, his Brother, who was but a Lay-Man as yet, put him in possession of the Pope's Palace, the next Day caused him to be Ordain'd Subdeacon and Deacon, and the Sunday after to be Consecrated Bishop of *Rome* by Three Bishops. Two of the chief Officers of the *Roman Church*, viz. *Christopher*, Secretary, and *Sergius*, Chaplain, being not able to bear with this Violence, fled to the King of the *Lombards*, and having received his Orders, return'd to *Rome* with a Band of Armed Men. Being got into the Town, they were set on by *Toton* and his Creatures; but *Toton* being slain in the Conflict, *Constantine* was turn'd out, and one Named *Philip*, a Priest and Monk, was chosen to sit in the Holy See. But *Christopher* the Secretary, who had been head of this Enterprize, forced him to withdraw into his Monastery, and in August in the Year 768, procured the unanimous Election of *Stephen*, who came from *Sicily* to *Rome*, under the Pontificate of *Gregory* the Third, and from that time had been much esteem'd in the Church of *Rome*. After his Election, *Constantine* was shamefully deposed, those of his Party were very cruelly us'd; they carried their Fury so far, as to go and fetch him out of the Monastery, where he was shut up, to pull out his Eyes. After these Cruelties *Waldipert*, a Presbyter, who had brought the *Lombards* to *Rome* to expel *Constantine*, would also have apprehended *Christopher* the Secretary, and the chief Citizens of *Rome*, to deliver them up to the *Lombards*; but they sent a Viscount against him, who heading the People, took him Prisoner, and put out his Eyes. During all those troubles, *Stephen* sent into *France* to request the King to send some Bishops to *Rome*, there to set things in order in a Council. *Sergius*, sent by the Pope, found *Pepin* Dead, and delivered the Letter to his Sons *Charles* and *Carloman*, who sent Twelve French Bishops to *Rome*, who held a Council there, with the Bishops of *Italy*, to which they brought *Constantine* blind, as he was. The first Day he beg'd the Council's forgiveness, and to excuse himself, told them, that the People had forced him; but the next Day he vindicated himself, affirming, that it was no new thing, for Laicks to be raised to the Episcopal Dignity, that *Sergius* was made Bishop of *Ravenna*, from a Lay-Man, and *Stephen* Bishop of *Naples*. The Bishops, being provoked by this defence, caused him to be beaten, and turned out of the Church. Afterward the whole matter was examined, and the Acts of the Council, that had confirmed *Constantine*, were burnt. After this Pope *Stephen* fell down prostrate, with the Bishops, and those of the People, who had communicated with *Constantine*, and having confessed their fault, and ask'd forgiveness with Tears, they imposed a Penance on them. The Council caused the Canons, forbidding to Elect Lay-Men, to be read, and made several Constitutions. Concerning the Bishops, Priests, and Deacons Ordain'd by *Constantine*, it was declared, that their Ordination was Null, and that they should remain in the same degree of the Clergy in which they were before, unless they should afterwards think it fit to Ordain them anew; and, as to the Lay-Men which had been Ordain'd Deacons and Priests by *Constantine*, that they should wear the Religious Habit during the rest of their Life. Lastly, All that *Constantine* had done was declared Null, except Baptism and Confirmation. Consequent to this Decree, the Bishops Ordain'd by *Constantine*, having got themselves to be chosen by the Clergy, and the People, were re-ordain'd by *Stephen*. The Council treated also of Images, and maintain'd the Worshipping of them against the Council holden in *Greece*. Things being thus ordered, *Stephen* remain'd in the quiet possession of the Holy See. But he had some difference with the King of the *Lombards*, about the Arch-Bishoprick of *Ravenna*, which became vacant by the Death of *Sergius*. The King of the *Lombards* had put one Named *Michael* in his room. *Stephen* would have deprived him as an intruder, and he was, at last deposed and sent to *Rome* by the Order of *Charles* King of *France*. But *Desiderius* caused *Christopher* and *Sergius* to have their Eyes put out, for summoning of him in the Pope's Name, to restore to the Church what belong'd to her, yea, and put *Christopher* to Death.

This Pope wrote three Letters. The 1<sup>st</sup> is directed to the Queen, or to King *Charles*; He thanks the King there for the good Turns *Itherius*, his Envoy, had done him, and desires him to give him a Reward.

The 2<sup>d</sup> is to *Charles* and *Carloman*; He congratulates their Reconciliation, and desires them to force the *Lombards* to restore what they had taken from the Church's Patrimony.

The 3<sup>d</sup>, directed to the same, is to dissuade them from marrying *Desiderius's* Daughter, or from bestowing their Sister upon his Son. This Letter is very earnest and vehement. There be two Letters more of this Pope in the *Carolin Code*; the 1<sup>st</sup>, which is the 46<sup>th</sup> of this Collection, is directed to *Bertrade*, and is written against *Sergius*, *Christopher*, and those others, who would have assassinated *Stephen*. The other is a Letter of Thanks to *Carloman*.

There is also found there two Letters of *Constantine*, directed to *Pepin*: In the 1<sup>st</sup> of which he acquaints him with *Paul's* Death, and promises to be obedient to him. In the 2<sup>d</sup> he assures him, He was chosen against his Will; and tells him, That he hath received a Letter from the East about Images, of which he sends him a Copy. *Stephen* died the last Day of January, 772.

ADRIAN

## ADRIAN I.

**ADRIAN I.** was elected and consecrated Bishop of *Rome* by the unanimous Consent of the whole Clergy and People of *Rome* (ann. 772. Feb. 9.) In the beginning of his Pontificate *Desiderius* King of the *Lombards* sought his Friendship: But seeing that King had been perjur'd all-a-long, he would not at first give Ear to his Embassadors; yet he was prevailed with at last by their Oaths, and sent Deputies to him; but they were hardly got out of *Rome*, when News was brought that *Desiderius* had invaded the Dukedom of *Ferraria*, and the Exarchate of *Ravenna*, and that he was ready to besiege that City. The Pope having sent to demand those Countries back again, he promised to restore them, if he would come to him: But *Adrian* would not put himself into his Hands, and therefore declared, That he would not go to him, before he had restored what he had taken from the Church. *Desiderius* seeing he could do nothing by Fraud and Cunning, attack'd him openly, and prepared himself to besiege the City of *Rome*. In this Extremity, the Pope applied himself to *Charles* King of *France*, and sent to intreat him to help the *Romans*, after the Example of his Father *Pepin*. He would have done it immediately, had not *Desiderius* born him in hand by his Envoys, That he had restored all to the Church of *Rome*, at that very Time when he was drawing near to *Rome*, to besiege it. *Charles* hearing of it, came into *Italy* with an Army, summon'd the King of *Lombardy* several times, to give the Church of *Rome* her Right. The King always denied it; but at last, his Men being taken with a panick Fear, he was forced to withdraw into *Pavia*, and his Son *Adalgisus* to *Verona*. During this Time the Pope recovered the Dukedom of *Spoletto*, and great part of the Country which the *Lombards* had taken. On the other side, *Charles* besieged the Cities of *Verona* and *Pavia*; the first yielded presently, he left his Army before the other and went to *Rome*, where he was receiv'd by the Pope and the *Romans*, in a manner suitable to so signal a Service as that he did them. He confirmed the Donation his Father had made to the Holy See, of the Towns and Territories taken by Conquest from the *Lombards*, and promised to preserve them to it. From *Rome* he returned to the Siege of *Pavia*, which he took soon after: He took *Desiderius* Prisoner, and conquered the whole Kingdom of the *Lombards*. From this time *Adrian* continued in the peaceable possession of the *Roman Church*, and of the Countries the Kings of *France* had bestowed on him. He laid out his Wealth in Building, Adorning and Beautifying the Churches of *Rome*. He was Pope 23 Years, 10 Months and a few Days. This is the Sum of this Pope's Letters to *Charles* the Great, which are found in Manuscript of the Vatican, and have been put out by *Gretser*, but without observing any Order of the Times. The first Numbers note the Order of the Vatican Manuscripts, and the second the Number of the *Caroline Book*.

I. 88. He congratulates *Charles's* Conquest of *Bavaria*, and gives him notice, That *Archibisus*, Duke of *Beneventum*, hath sent to *Constantinople*, to demand Aid, with the Dukedom of *Naples* and the Patrician Dignity, upon promise to obey the Greek Emperor, to be clad after the *Grecian* Way, and to follow their Usages. But the Embassadors sent by the Emperor found *Archibisus* dead: But the People of *Beneventum* had promised the *Greeks* to perform these Conditions, since *Charles* has granted them *Grimoaldus* for their Duke, and they had led their Embassadors to *Naples*. He desires *Charles* to take his Measures accordingly, and discovers to him the Snares laid by the *Neopolitans* and the People of *Benevent*, for those whom he had sent.

II. 87. He grants the Pall to *Ermembert*, Archbishop of *Bourges*, at *Charles's* Request.

III. 86. He gives him notice of the Snares the *Greeks* had laid for him; he prays him to keep his Armies always in readiness. He complains, That his Envoys have not fully executed his Orders concerning the Towns he was to deliver again to the *Roman Church*: He says, That *Grimoaldus* and the *Greeks* take from thence an occasion of insulting over him.

IV. 85. He writes an answer to *Charles*, about the Bishops of *Lombardy*, who did incroach upon the Diocesses of other Bishops; about *Ermanald's* Daughter, which married after having taken the Religious Habit; and about *Simony*, very rife in *Italy* and *Tuscany*. He complains of the Disobedience of the People of *Ravenna* and the *Pentapolis*. He desires *Charles*, not to countenance them, and not to receive those that are come to him without his Orders, as he receives none of the King's Subjects, that bring no Order from their Master.

V. 84. He acquaints him, That according to his Orders, he commanded the *Venetian* Merchants to be banish'd out of *Ravenna* and the *Pentapolis*. He desires him to apprehend the Duke of *Garenne*, who had possessed himself of some Lands belonging to the Church of *Ravenna*.

VI. 83. He recommends the Duke *Paul*, who went to him, to clear himself from the Accusations charged upon him and the Duke *Constantine*.

VII. 82. He says, He saith he hath sent him *S. Gregory's* Sacramentary.

VIII. 81. He tells him, He hath set up in the Church the Cross he sent him. He prays him to send Commissioners, to restore some Towns of the Dukedom of *Beneventum* to him, with the Territories of *Popolo* and *Roselle*.

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IX. 89.



- IX. 80. He speaks of the Penance to be imposed upon the Saxons, who being baptized, had lapsed again into Idolatry.
- X. 79. He intercedes for the Abbot of S. Vincent, falsely accused to Charles.
- XI. 78. He forbids Bishops and Presbyters to bear Arms, and gives him notice, That, upon his Recommendation he hath set at Liberty John the Monk, accused of bearing false Witnes.
- XII. 77. He says, That Charles's Envoy could not procure the entire Restitution of the Territory of Sabina.
- XIII. 67. He speaks to him of the Presents he sent him.
- XIV. 66. He prays him to send a new Commissioner, to cause the whole Territory of Sabina to be restored to him.
- XV. 69. He requests him again to cause that whole Country to be restored to him.
- XVI. 68. He begs of him some Beams and Pewter, and gives him notice of the War of Arichisius against the Amalphitans, and of the Defeat of his Troops by the Neapolitans.
- XVII. 65. He assures him of the continuation of their Prayers for him. He tells him, That the Slaves sold to the Saracens were sold by the Lombards and the Greeks. He says, The Roman Priests are not guilty of the Crimes they are charged with.
- XVIII. 64. He says, That the Neapolitans and the Greeks had made themselves Masters of Terracine, by the Advice of Duke Arichisius. He desires Charles to send Wolfini to retake that Town, and the other Church-lands in the Neapolitan Territory.
- XX. 62. He tells him, he prays to God Night and Day for him.
- XXI. 61. He begs some Beams and Lead to repair the Church of S. Peter. He says, He durst not meddle with the Holy Corpse, which Adon had begg'd of him, and gives him a hint of one, which was at the Archbishop Vulcharius's; viz. the Body of S. Candidus the Martyr.
- XXII. 60. He gives him notice of the Emperor Constantine's Death. He charges the Duke Clusius with seizing of Church-Lands, and entreats Charles to remove him out of Tuscany.
- XXIII. 59. He acquaints him with a Plot made to besiege the City of Rome.
- XXIV. 92. He tells him, That his Envoys fared worse for not following his Advice; and that the Greeks were forming a Design to deprive Charles of his Dukedom of Beneventum.
- XXV. 58. He complains that King Charles's Commissioners had slighted him, and that, instead of coming to Rome, they were gone to Spoleto, and to Beneventum. He desires Charles to put him in possession of the Dukedom of Spoleto, as he had promised him.
- XXVI. He says, No body did question but that the whole Country of Sabina should belong to him.
- XXVII. He congratulates the Victory he had lately obtained, and recommends an Abbot and two Bishops to him.
- XXVIII. 54. He tells him, That in Italy and Tuscany there were some Lombard Bishops, who invaded the Diocesses of others; that there are some Monks, who lay aside their Habit, to lead a Secular Life and to marry. He speaks again of Ermenald's Daughter, and desires Charles to stop these Disorders.
- XXIX. He complains of the Bishop of Ravenna's Impudence, who detained the Towns of Emilia and Pentapolis, after Charles's Departure.
- XXX. 51. He sends him a Letter of the Patriarch of Grado, and complains that the Bishop of Ravenna had open'd it and read it.
- XXXI. 51. He intreats Charles to remember his Promises to him, and demands all the Countries which the Lombards did once possess.
- XXXII. 50. He complains, That he hath waited in vain for the Commissioners that were to come with Andrew. He complains, That Leo Bishop of Ravenna did boast of having obtain'd of him the Towns of the Pentapolis and Emilia.
- XXXIII. 93. He speaks of his Loyalty and Amity to him. He rejoices because he wrote to him that he would come into Italy. He complains of his detaining his Legate Anastasius in France. He accuses two Persons about him of being his Enemies.
- XXXIV. 49. He speaks of some Advantage gotten by the Persians upon the Greeks.
- XXXV. 76. He prays him to cause all the Lands, which he pretends the Lombards had taken from the Roman Church, to be restored to him.
- XXXVI. 77. He prays again, That the Territory of Sabina be wholly put into his Hands again. He rejects an Abridgment of the Council of Chalcedon, which was brought to him.
- XXXVII. 75. He intreats him to continue his constant Affection to the Roman Church. He accuses two private Persons who had fled to Charles, and desires him to send them to him.
- XXXVIII. 74. He recommends the Deputies of the Monastery of S. Hilary to him, and prays him not to suffer that the Hospitals built in the Road of the Alps be seized to entertain Travellers.
- XXXIX. 71. He answers him about the Elections of the Bishops of Ravenna, that they ought to be performed by the Clergy and the People of the Town, in the presence of the Emperor's Commissioners, and with the Bishop of Rome's Consent.
- XL. 72. He acquaints him, How he hath composed the Differences of the Monks of S. Vincent, and how that the Abbot Pothon was resolved to go to him with some Monks, to purge himself from the things laid to his Charge.

- XLI. 71. He thanks Charles for all his Pains that he had been at to serve the Church of Rome.
- XLII. 70. He gives him notice, that Adalgisius, Desiderius's Son, was come to Calabria, and he desires Charles to make War on him, and to constrain those of the Country of Benevent to obey him. He cautions him not to make Grimoald Duke of Beneventum, and demands of him the restitution of Ravenna, Roselle and P-polo.
- XLIII. He tells him, That he hath received the Embassadors of Offa\*, the English King, together with Charles's Commissioners; and he intimates to him, That he does not believe that Offa hath suggested any thing against Charles.
- XLIV. He appoints Litanies to be said for 3 Days together, in all the West, for the happy Conversion of the Saxons, wrought by Charles.
57. He tells him, That the Greeks have put out the Eyes of Maurice, Bishop of Istria, because of his faithfulness to the Church of Rome. He prays Charles to order the Duke of Aquileia to get him restored.
75. He acquaints him, That he, with all his Clergy and Monks, pray to God to grant him the Victory against the Agarenians.
- The 95th is directed to Egila, who had been ordain'd Bishop, and sent into Spain by Vulcharius, for accepting a Mission without having any particular See: He commends his Zeal, and exhorts him to follow the Usage of the Roman Church in the Saturday-Fast.
- In the 96th, directed to the same Bishop, and to John a Presbyter, he exhorts them to a Conformity to the Usages of the Roman Church. He confutes the practice of the Spanish Churches, which put off Easter to the 8th Day, when the 14th Moon fell on Saturday. He reports a long Passage of S. Fulgentius about Predestination. He condemns some Errors about Free-will, and the Relicks of Priscillianism, and reproves some Abuses. Afterwards he was displeased with Egila, for teaching some Errors, and neglecting his Ministry.
- The 77th Letter is directed to all the Bishops of Spain: In it he treats of Felix and Eupandus's Error. 2. Of the keeping of Easter. 3. Of Predestination. 4. Of the Obligation to abstain from Blood. 5. Of the Commerce and Marriage with Pagans and Jews, and of the Women that marry again during the Life of their first Husband.
- Flodoard mentions a Letter of this Pope to Tilpin, Archbishop of Rheims; in which having described the Disorders that had happen'd in that Church: He confirms to him the Right of Metropolitan or Primate, and grants him the Privilege of not being judged but by a Canonical Judgment, and by the Pope, if in the very Judgment he did appeal to the Holy See. This Letter seems doubtful to me.
- Adrian gave to Charlemagne the Code of Dionysius Exiguus, of whose Canons there was a Summary made, bearing unfitly the Name of this Pope. Some attribute to him a Collection of 72 or 80 Capitula's, which they suppose him to have given to Ingilram, Bishop of Metz, or Ingilram to have presented them to him, for both these are found in the Manuscripts: It contains 72 or 80 Articles of Ecclesiastical Judgments, for the most part taken out of the Ancient Canons, Popes Letters, and the Theodosian Code; but some Additions are made to them, favourable to the Pretensions of the Court of Rome. This piece was forged when the false Decretals were made, and perhaps by the same Author. They talk also of a Privilege granted by this Pope to the Monastery of S. Denys, wherein it is permitted them to have a Bishop: But this also is visibly supposititious.

## PAUL Deacon of Aquileia.

PAUL, Deacon of Aquileia, called Winfrid after the Name of his Family, Son of War-tifred and Theodolinda, was Secretary to Desiderius, the last King of the Lombards. This Paul of Prince being taken (An. 774.) by Charlemagne, and his Kingdom utterly destroyed, Paul Aquileia the Deacon fell into the Conqueror's Hands, who used him very civilly. But his ties to his Prince having brought him into a suspicion of some Conspiracy, he was banished into an Island of the Adriatick Sea [called Diomedea] from whence he escaped to [Anchin] the Duke of Beneventum, Desiderius's Son-in-law, and a little after made himself a Monk in Mount-Cassin, where he died in the beginning of the 9th Century.

This Author wrote \* the History of the Lombards, divided into 6 Books. They do more-  
over falsely attribute to him an Abridgment of the Roman History drawn out of several Au-  
thors: For, tho' he made an Addition to Eutropius's Epitome, he is not the Author of that  
Collection, which is rather Anastasius's the Library-keeper. He abridg'd the History of the  
first Bishops of Metz, which Abridgment is found among the Historiographers of France, and in  
the last Edition of the Bibliotheca Patrum [Tom. 13.] The first times of this History, which he  
brings up to the Apostles, are altogether fabulous. He made this Writing, as he tells us him-  
self (Ch. 16. B. 6. of his History of the Lombards) at the request of Ingilram, Bishop of Metz.  
He composed also, in particular, the Life of S. Arnulphus, Bishop of Metz, which is found  
among



Paul of  
Aquila.

among Bede's Works. There is a relation of S. Cyprian's Martyrdom, under his Name, which is found at the beginning of this Father's Works, of *Pamelius's* Edition. They published, moreover, under his Name, the Lives of S. *Benedict*, S. *Maurus* and S. *Scholastica*. *Sigebert* assures us, he wrote the Life of S. *Gregory* the Great, which was printed in the last Edition of that Saint's Works. Besides, they ascribe to him a Commentary upon S. *Benedict's* Rule, which is not printed. There be some Hymns and Homilies, both Manuscript and Printed, bearing his Name. It is thought, That S. *Jolin's* Hymn, *Ut quæant laxi*, &c. is his. Lastly, he composed, by *Charlemagne's* order, a Book of Homilies or Lessons, gathered out of the Holy Fathers for all the [Festival] days of the Year. This Book was printed at *Spire*, [An. 1472.] by *Peter Drach*, with a Letter of *Charlemagne* at the beginning of it, declaring, That this Work was composed by *Paul* the Deacon, by his order\*. *F. Mabillon* hath printed this Letter and some Extracts of the Commentaries of the first Homilies, because the Edition of *Spire* is grown very scarce.

[\* 14<sup>th</sup> 2.  
Dr. Cave.]

## CHARLEMAGNE.

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magne.

THE Emperor *CHARLEMAGNE* may be rank'd among the *Latin* Ecclesiastical Authors, as well as *Constantine* among the *Greeks*: For he did not only labour in the re-establishing the Church-discipline, but moreover he made several Laws, wrote Letters and caused some Treatises of Ecclesiastical Matters to be composed.

*Charlemagne's* Laws, about Ecclesiastical Matters, are called *Capitularia*, Capitularies. They contain'd some Constitutions made by Councils and confirmed by this Prince, or some Laws made by the sole Authority of this Prince.

The 1<sup>st</sup>. Capitulary of *Charlemagne* is of the Year 769. it contains 18 Articles about the manners of the Clergy. It forbids Ecclesiastical Persons bearing of Arms and Hunting. It enjoins Priests to be subject to their Bishops, to give them an account of their Conduct every Year in Lent; to take no Church without the consent of the Bishop upon whom it depends; to take care to administer the Sacraments to the Penitents and to the Sick, and let no Body die without the Unction, Reconciliation and the *Viaticum*; nor to say Mass but in Churches dedicated to our Lord, and upon Stone-altars consecrated by the Bishop. It charges Bishops to look carefully after their Diocesses, to obviate Superstitions, to visit every Year. It forbids Judges to punish or condemn the Clergy without the Bishop's consent.

The 2<sup>d</sup>. Capitulary is dated in the year 779. it was made in an Assembly of Bishops, Abbots and Lords. About Ecclesiastical Matters, it ordains, That the Suffragan Bishops shall be subject to their Metropolitans; That Bishops shall be ordained in those Towns where there were none before; That in Monasteries the Rule shall be observed; That the Bishops shall have a full Power over the Presbyters and other Clerks; That they shall be impowered to punish incestuous Persons, and to order the life of Widows; That they shall neither entertain nor ordain the Clerks of other Bishops; That every one shall pay Tithes, which shall be distributed by the Bishop's order; That the Church shall not protect Murderers, tho' they have fled into Churches, and that they shall give them no Meat there.

They ordered also, in this Assembly, the manner of praying for the Prince, as follows: That every Bishop shall sing three Masses and three Psalters; the 1<sup>st</sup>. for the King, the 2<sup>d</sup>. for the Army, and the 3<sup>d</sup>. for the present Calamity: That Presbyters shall say 3 Masses, and the Monks, Nuns and Canons, 3 Psalters. Besides, That the Bishops, the Abbots and Abbesses, that are Rich, shall bestow upon the Poor one Pound of Silver, or the worth of it; That those, who are not rich enough, shall feed some poor Folks; That the Earls shall also give a Pound of Silver, and the rest proportionably.

In the Capitulary of the year 788. there is but one Article concerning Ecclesiastical Matters, whereby Bishops are forbidden entertaining the Clerks of another Bishop, without his consent.

The 1<sup>st</sup>. Capitulary of *Aix-la-Chappelle* of the Year 789. is prefaced with a Letter directed to all ecclesiastick and secular Persons, exhorting them to watch over their Flocks, to instruct them in the definitions of the Holy Councils; and, declaring to them, That he sends them some Capitularies drawn out of Canonical Constitutions. The 58 first Chapters are taken out of the ancient Councils and Decrees of Popes. And the 22 next, are new Constitutions, wherein he forbids Perjuries, Witchcrafts, Murders, false Witnesses; and recommends Peace, Patience, Submission to lawful Powers, Reverence in Churches, Order in the Divine Service, Rule in Monasteries, Vigilance and Learning in the Pastors, and particularly the use of the *Roman* way of Singing, which *Pepin* had with much ado brought into the Churches of *France*.

The 2<sup>d</sup>. Capitulary is of the same Year, containing 16 Rules for Monks.

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The 3<sup>d</sup>. comprehends some Rules of Policy, and, among the rest, That in the Administration of Baptism they all follow the *Roman* Usage; That Bells shall not be baptized; That Monks shall not meddle with secular Affairs, &c.

There is a particular Capitulary for the *Saxon* Converts, containing 34 Chapters.

The 8<sup>th</sup>. condemns to death those *Saxons* that will not get themselves baptized. The 6<sup>th</sup>. and 7<sup>th</sup>. grant the Tithes of all to the Churches. The 18<sup>th</sup> forbids keeping Courts on Sundays and Holy-days. The 19<sup>th</sup>. ordains, That Children shall be brought to Baptism within the Year. There are several against Superstitions, and some for Ecclesiastical and Civil Policy.

The Capitulary of the year, 792. is for *Italy*, it contains 17 Chapters. The 1<sup>st</sup>. permits the Laity to govern the Hospitals founded by them: But it forbids them to govern the Churches, wherein Baptism is administered. The other Chapters concern Civil Matters.

The Capitulary of *Franckford* of the year 794. was drawn in the Synod; it contains 51 Chapters. By the 1<sup>st</sup>. *Charles* grants *Tassilon*, Duke of *Bavaria*, his Pardon. By the 4<sup>th</sup>. it is ordain'd, That the Bishops shall do Justice to the Clergy, and that their Judgments shall be obey'd. By the 5<sup>th</sup>. it is ordain'd, That the Bishop shall not run from Town to Town; but shall settle in his own Church, and take care of it. By the 6<sup>th</sup>. they compose the difference between the Bishops of *Vienna* and of *Arles*, according to the Pope's Letters; and they grant five Suffragan Sees to that of *Vienna* and nine to that of *Arles*. As for *Tarentaise*, *Ambrun* and *Aix*, they ordain, That they shall send to the Pope about them, and shall follow his Judgment thereupon. In the 7<sup>th</sup> they ordain, That a Bishop, suspected of Infidelity, shall clear himself by taking God to witness of his Innocency. By the 8<sup>th</sup> they depose *Gerbodius*, who called himself Bishop, without any Proofs or Witnesses of his Ordination, and had been ordained Deacon and Priest, contrary to the Canons. The eight following Canons are concerning Monks and Abbots. The 17<sup>th</sup> forbids Clerks to go to a Tavern. The 18<sup>th</sup> enjoins Bishops to know the Canons. The 19<sup>th</sup> is for the observation of the Sunday. The 20<sup>th</sup> prohibits ordaining Bishops in Burroughs. The 21<sup>st</sup> prohibits ordaining a Slave without his Master's consent. The 22<sup>d</sup> enjoins Clerks and Monks to continue in their Profession. The 23<sup>d</sup> renews the order for the paying of Tithes. The 24<sup>th</sup> ordains, That Churches shall be repaired by those that enjoy the Benefices. The 25<sup>th</sup>, That no strange Clerk shall be received without Letters from their Bishop. The 26<sup>th</sup>, That no Body shall be ordained without a Title to a Benefice. The 27<sup>th</sup>, That the Bishop shall instruct his People. The 28<sup>th</sup>, That he shall be Judge of the differences between Clerks. The 29<sup>th</sup>, That there shall be no Cabals among them. The 30<sup>th</sup>, That Monasteries shall be under Discipline. The 31<sup>st</sup>, That all the Faithful shall learn the Creed and the Faith of the Church. The 32<sup>d</sup>. That Avarice and Covetousness shall be avoided. The 33<sup>d</sup>, That Hospitality shall be exercised. The 34<sup>th</sup>, That Infamous Persons shall not be Accusers. The 35<sup>th</sup>, That they shall reconcile in case of Necessity. The 36<sup>th</sup>, That the Clerks of the King's Chappel shall not communicate with those Clergy-men which are at odds with their Bishops. The 37<sup>th</sup>, That the Bishop shall judge the Presbyters found delinquent. The 38<sup>th</sup>, That he shall take care of Orphan Girls. The 39<sup>th</sup>, That he shall not stay above three Weeks out of his Diocese, and that the Church-lands of a Bishop deceased, shall belong to his Successor, as his Patrimonial-land to his Heirs. The 40<sup>th</sup>, That they shall worship no new Saints, nor build any Chappel in the High-ways to their Honour; but those only shall be honoured, which have been chosen because of their Martyrdom or the Merits of their good Life. The 41<sup>st</sup>, That the Trees and Groves, consecrated to the Pagan Deities, shall be cut down. The 42<sup>d</sup>, That they shall stand to the Sentence of Umpires chosen. The 43<sup>d</sup>, That Children shall not be brought to the Sacraments. The 44<sup>th</sup>, That they shall observe the Canons concerning the manner of veiling Virgins. The 45<sup>th</sup>, That those Abbesses shall be deposed, which live disorderly. The 46<sup>th</sup>, That the Bishop shall distribute the Oblations made in Churches. The 47<sup>th</sup>, That no Body shall be ordained Priest, before he be 30 years old. The 48<sup>th</sup>, That after Mass, they shall give one another the kiss of Peace mutually. The 49<sup>th</sup>, That the Names shall not be recited before the Oblation. The 50<sup>th</sup>, That we must not believe that Men cannot pray to God, but in 3 Languages only, because God may be worshipped in all sorts of Languages, and he understands all our Petitions. The 51<sup>st</sup>, That the Bishops and Presbyters shall not be ignorant of the Canons. The 52<sup>d</sup>, That Churches cannot be sold to prophane uses. In the 53<sup>d</sup>, the Synod assents, That the Emperor may keep the Bishop *Hildebold* in his Court, as he did *Ingilram* already. In the 54<sup>th</sup>. he recommends *Alcuin* to the Prayers of the Synod, as a Man very well seen in Ecclesiastical Matters.

The Capitulary for the *Saxons* of the year 797. given in an Assembly of Bishops and Lords, contains nothing but Articles merely civil.

An. 799. *Charlemagne* sent two Persons to *Rome*, to Pope *Leo III.* to consult him about the *Chorepiscopi* and the punishment of wicked Priests; he wrote to his Bishops also about it; and we have a Fragment of that Letter with Chapters brought over from *Rome*, for the abolishing of the *Chorepiscopi*.

An. 800. or thereabouts, he set out an Edict, wherein he charges the Counts and other Judges to afford the Bishops their helping Hand for the Execution of the Constitutions made about Ecclesiastical Discipline.

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Some time after he made a Capitulary to recommend the reverencing of the Holy Apostolick See in honour of *S. Peter's Memory*.

There is another Capitulary yet of the year 801. containing 22 Chapters, drawn by the Bishops, and confirmed by the King's Authority. The 1<sup>st</sup> and the 2<sup>d</sup> import, That the Priests shall pray for the Health and Prosperity of the King and the Royal Family, and for their Bishop. The 3<sup>d</sup>, That they shall take care of the Church and the Relicks. The 4<sup>th</sup>, That they shall preach every Sunday and Holy-day. The 5<sup>th</sup>, That they shall learn the People the Creed and the Lord's Prayer. The 6<sup>th</sup> and 7<sup>th</sup>, That Tythes shall be paid; and one part shall be bestowed upon Church-ornaments, another upon the Poor, and the third upon Ecclesiastics. The 8<sup>th</sup>, That Divine Service shall be perform'd at convenient hours. The 9<sup>th</sup>, That they shall not celebrate Mass but in consecrated Churches. The 10<sup>th</sup> and 11<sup>th</sup>, That Baptism shall not be administred but at the appointed times, excepting Children, which may be baptized at any time. The 12<sup>th</sup>, That they shall exact nothing for the administration of Sacraments. The 13<sup>th</sup>, That Presbyters dwell in the Church where they were ordained. The 14<sup>th</sup> and 15<sup>th</sup>, That Clerks shall be free. The 16<sup>th</sup>, That they shall have no strange Woman in the House with them. The 17<sup>th</sup>, That he that had the possession of a Church during the space of 30 years, shall continue in the peaceable possession of it. The 18<sup>th</sup> and the next, That Clerks shall carry no Weapons with them, that they shall not meddle with Law-suits; that they shall not go to the Tavern, that they shall forbear Swearing. The 21<sup>st</sup>, That they shall impose Penance upon those that shall confess to them, and shall grant the Viaticum and the Communion to the Sick. The 22<sup>d</sup>, That they shall give the Unction to the Sick.

The 1<sup>st</sup> Capitulary of the year 802. given by the King to his Commissaries, contains some Articles of the Life and Manners of the Clergy, of Abbots and religious Persons.

The other Chapters, and the 2<sup>d</sup> Capitulary of the same year, are upon civil Matters.

The Capitulary of the year 803. was made in the Synod held by Paul of Aquileia at Aix-la-Chapelle; it contains 7 Articles. The 1<sup>st</sup> provides for the preservation of Church-lands. The 2<sup>d</sup> is for the restoring the Election of Bishops by the People and Clergy. The 3<sup>d</sup> prohibits encroaching upon Churches, Lands and Privileges. The 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> declare, the Ordinations, Imposition of Hands and Consecrations made by the *Chorepiscopi*, to be void. The last is concerning the Judgments of Presbyters. There be also two Capitularies more made a little after upon this Article.

The 3<sup>d</sup> Capitulary of the same year, contains only two Articles upon Ecclesiastical Matters. The 1<sup>st</sup> imports, That Churches shall be repaired, and that in those places which have more Churches than needs, some of them shall be pulled down to build up others, where they shall be needful. The 2<sup>d</sup>, That none shall be ordained Priest before he be examined, and no Excommunication shall be pronounced without cause.

The 5<sup>th</sup> of the same year contains one whereby it is forbidden to give or take any thing for the Holy Chrisme.

The 8<sup>th</sup> given at Worms in the same year, is an Edict for the exemption of Bishops and Priests.

An. 804. he made at Salz eight Articles for the Bishops. By the 1<sup>st</sup> they are charged to take care of the Churches of their Dioceses. By the 2<sup>d</sup> and 3<sup>d</sup>, he preserves the Tythes to the Parochial Churches. The 4<sup>th</sup> imports, That the Bishops shall take care to ordain Priests. The 5<sup>th</sup> forbids, secular Persons to go into Nunneries, and Clerks also, except in case of necessity, and by the Bishops order. The 6<sup>th</sup> forbids Nuns to have in their Monasteries, any other Girls but such as design to stay there. The 7<sup>th</sup> and 8<sup>th</sup> forbid admitting, Male-children thereinto, or carrying Arms thither. These Articles are back'd with the following Advertisements to Presbyters, to preach and teach the Scripture and the Creed; to be able to say the Psalter without Book, as also the words for administering Baptism; to be skilful in the Canons and the Penitential; and in Singing; not to dwell with Women, except their Mother, Sister or Aunt; not to go to the Tavern; not to be Covetous, Drunkards or Idle; not to break the Fast of Holy Thursday; not to administer the Holy Chrisme and to come to the Synod.

An. 805. He made a Capitulary of 16 Articles at Thionville, containing several Rules of Ecclesiastical Policy: Some Articles of it are also found in the second and third Capitularies. In the Articles given the same year to Fesse, Bishop of Amiens.

The 2<sup>d</sup> imports, That no Lay-man shall be Superior of Monks nor Arch-deacon.

There's an Edict of the same year, and in the same place, about the reverence due to Bishops and Priests.

The 4<sup>th</sup> Capitulary of the year 806. contains several Constitutions of Ecclesiastical Policy.

The 6<sup>th</sup> renews some ancient Canons about Discipline.

The 2<sup>d</sup> Article of the 1<sup>st</sup> Capitulary of 809. discharges the Priest from administering the Holy Chrisme.

The 5<sup>th</sup> of the 1<sup>st</sup> Capitulary of 810. enjoins them to preach and instruct the People.

The 1<sup>st</sup> and 2<sup>d</sup> Capitularies of 811. contain excellent Instructions of the duty of Abbots, Monks, Clerks and Bishops.

The

The Capitulary of 813. contains 28 Articles, made in the Councils of Arles and Meuz, and confirmed by the Authority of Charlemagne, about Church Discipline and the Manners of the Clergy.

Lastly, besides these Capitularies of Charlemagne, of which we know the Time, there are also 5 Capitularies more, of which the Time is unknown; they contain several Constitutions, which are almost all contain'd in the Capitularies above-mention'd.

Most of the Capitularies of Charlemagne concerning Ecclesiastical Matters, have been collected in the first of the four Books of Capitularies composed by Ansegisus, (according to some Abbot of Lobbes, and according to M. Baluzius, Abbot of Fontenelles) whose Collection was approved by Lewis the Meek, and by Charles the Bald. This Abbot undertook to set in order, and to collect the Constitutions contain'd in the Capitularies of Charlemagne, and Lewis the Meek, made before 828. The first of the four Books of his Collection contains Charlemagne's Ecclesiastical Constitutions; the second the Civil Laws of the same Emperor; the third the Ecclesiastical Constitutions of Lewis the Meek; and the last the Civil Laws of the same. After him, Benedikt, Deacon of Meuz, gathered about the Year 845. some Capitularies of these two Emperors, omitted by Ansegisus, and added thereto the Capitularies of Carloman and Pepin; but his Collection published in three Books, is very much confused. These two Collections are the seven Books of the Capitularies of our Kings. The six first Books were set out in 1548. by Tilius, Bishop of Meaux; and the seven Books altogether have been published by M. Pitheus, in the end of the last Century, and in the beginning of this. Since 1545. they had printed in Germany some Capitularies, and in 1557. several had been printed at Basil, but all those Editions were imperfect and defective, and we are obliged to M. Baluzius for having procured us such a fair Edition of the Capitularies, very large and full, and revised by several Manuscripts, with all the Care and application imaginable. It came forth in 1677. from Muguet's Press, in two Volumes Folio. The first of which comprehends the Capitularies of the Kings Childbert, Chlotarius, Dagobert, Carloman, Pepin, Charlemagne, of Pepin King of Italy and Lewis the Meek, together with the seven Books of Capitularies, collected by Ansegisus and Benedikt, four Additions to these Collections, the Canons of Isaac Bishop of Langres, taken out of the three last Books of Capitularies, and the Chapters of Herard Archbishop of Tours, taken also out of our King's Capitularies. The second Volume contains the Capitularies of Charles the Bald, and the posterior Emperors, with divers Terms.

These Capitularies renew the ancient Church Discipline in many points, and in the other establish one suitable to the Necessity and the Manners of the Age, and against the most common Disorders of the Time. They set up again the Bishops Elections, and restored the Church to her former Possessions. They forbid the Laity to encroach upon them, and the Clergy to alienate them. They revived the ancient Laws concerning Ecclesiastical Judgments, the Authority of Metropolitans, and of Provincial Synods, and the Prohibitions of the Canons against encroaching upon other Bishop's Dioceses, and receiving their Clerks or Persons excommunicated by them. They did not forget the famous prohibition so often repeated, for all sorts of Persons in Holy Orders to have no strange Woman in the House with them. They put in force again the Canon of the Council of Chalcedon, whereby it is forbidden to make Ordinations absolute and without Title. They prohibited Translations and Non-residence; the perseverance of Clerks and Monks was ordained. Clerks were commanded to be subject to their Bishops by several Laws. They ordain'd, That he should have the disposing of all the Benefices in his Diocese, and that no Priest might be put in or out of any Parish or Chappel but by his Authority. They bound the Parsons to go or send to the Episcopal City for the Holy Oyl. The *Chorepiscopi* were forbidden Episcopal Functions, and they endeavoured the total abolishing of them. They charged the Bishops to examine the Doctrine and the Manners of Presbyters before they ordained them; to ordain no Body Presbyter, unless he was 30 Years old; they enjoyn'd Presbyters and other Ecclesiastical Persons, to live regularly, to addict themselves to the Offices of their Ministry, and chiefly to Preaching. Priests are forbidden saying Mass without communicating: They were enjoyned to have the Eucharist always ready at hand, to be administred to the Sick, together with the Unction, which was common at this Time. Clerks had no other Judges but the Bishops, and they required a great number of credible Witnesses to condemn them. They set up Schools in Bishopricks and Abbies, to learn the Psalms, Singing and Grammar. They endeavoured to destroy the Remains of Pagan Superstitions. The Invocation of Saints (hh) was much used; Relicks and the Cross were revered (ii): But in France no veneration of Images was allowed. The Prohibition of contracting Marriages, was extended to the fourth degree of Consanguinity; Spiritual Affinity (kk) began then to take Place.

[ (hh) Invocation of Saints. ] In the Days of this Emperor, Charles the Great, who flourished towards the latter End of this Century, Idolatrous Superstitions and Corruptions were arrived at their full growth. Image-worship was establish'd by Law in the Eastern and Western Churches, as 7.

and Saint-worship as our Author says truly, and the Scriptures of the Old and New Testament, nor yet the purest Antiquity do at all authorize this Practice. Among those excellent Prayers which we meet with in Holy Scripture, composed by Men divinely inspired, we cannot find one directed to any Saint or Angel,



Rev. 22. 3. Angel, nor any other Being whatsoever, but the only Living and the True God; but we read in several Places, That both the Angels and Saints, while they were alive, have disclaimed all Worship, when tendered to them, as not due to them; and after their Death we are assured that they cannot hear us, I. ai. 63. 16. Consonant to these Truths did the Church of Christ for above 200 Years believe and act, and not only make no Prayers to any Angel or Saint, as *breuets* testifies, but shewed a great Abhorrence of all such Hereticks, as used such a sort of Worship. The first Step towards it was made by *Origen*, who advanced this Doctrine in the Church, That the Saints departed out of this Life, do carry along with them a Remembrance of the State and Condition of their Brethren, and out of their Love to them do carefully recommend them to God, and pray for them. From this Perswasion, (which many learned from him) did the Christians take occasion to intreat their Living Friends, who were eminent for Piety, That if they dyed before them, and so came first into Christ's joyful and happy Presence, they would not forget to recommend them to God, who were left behind in a sinful World: But yet no Saint was invoked or prayed to after Death many Years after this; for *S. Jerom*, *Ambrose* and *Theodore*, unanimously acknowledge, That God alone is to be worshipped and prayed to; And *S. Austin* expressly says, *Non sit nobis Religio cultus hominum mortuorum*: Let not the Worship of Dead Men be any part of our Religion. But although there was no Invocation of Saints, yet many Doctrines and practices were allowed and believed, which laid the Foundation of Saint-Worship, which was introduced soon after, As 1. It was held, That the Souls of the Martyrs were every where present, but especially at their Tombs, where several Miracles were wrought. 2. Many of the eminent Fathers both for Learning and Devotion made Rhetorical Panegyrics of the Christians deceased, wherein by Apostrophe's and *Prosepoieia's* they seemed to invoke Souls departed. Thus *S. Jerom*, in his Epitaph of *Paula* saith, *Farewel, O Paula, and by thy Prayers help the decrepit Age of him, that honours thee*. And so *Nazianzen*, in his Invectives against *Julian*, saith, *Hear, O thou Soul of great Constantine, &c.* 3. The Christians in their Prayers, at the Commemoration of the Memories of the Martyrs, not only used many unwary Expressions, implying a sort of Invocation of them, but did formally pray to God to grant them such Blessings as they stood in need of, through their Intercession; for so *Austin* says, *We mention not them as though we prayed for them, but that they may pray for us*. These Doctrines and Practices, so prepared Men's Minds for the Invocation of Saints, that about the Year 600. *S. Gregory* inserted Petitions to them in the publick Litanies among the *Latins*, as *Petrus Gaupheum* had some time before among the *Greeks*, and it was quietly received and allowed, and so continued to the Times of *Charles* the Great, and downward till the Reformation, without any considerable Opposition: So apt are Men to cherish Will-worship.]

[ (ii) Relicks — reverenced. ] Altho the Reverence of Bones and other Relicks of Saints seems as absurd a piece of Idolatrous Worship as the Heathens themselves were guilty of, yet it was the first that crept into the Church through the Policy of Satan, which was effected by this Means: It pleased God, for the Testimony of his Doctrine and Truth, to work great Miracles by the dead Bodies of his Saints, in witness that they had been his Messengers, and Instruments of his Will: But that which was intended by God for the good of Men and Conversion of Souls, became a Snare to lead them into Error; for their admiration of the virtue which God seemed to put into them, stirred them up not only to seek for them, and use them as Amulets and Remedies against all Evils and Distempers, but also made them give them a singular Respect and Veneration, as we may gather from *S. Austin's* Words, *I know many that worship Graves, Images, &c.* Indeed there was a Respect always paid to the Martyrs deceased, by the Christians, by celebrating their Memories at their Tombs, upon the anniversary of their Martyrdom, and by bestowing a neat and convenient Burial upon them; but it was never allowed by the Orthodox Fathers to give them a Divine Honour: Yea, *S. Gregory* says, *That it is not lawful to bring the Body of the Saints into a publick view, or handle them with the Hands*. 'Twas Satan's Subtlety to insinuate Idolatry by an immoderate Devotion.]

[ (kk) Prohibition of Marriage — to the fourth Degree of Consanguinity; Spiritual Affinity. ] To avoid all incestuous Marriages, such Canons as these, prohibiting Marriage within certain degrees are very convenient to be imposed, and ought to be observed: And tho' indeed this may seem too strict, restraining such Kindred from Marriage, as the Word of God it self doth seem to permit, *Lev. 18.* being extended to the fourth degree of Consanguinity; yet 'tis better to prohibit something in it self lawful, where there is little or no inconvenience consequent upon it, than to permit a thing, which in strictness, perhaps, is lawful, but is in appearance evil and scandalous, as a Marriage-Conjunction of Persons near-a-kin, is commonly accounted. But as to Spiritual Consanguinity or Affinity, as it is no real Relation, so to hinder such as are thus allied from Marriage is an Instance of Papal Tyranny and Usurpation, no Persons being really better qualified for Marriage together, than such as are Brethren and Sisters in the Lord: So that though the Constitution for not marrying to the fourth degree, is tolerable enough, yet the latter, since it may produce many Inconveniences among Men, deserves no Regard or Observation; and it is to be believed, that it had long since expired, had it not been much for the Advantage of the Papal Hierarchy, by creating an abundance of Dispensations.]

The Celebration of *Sundays* was then very solemn. On this Day they did forbear all manner of servile Work, and Christians were obliged to be present at Divine Service, which was solemnly perform'd: The keeping of publick Markets was prohibited on this Day. This is the number of the Holy Days then kept, set down in the 158th Chapter of the first Book of the Capitularies: The Festivals of *Christmas*, *S. Stephen*, *S. John the Evangelist*, the *Innocents*, the *Octave of the Lord*, the *Epiphany*, the *Octave of the Epiphany*, the *Purification of the Blessed Virgin*, eight Days at *Easter*, the great *Litany*, the *Ascension*, *Whitsunday*, *S. John Baptist*, *S. Peter* and *S. Paul*, *S. Martyn* and *S. Andrew*. As to the Virgin's Assumption, it is said, *We leave it out to enquire into it*. Churches were built with as much splendor and Magnificence as the Age would permit; they were decked and adorn'd, the Altars consecrated and covered with Linen-Cloath; the Service was performed with great Pomp. The Roman way of singing was brought into the Churches of France, but they kept still their own

own peculiar way of Singing. They took great care of the Church-Books and Singing. Women were forbidden to come near the Altars; and Abbesses to give the Blessing, to make the Sign of the Cross upon Men's Heads, and to give the Veil with the Sacerdotal Benediction. Simony was severely forbidden. They made Laws against Usury then, not only in Ecclesiastical, but Laymen. There were many Hospitals for the Poor and the Sick. The paying of Tithes was become obligatory, and all sorts of Persons were constrained to pay them to Church-Men. They were forbidden exacting any thing for the Sacraments, or for Ecclesiastical Offices. Church-Revenues were divided into three Parts; one part was for the repairing of Churches, the other for the Poor, and the last for Churchmen. They began to oblige the Clergy of Cathedrals to live together canonically. They made divers Constitutions to keep Monks in order. They forbid to receive Children without the Parent's Consent, and to veil Virgins before 30 Years of Age, and Widow-Women before the thirtieth Day after their Husbands Decease. They prohibited a Sort of Clerks, which wore the Religious Habit, and would live neither as Monks nor Clergymen. The Rectors of Country Parishes came from Time to Time to give the Bishop an account of their Conduct; and the Bishop did also visit his Diocess. Publick Penance was in use yet, but not with the same rigor as in the former Ages. They granted Absolution several Times. They never denyed the Communion to dying People. Secret Confessions were frequent. They recommended frequent Communion. They administered yet Baptism by immersion, and only at *Easter* and *Whitsuntide*, unless in case of Necessity. Prayer for the Dead was very much practised. This is part of the Discipline contained in *Charlemagne's* Capitularies.

This is the Catalogue of this Emperor's Letters: A Letter to *Offa* King of the *Mercians*, in the Year 774. A Declaration for the Designation of Bishops: A Letter to *Eastrade* his Wife. Some Instructions given to *Angilbert*, going to *Rome*, anno 796. A Letter to *Leo*, sent by *Angilbert*. Two Letters to *Offa*. A Fragment of a Letter against vicious Priests, directed to the Bishops of France. A Letter to the Monks of *S. Martin* of *Tours*; wherein he enjoyns them to send back again to *Theodulphus*, Bishop of *Orleans*, some Clerks of *Orleans*, who had harboured among them. A Letter for the Restauration of Schools in Churches and Monasteries. A Letter to *Pepin*, for the Peace of the Churches, and of those who serve them. A Letter to the Bishops of the Kingdom, written in 811, commanding them to instruct the Priests and the People in the Signification of the Ceremonies of Baptism: The Copy we have of it is directed to *Odelbert*; it was set forth by *F. Mabillon*, and is found, as well as the preceeding, in the Collection of Capitularies of *M. Baluzius*. This Letter stirred up *Amalarius*, *Jesse*, and some other Bishops, to make some Treatises to explain the Right of Baptism. A Letter to *Alcuin*, about the number of the Works in the Year, among *Alcuin's* Works. A Letter which he made for a Preface to the Book of Homilies, made by *Paul* the Deacon, [and collected into one Volume by his order] set out by *F. Mabillon* in the first Volume of his *Analesta*, pag. 25. *Sigebert* ranks *Charlemagne* among Ecclesiastical Writers, upon the account of this Work, which yet was none of his, but of *Paul* the Deacon of *Aquileia*. *F. Mabillon* hath moreover set forth, in the fourth Volume of his *Analesta*, an Epistle of *Charlemagne*, touching the Grace of the \* Holy Ghost. Lastly, we meet with several Letters more of *Charlemagne*, as Foundations, Donations, Priviledges, &c. in the Collection of such kind of Pieces. [\*Of the sevenfold Spirit.]

But the two most considerable Ecclesiastical Works that have appeared under this Prince's Name, are the Letter written in his Name to *Elipandus*, Bishop of *Toledo*, and the other Bishops of *Spain*, against the Error of *Felix*, Bishop of *Urgel*, which is at the end of the Council of *Frankfort*; and the four Books called *Carolin*, against Image-Worship, and the Decree of the *Nicene* Council; Some attribute them to *Ingilram*, Bishop of *Metz*, others to *Alcuin*, others would have us think them to be supposititious: But this last Pretension is unwarrantable, for, not to speak of the Authority of *Hincmarus*, who cites them; and of several ancient Authors, which are found in Libraries, *Pope Adrian's* Answer to this Work shews it had been published in his Time by *Charlemagne's* Order, and the Councils of *Frankfort* and *Paris* are authentick Testimonies of the Truth of these Books; So that there can be no Doubt but this Work is a kind of Manifesto, containing the Sentiment of the French Church, published under the Name and by the Order of *Charlemagne*. We shall speak more fully of these Works of *Charlemagne*, when we make the History of the seventh Council, and of this of *Frankfort*, where we will examine the Affair of *Felix* of *Urgel*, and the Sentiments of the Author of the *Carolin* Books, touching Images.

## A L C U I N.

*FLACUS*, *ALBIN*, or *ALCUIN*, born in England, Deacon of the Church of York, and the Scholar of *Bede* and of *Egbert*, was invited into France (anno 790.) by *Charlemagne*, who looked upon him as his Master, and shewed a great esteem for him. He had the Reputation of one of the most learned Men of his Age, in Ecclesiastical Matters. He instructed the French not only by his Writings, but moreover by the publick Lectures he read in the King's Palace and other Places. *Charles* gave him [the Government of] many Abbies, and at last charged him with the Care of the Canons of *S. Martin* of *Tours*: He died in this Society, anno 804.



This Author's Works were collected by *Alcuin* [Quemadmodum, or] *de Chefne*, and Printed at Paris by *Crampin* in 1617.

They are divided into Three parts. The 1<sup>st</sup> comprehends his Tracts upon the Scripture; the 2<sup>d</sup> his Books of Doctrine, Discipline, and Morality; and the 3<sup>d</sup> the Verses, Letters, and Poems he made.

The first part comprehends the following Works. Questions and Answers about several difficult passages of *Genesis*, with an Explication of these words, *Let us make Man in our Image*. An Exposition of the Penitential and Gradual *Psalms*, and of the 118<sup>th</sup> *Psalms*. A Treatise of the use of *Psalms*, with Prayers taken out of the *Psalms*. An Office of the Church for the Year. A Letter upon what is said in the *Song of Songs*, that there be Sixty Queens, and Eighty Concubines. A Commentary upon *Ecclesiastes*, and Seven Books of *Commentaries* upon the Gospel of *S. John*. It is observed in the end of this part, that *Alcuin* had laboured to correct the whole Text of the vulgar Bible, by *Charlemagne's* Order, and that this Manuscript-work is found in the Library of *Vauclaves*, with some Verses of *Alcuin* upon this Work.

The Second part comprehends the following Treatises. A Tract of the Trinity, Dedicated to *Charlemagne*, divided into Three Books, wherein he handles with great accuracy and clearness some Speculative and Scholastick Questions, concerning those Mysteries, with Twenty Eight Questions and Answers about the Trinity. A Letter explaining what is Time, Eternity, and an Age, &c. A Tract of the Soul, directed to his Sister *Euthalia* a Virgin. Seven Books against the Opinion of *Felix*, Bishop of *Urgel*, who believed Jesus Christ might be called the Adoptive Son of God, as to his Human Nature. A Letter upon the same Subject written to *Elipandus*, Bishop of *Toledo*. *Elipandus's* Answer, in which he treats *Alcuin* very rudely, and having loaded him with Calumny, cites some passages of the Fathers, and the Church Office, to justify that Jesus Christ may be called God's Adoptive Son, as to his Human Nature. *Alcuin's* Reply to *Elipandus's* Letter, divided into Four Books. In the Two first he answers the Authorities alleged by *Elipandus*; and in the Two last he proves his own Opinion by Testimonies of the Fathers, and the Scripture. He forbears Reviling Words, and deals with him with much Moderation as his Adversary hath express'd himself with Heat and Passion. At the end of these Four Books, there is an Advertisement of *Alcuin's* about the original of *Felix's* Error, and the retraction he made of it; *Elipandus's* Letter to *Felix*; The Confession of Faith he made after his Retraction; And a Letter of *Alcuin's* about the Questions that may be raised touching the Son of God. These are the Dogmatical Works contain'd in this Second part.

The first of the Works of Discipline is the Book of [the Divine] Offices, bearing *Alcuin's* Name, but it belongs to a later Author, there being mention made there of *Hilperick*, who lived in the Tenth Century; besides, it contains several Observations of a lower Age than that *Alcuin* lived in.

The 2<sup>d</sup> Work about Discipline, is *Alcuin's* Letter to *Charlemagne*, upon the *Septuagesima*, *Sexagesima*, and *Quinquagesima*; and upon the differences of the number of the Weeks of Lent, with *Charlemagne's* Answer upon the same subject.

The 3<sup>d</sup> is a Tract of *Alcuin*, directed to *Adrian*, upon the Ceremonies of Baptism, which are the same that are practised now, of which he renders Moral Reasons.

The 4<sup>th</sup> is a Letter to the Clerks of *S. Martin*, to exhort them to confess their Sins.

The 5<sup>th</sup> is a Sacramentary, containing Masses for many Festivals of the Year.

These Works are followed with Three Homilies upon the Incarnation, the Virgin's Nativity, and the Festival of All Saints. These Three Homilies are taken out of the Book of Homilies of *Paul the Deacon*, and it is not certain that they are *Alcuin's*.

The Life of *Affricus* follows, which is full of groundless Fancies. There is but one Work of Morality, which is of Virtues and Vices: The rest are Works upon Prophane Arts and Sciences. The Book of the Seven Arts is *Cassiodorus's* Preface upon that subject.

The last part of *Alcuin's* Works comprehends the following Books.

The Life of *S. Martin* of *Tours*, and a Sermon on his Death.

The Life of *S. Vedastus* of *Auras*.

The Life of *S. Richardus*, a Presbyter.

The Life of *S. Wilbrord*, Bishop of *Utrecht*, in Prose and Verse, with an Homily for his Festival.

One Hundred and Fifteen Epistles, with the fragments of some more, taken out of English Authors.

Poems upon several Saints.

A Poem upon the meeting of Pope *Leo*, and *Charlemagne*.

Divers Poems.

The Letters upon Ecclesiastical matters are these.

The 2<sup>d</sup>, of which we have already spoken, about the difference of the number of the Weeks of Lent.

The 3<sup>d</sup> upon these words of the Gospel, *Here are Two Swords*.

The 7<sup>th</sup> of the manner of instructing the People in the Faith.

The 8<sup>th</sup>, in which he speaks against a Letter written to him by *Felix* of *Urgel*, whom he calls *Jocely*, *Felix infelix*. But this was returned upon him by *Elipandus*, who called him several times *Albinus niger*, *Antiphrastus*.

In the 13<sup>th</sup> he speaks of a Writing he had made against *Felix* of *Urgel*, and of a Dialogue of that Author between a Christian and a Saracen.

The 29<sup>th</sup> directed to *Osfred*, King of *Northumberland*, is full of Instructions very useful for Princes.

The 30<sup>th</sup> contains some for a Queen that had retired from the World.

The 31<sup>st</sup> is full of Advices to the Canons of *Tours*.

The 32<sup>d</sup> to the Bishop *Adelbert* and his Society, contains a commendation of the Life of the Canon Regulars, and an Exhortation to follow it.

The 49<sup>th</sup> contains the same sort of Exhortations to the Friars of *Wiremouth* and *Farrow*.

The 50<sup>th</sup> to those of *York*.

The 62<sup>d</sup> to the Canons of *S. Leger*.

The 63<sup>d</sup> is directed to Pope *Adrian*, to whom he writes very submissively.

In the 69<sup>th</sup> he exhorts the Canons of *Lyons*, to reject the Errors which are come from *Spain*, to follow the Tradition and Usage of the Universal Church, to avoid the Additions made to the Creed, and the new Customs brought into the Service of the Church. He speaks particularly of their Error, about the Adoption of the Son of God, and the practice of some, who threw Salt upon Christ's Sacrifice. He maintains, they ought to Offer nothing but Bread, Water, and Wine; that the Bread ought to be very pure, without any mixture, made of Flour and Water. The last thing, he finds fault with, in the usages introduced in *Spain*, is, that they made but one Immersion, calling upon the Three Persons of the Trinity. He maintains against them the use of the Triple Immersion, and here he explains the Ceremonies of Baptism; he speaks of the same thing in the 81<sup>st</sup> Letter, where he does intimate, that there were some who dipped Three times, repeating the Invocation of the Trinity at each time. He reprehends in this Letter, those who doubted, whether the Souls of the Holy Apostles and Martyrs were received up into Heaven before the Day of Judgment. In the 71<sup>st</sup> Letter he proves the necessity of Confession.

The 72<sup>d</sup> is to Pope *Leo*, whom he calls Vicar of the Apostles, Prince of the Church.

In the 78<sup>th</sup> he commends the Monastick Life, and exhorts Monks to discharge the Duties of it.

The 97<sup>th</sup> contains excellent Instructions about the Duties of a Bishop.

He Treats of Baptism in the 104<sup>th</sup>.

In the 106<sup>th</sup> he Answers the Question put to him by *Charlemagne*, which is the Hymn that Jesus Christ said after his last Supper. He pretends, it was the words related by the Evangelists.

Since this Edition there have been Printed some more of *Alcuin's* Works; as, a Commentary upon the Song of *Solomon*, at London in 1638, [by the care of *Patrick Young*.] An Abridgment of the Faith against the *Arians*, set forth [at Paris in 1630.] by *F. Sirmondus*, without the Author's Name, and attributed to *Alcuin* by *F. Chiffletius*, upon the Authority of some MSS. A long Confession of Faith, divided into Four parts, drawn out of the Fathers, published by *F. Chiffletius*, and Printed at *Dijon* in \* 1656, [but it is dubious whether it belong to *Alcuin*, or no.] A Discourse of the Purification, which was without Name among *S. Ambrose's* Works, [\* 1654. Dr. Cave.] and was restored to *Alcuin* by *M. Baluzius*, in the 2<sup>d</sup> Vol. of *Miscellanea*, p. 382. Two Letters set forth by *M. Baluzius* in the same place, [Tom. 1. p. 365.] the one directed to *Charlemagne*, upon the price of Jesus Christ's Death; the other to the Abbots and Monks of the *Goths*, upon the Unity of the Two Natures in the Person of Jesus Christ. There's in the same place a Capitulary, containing sundry Moral Maxims directed to *Charlemagne*; but that Work seems to me unworthy of *Alcuin*. Twenty Six Letters published by *F. Mabillon* in the 4<sup>th</sup> Vol. of his *Analesta*. And a Poem, in which he laments the disorders and looseness of one of his Friends, under the Name of a Cuckow.

The Learned are not all agreed, that the Confession of Faith, set out by *F. Chiffletius*, is *Alcuin's*. The Author of the Office for the Holy Sacrament, in the Historical and Chronological Table of the Authors, hath propounded some difficulties about this Confession of Faith, which might make one doubt, whether it be truly *Alcuin's*. He says, the two first parts of it are very excellent and precious; but there are many things taken out of the other Works of *Alcuin*, especially the different Orations. That the third part does not seem to be coherent to the two first, there being several places in it copied out of them word for word; which probably an Author, whatever he might be, would not have done in the same Work. Besides, that it is almost all of it taken from *Pelagius's* Confession of Faith, and from the Book of the Ecclesiastical Doctrines, yet so, that the *Pelagian* and *Semi-pelagian* expressions of those Books are commonly left out in it; that there are also some places of it without any rational coherency: And above all, what he set in the end, to join it to the 4<sup>th</sup>, seems to have been added. That the 4<sup>th</sup> part, in what it contains about the Eucharist, is perfectly fine, but doubtless it ends in the first Chapter; all the rest being but a Rapfody of divers Orations. He confesses the Style of this last part, as well as of the first, does pretty well resemble that of *Alcuin*, which is not always very pure and correct, but very quick and lively. He intimates, that altho' these Four Words (*Caro, Cibus, Sanguis, Potus*,) which are found in *S. Thomas's* Prose, are read there, the Thread of his Discourse did so naturally lead him, to use them in that order, that one ought not to conclude, that this Work was made since *S. Thomas's* time. That the Style hath nothing Scholastical, yea, and that it hath some expressions, which were not used since *Berengarius*, as, that the Eucharist is Christ's Body and Blood only for the Just. Lastly, that in this 4<sup>th</sup> part there are some places found in the Book of the Divine Offices attributed to *Alcuin*.

*Dailleus* hath taken affirmatively, what was said but doubtfully by the Author Of the Office of Rouan, anno the Holy Sacrament, and he adds new Conjectures, to shew that this Confession was not *Alcuin's*. [1675.]



**Alcuin.** The 1st is grounded upon this, that in this Confession of Faith some things are met with, which are taken word for word out of the Books of the Meditations, and the Mirrour, falsely ascribed to S. *Austin*, and composed since *Alcuin's* time, seeing, that of the Meditations, which is the ancienter, was written since S. *Anselm's* time. The 2d is grounded upon this Work's not being set down in the *Index's* of *Alcuin's* Works. The 3d upon this Author's often copying himself, which an Author does not usually do. Moreover he insists upon this, that there is a place in this Book, which is found in the Book of Offices, attributed to *Alcuin*. 4thly, *Daillaus* pretends, that this Author's Sentiments differ from *Alcuin's*. He says, that explaining the Creation of the World, he relateth the two Opinions related by *Alcuin* also in his Questions upon *Genesis*, but prefers that which was disapproved by *Alcuin*. He adds, that this Author believes the real presence, which Sentiment he does not think to be *Alcuin's*; and that he looks upon the contrary Opinion as Heretical. Lastly, He pretends that there be some things in this Work which do not agree with the Ninth Century; as when he complains of the infelicity of his Age, and speaks of the Miracles whereby the Eucharist had been represented under the shape of a Man. \* F. *Mabillon* contrary-wise asserts the truth of this Work, chiefly upon the Antiquity of the Manuscript, from which it is taken. He maintains the Characters to be of *Charlemagne's* time, or very near it; and tho' the sole Testimony of a Man, as much conversant in these matters as he was, might be sufficient, he joined to it the Attestation of many Learned Men. The Antiquity of this Manuscript shews, that this Book is of *Alcuin's* time, seeing the Manuscript it self is of that time, 2dly, He notes, That the Ancient Title of this Manuscript was written in Red, and that they only put Ink upon the Ancient Red Characters, which are to this effect; *Albini Confessio Fidei*. 3dly, He proves that this Author is older than the School-Men, because he does not speak as exactly as they do of the Mysteries, that he always translates *εὐαγγέλιον* of the Greeks, by the word *Co-essential*, whereas the School-Men always said *Con-substantial*. He taketh notice of the place, in which he varies from our way of speaking of the Eucharist. He adds, that this Author hath some Opinions which were not common, but in the Eighth and Ninth Century; as when he pretends, that *Catechumens* cannot be saved without either Baptism, or Martyrdom; that the Question of the Two Predestinations, which he treats of, was Agitated in this Age; that all, that this Author says of himself, agreeth to *Alcuin*. Lastly, To bring in a Witness, he says, that *John* Abbot of *Fescamp*, who lived in the Twelfth Century, hath cited several passages of this Treatise in a Book he made against *Berengarius*.

[\* In *Aust.*  
Tom. 1. p.  
178.]

Having alledged these proofs of the Antiquity of this Book, he clears the difficulties; he says, it's no wonder, this Author should have made Extracts of *Pelagius's* Confession of Faith, seeing it was commonly cited in this time, and was look'd upon as a Work of S. *Hierom*. That it's less to be wondred at, that he should be cited in the Book of *Gennadius's* Ecclesiastical Doctrines, seeing *Adrian* made no difficulty to alledge one Authority out of it. That the passages, which are found in this Confession, are not taken out of the Book of the Meditations, and the Mirrour; but it is the Compilers of those Two Works, that have inserted them in two places of *Alcuin's* Treatise, seeing the Manuscript of this Work is doubtless older, than the Author of those other Treatises. And if this Confession be not found in the Catalogues of *Alcuin's* Works, that's not to be wondred at, seeing all those Lists of Catalogues are imperfect; that it is an ordinary thing with the Authors of this Age, and with *Alcuin*, not only to transcribe other Men's, but their own Works also; that the Author of the Book of Offices did transcribe *Alcuin's* Confession of Faith; that it's not true, that *Alcuin's* Opinions about the Eucharist are different from this Author's; that he had instances to prove, that Jesus Christ had appeared in the Eucharist in the shape of a Man; that some Authors of the Ninth Century, before the Birth and the Condemnation of *Berengarius's* Error, have condemn'd his Opinion as Heretical; that it's no extraordinary thing for an Author, alledging in two places two different explications of the same passage, to approve now the one, and then the other; that it were a more extraordinary thing, that two different Authors should bring two like explications of the same passage; that altho' *Charlemagne's* Age was more Learned than the Tenth, yet *Alcuin* Expostulates the infelicity of that time, and the disorders then in the Church, in the Works not doubted of, as in the 6th Letter, and in his 271 Poem. And therefore, that there's nothing in the Confession of Faith, bearing his Name, that proves it not to be his. [These Reasons and Solutions, saith F. *Mabellonius*, make it probable, tho' not certain, that this Confession of Faith is *Alcuin's*.] *Alcuin's* Stile is neat and lively, he writes wittily, his Expressions are pure enough for his time, he handles things pleasantly; one may say, he did not want Eloquence, no, nor Elegance neither.

## ETHERIUS.

**Etherius.** *ETHERIUS*, Bishop of *Axume* in Spain, and *Beatus*, Abbot and Priest, were some of the first that opposed *Felix* and *Elipandus's* Error: These charged them with Eutycharianism. It was to vindicate themselves, and to convince their Adversaries of the opposite Error: That they made 2 Books, in which they profess to hold the Doctrine of the Council of *Ephesus*, and resist the Sentiment of their Adversaries, contrary to their Doctrine. These 2 Books are very much confused, and full of several idle useless Reflections, and divers Repetitions. They were printed in *Canisius's* Antiquities, and in the last *Bibliotheca Patrum*.

P A U.

## PAULINUS of Aquileia.

**Paulin of Aquileia.** *PAULIN*, Bishop of *Aquileia*, was present at the Council of *Frankfort*, held in 794, there he encountered *Felix* and *Elipandus's* Error, about the Title of adoptive Son, which they attributed to Jesus Christ; he made a small Writing and three Books upon this Subject. Those Works are found among *Alcuin's*: They did formerly attribute to him the 7 Books of *Alcuin* against that Error. There is a Fragment yet extant of a Letter, directed to *Heistulphus*, who had killed his Wife, which he suspected of Adultery; he does most sharply reprove that Lord, and lays a heavy Penance upon him. We may find also some Fragment of *Paulinus* of *Aquileia*, in the first Tract of the *Miscellanea* of M. *Baluzius* [Tom. 1. p. 362.]

Lastly, The Book of wholesome Instructions, which went a long while under S. *Austin's* name, was restored to *Paulinus* of *Aquileia*, in the last Edition of this Father's Works, upon the Credit of an old Manuscript of M. *Colbert's* Library. It contains several useful Advices to lead a Christian Life, and is of the same Style with the Advertisement to *Heistulphus*. This Bishop died about the Year 803. His Style is very simple, and no way elevated.

## THEODULPHUS Bishop of Orleans.

**Theodulphus.** *THEODULPHUS*, Abbot of S. *Benedict* upon the *Loire*, and afterwards preferred to the Bishoprick of *Orleans*, before 794. flourish'd towards the end of this Century, and died towards 821. F. *Sirmondus* published this Bishop's *Opuscula* in 1646. [at *Paris*, with his own Notes.] The first and chief is his Capiulary, containing 46 Articles for the Instruction of the Priests of his Diocess. He discourses with them of the Dignity of their State, and recommends to them the Care of their Flock, Diligence in Reading, Praying and Working; he enjoyns them, when they come to the Synod, after the Custom, to bring along with them the Habits, Books and Vessels, wherewith they perform their Functions, and 2 or 3 Clerks; to have a care, that the Bread, the Water and the Wine, wherewith they celebrate the Mass, be very decent and proper; to make the Bread themselves which is to be consecrated, or cause it to be made in their presence. He forbids Women to approach the Altar, whilst the Priest is celebrating; and orders, That their Oblations shall be received in their Seats. He forbids Priests to celebrate Mass by themselves, without other Communicants. He prohibits putting any thing in Churches besides the Sacred Vestments, Vessels and Books. He will not have any body to be buried within the Church, but Clergymen only, or persons of singular piety. He prohibits Assemblies in the Church, for any other thing than Praying, and also celebrating Mass without the Church. He extends the Prohibition of Church-men keeping Women at home with them, to the nearest Relations. He forbids Clerks to go to the Tavern, and recommends to them Sobriety in the Feasts they are invited to. He forbids Presbyters to take the Tythes belonging to their Brethren, or to solicit and entice their Clerks. He charges all Presbyters to baptize Children in case of Necessity, whether they be of their own Parish or not. He forbids Presbyters and Laymen to convert Sacred Vessels to prophane uses. He would have Schools set up in Parishes, to teach Youth to lead a Christian Life, of which he maketh an Abridgment; and all the Faithful to know the Lord's Prayer and the Creed. He exhorts them all to pray to God, at least, twice in the Day. He enjoyns them to spend *Sundays* in Praying, and being present at the Divine Service, and prohibits all manner of Work but what is of necessity, to dress Meat. He permits Travelling, provided they be present at the Office. He charges the Laymen to be present at the first Vespres of Festivals, at Mattins, and at Mass; and would have them to be exhorted to the practice of Hospitality, to be deterred from false Oaths, Perjuries, false Witness; to be instructed in the Holy Scripture, to be reprov'd, to be admonish'd to be constant in Prayer. He exhorts Laymen to confess all their Sins, even those of Thought, and instructs the Presbyters how they ought to examine Sinners. He exhorts Men to the Works of Mercy towards others. He will have the People to be put in Mind of the Obligation laid upon Children to honour their Parents, and upon Parents to use their Children gently, and of the mutual Love they owe one another; that Merchants and Men of Business are to be remembred, that they should not mind their Temporal Gain so much as Life Eternal; That the People must confess their Sins the Week before *Lent*, and then receive Penance, in order to their doing of it, during *Lent*. He marks out several ways of obtaining forgiveness of Sins, he recommends the exact keeping of the *Lent-Fast*, and the joyning of Almshousing to Fasting. He will not have Men to break their Fast at the ninth Hour of Prayer, but to stay till the Hour of Vespres. He thinks, it would be a great perfection to abstain from Eggs, Cheese, Fish and Wine; yet he allows infirm Persons and Labourers to use them. He will have all the Faithful to communicate on *Sundays* in *Lent*, except those which are suspended the Communion; and that all take the Sacrament on *Holy Thursday*, on *Easter-Eve* and *Easter Day*; that they abstain from the Use of Matrimony on Fast-days, and also some Days before the Communion; that they prepare themselves for this Holy Action by Almshousing and good Works. That the Priests who say private Masses on *Sunday*, shall not say them publicly, lest they should take off the People from being present at the Mass in their Parishes. Lastly, he will have the People put in mind, That they should not eat, till they have been at the solemn Mass and the Sermon.

R 3

There



There was published since an Addition to this Capitulary, containing a general Advertisment about such things as the Parsons ought to instruct the People in.

This Bishop wrote one Book more upon Baptism, directed to *Mignus* Archbishop of *Sens*, wherein he explains the Ceremonies of that Sacrament; and a Tract of the Holy Ghost, directed to *Charlemagne*, which is nothing else but a Collection of several Passages of the Fathers, to shew that the Holy Ghost proceeds from the Father and the Son. He cites the Books of the Trinity, and the Creed under *Athanasius's* Name.

Lastly, There are six Books of *Theodulphus's* Poems extant; The 1st is a Piece directed to the Judges, to exhort them to do justice. The 2d begins with a Catalogue, in Verse, of all the Books of the Old and the New Testament; both of those which were in the Old Canon, and those that have been received since: It contains also Poems for *Palm Sunday*, and several other Poems. The 3d contains an Elogy of *Charlemagne*, Pope *Adrian's* Epiraph, and Verses to several Persons. The 4th Book contains Verses on the Fables, the Liberal Arts, Verses to Bishop *Aiulphus* and to *Moduin*, with some Verses of *Moduin's* to *Theodulphus*. The 5th contains Verses of Consolation upon his Brother's Death, a Description of the seven Mortal Sins, and an Exhortation to the Bishops. And the last Verses upon different Points of Morality. *F. Mabillon* hath published [in his *Analeccta*, Tom. i. p. 376.] \* some more of them, which were not in *F. Sirmond's* Edition. *Theodulphus* was a good Man, very zealous for the publick Good, and none of the least Writers, nor of the unlearnedest of his Time. His Poems are very fine, and surpass his Prose.

LEO III.

LEO III. was elected in the Room of *Adrian*, January 28. 795. Presently after his Election, he sent Embassadors to *Charlemagne*, to give him notice of it, and to carry him *S. Peter's* Keys and the City's Banner, and some other honourable Presents, praying him to send some of his Princes to take the Oath of Allegiance of the Roman People. The King sent *Angilbert*, Abbot of the Monastery of *S. Riquier*, with some considerable Presents.

For all *Leo* had such a powerful Protector yet he was assaulted (anno 799.) by a Faction of seditious People [headed by his Predecessor, *Adrian's* Nephew] who fell upon him as he was going a solemn Procession, endeavour'd to put out his Eyes and to cut out his Tongue, and dragg'd him into Prison in a Hall. It was found that he had not been maim'd, as they thought. He fled into the French Embassador's Lodgings, from whence he was conveyed to *Spoleto*, and thence he came to France, to King *Charlemagne*, who was then in *Saxony*. The King having heard his Complaints, sent him back again to Rome with the same Marks of Honour with which he had received him, and promised him, That he would soon come to do him Justice upon the Place: And, indeed, the next Year, having held his Parliament at *Mentz*, he went into Italy, both to take Cognizance of the Outrages done to the Pope and to oppose the Designs of *Grimaldus* Duke of *Beneventum*, Being at Rome, he admitted Pope *Leo* to justify and clear himself by Oath, there appearing no Body to accuse him: After this, he brought those that were guilty of the Assault made upon him to Trial; they were condemned to Death, but the Pope obtain'd their Pardon. *Leo*, to acknowledge and require so many Favours, as the Holy See had received from *Charlemagne* and his Progenitors, moved it to the People, to desire him for their Emperor, and crowned him on Christmas-day, in *S. Peter's* Church (anno 800) taking the beginning of the Year from January, and anno 801. taking it from Christmas, according to the Authors of this Time. After the Ceremony ended, the Pope did adore the new Emperor; that is, he kneeled before him, and took the Oaths of Allegiance to him, and set up his Picture in publick, to the end that all the Romans might pay him this Duty.

Anno 804. *Leo* came into France to visit *Charlemagne*, and was made Welcome by that Prince, who sent his Son to meet him, and came himself to receive him at *Rheims*, from whence he led him to his Palace at *Cressy*, and thence to *Aix-la-Chapelle*. After his Return to Rome, he enjoyed the Pontificate quietly till *Charlemagne's* Death: But (anno 815). there was another Conspiracy made against *Leo*, which he avenged so severely, that he put some of the Criminals to Death with his own Hands. *Lewis* the Meek found fault with his Proceeding, as being disagreeable to his natural Lenity, and contrary to the Right of Sovereignty he had in Rome: He ordered *Bernard* King of Italy to go thither, and to enquire into the Truth; which he did. The Pope, on his part, sent Legates into France, to justify himself. But the Romans were so incensed against his Cruelty, that this Pope being fallen Sick, they seized on his Lands and plundered his Castles. He died May 23d 816.

There be 13 Letters of this Pope's extant among the Councils [Tom. VII. p. 1111.] The 1st is an Answer to *Kenwolfe*, King of the *Mercians*, who had desired him to abolish the Archbishoprick of \* *Lichfield*, and to restore the Bishop of *Canterbury* to the Rights taken away from him by *Offa* and *Adrian I.* The Pope granted him his Request, and having commended the King and *Athelmard*, Archbishop of *Canterbury*, he subjected to his Jurisdiction all the Churches that had been taken from him: We have this Letter only upon the Faith of *William of Malmshbury*. The 2d Letter of *Leo* is a Privilege of Exemption granted for a Chappel, built by *Charlemagne*, in *Saxony*, upon the Hill of *Eresburgh*. The 3d is directed to *Charlemagne*: He complains that this Emperor had been informed, That he could send him no Commissioners which he would admit to inform of his Affair; he tells him, That it is a Calumny, and prays him not to believe

believe it. In the 4th he informs *Charlemagne* of the Treaty concluded between the *Saracens* and the Inhabitants of *Sicily*. In the 5th he tells him what had passed in a Meeting of some *Moors* and *Greeks*. In the 6th he acquaints him with the Death of the Emperor *Constantine*, killed by *Leo's* Order. The 7th and the 8th are Letters of Thanks, directed to the same *Charlemagne*. In the 9th he solves some Questions upon the Scripture, propounded by *Charlemagne*. The 10th is a supplicatory Letter, to pacify *Charlemagne*, who was incensed against him, and to persuade him of his Innocency. By the 11th he asks him leave, To let a Bishop of the Isle of *Grade*, banish'd, stay in a Town of Italy. In the 12th he complains, That *Charles's* Commissioners, who should have done him Justice, had done him Wrong. The 13th is a Letter of Thanks to *Riculphus*, Bishop of *Mentz*. *Leo's* Letters are written with great Art, but with little reference to Ecclesiastical Matters.

Some Greek Authors against the Iconoclasts.

Here are some Authors, of whose Works we will speak more at large, when we treat of the Acts of the seventh Council.

*Tarasius*, *Photius's* great Uncle, who from the Emperor's Secretary was made Patriarch of *Constantinople* (anno 785.) and died in 806. wrote a Circular Letter about Images; two Letters directed to Pope *Adrian*, and an Apologetick Oration upon his Election.

*Epiphanius*, Deacon of *Catana* in *Sicily*, recited a Panegyrick in the seventh Council.

*Basil of Ancyra*, offered a Confession of Faith to the same Synod.

*Theodosius*, Bishop [of *Ammorium*,] made a Writing upon the same Subject.

ELIAS Cretensis.

This Author made some Commentaries upon *S. Gregory Nazianzen's* Works, which are printed, in the second Volume of that Father's Works. He hath done the same also upon the Works of some other Greek Fathers, which are found Manuscript in Libraries. He wrote Answers to *Dionysius* the Monk's 8] Questions, which are extant in Greek and Latin, in the fifth Book of the Greek and Roman Law [l. 5. p. 194.]

GEORGE SYNCELLUS and THEOPHANES

GEORGE SYNCELLUS of the Patriarch *Tarasius*, made a *Chronicon* [from the Creation of the World to the Reign of *Maximinus* and *Maximinianus*, anno 300] which hath been continued by *Theophanes* a Monk [to the Reign of *Leo Armericus*, anno 813. they are printed the one at *Paris* 1652. and the other 1655.]

Councils held in the Eighth Century.

The Assembly of Barkhamstead in the Kingdom of Kent.

WIGHTHRED, King of Kent, held an Assembly (Anno 697.) which *Birchwald*, Bishop of *Canterbury*, assisted at; and *Gebmond*, Bishop of *Rocheſter*, with several of the Clergy and Laity, which made some Ecclesiastical and Civil Laws. The 1st ordains, That the Church shall be free, and enjoy her Courts of Justice, Revenues, and Pensions, that they shall pray for the Prince, and voluntarily submit to his Orders.

The 2d, That the Fine, for infringing the Justice of the Church, shall be 50 Pence, as that of the King's Justice is.

The 3d ordains, That the Adulterers of the Laity shall be put to Penance, and they of the Clergy shall be deposed.

The 4th, That Foreigners, guilty of that crime, shall be expelled the Realm.

The 5th and 6th, That those of the Nobility, overtaken in that sin, shall be fined in 100 Pence, and the Peasant in 50.

The 7th permits an Ecclesiastical Person guilty of Adultery, if he break off that habit, to continue



Assembly of Bark-hamstead. **W**ine in the Priesthood, provided that he have not maliciously refused to administer Baptism, or that he be not a Drunkard.

The 8th imports, That if one, with the Tonsure, that is, a Monk, do not keep his Rule, he shall retire into an *hospitium* with permission.

The 9th, That the Slaves enfranchised before the Altar, shall enjoy their liberty, and be capable of Succession, and of the other Rights of Free Persons.

The three next Canons punish with pecuniary Mulcts those who set their Slaves to work, or to go a Journey on a Sunday.

The four following appoint Corporal Punishments or Fines against those who sacrifice to Devils.

The 17th imports, That the Bishop's and the King's word ought to be believed without any Oath.

The 18th, That Abbots shall swear, as Priests do; and that the Priests shall swear before the Altar, by saying simply, *I speak the truth in Jesus Christ, and I lie not*; that the Deacons shall take the same Oath.

The 19th, That other Clerks shall take four persons more with them to clear themselves by Oath, and that they shall lay one of their hands upon the Altar.

The 20th, That strangers shall not be obliged to bring other persons with them.

The 21st, That the Peasants shall present themselves with four persons more, and shall bow the head before the Altar.

The 22d declares, That the Causes of the Bishops Clients belong to the Ecclesiastical Court.

The 23d ordains, That if any body impeach a Slave, his Master may purge him with his bare Oath, provided he take the Eucharist; but if he taketh it not, he must put in Bail, or submit to the Penalty.

The 24th, That a Clergy-man shall purge his Slave with his bare Oath.

The 25th, That he that kills a Robber, is not liable to pay any Sum for that Death.

The 26th, That he that shall be caught carrying something away, shall be punished with Death, Banishment, or Fine, according to the King's will; That he that got hold on him, shall have half the Fine; but if he kills him, he shall be fined in 70 Pence.

The 27th, That he that helps the flight of a Slave, who hath robbed his Master, shall be fined in 70 Pence, and he that killeth him shall pay the worth of him.

The 28th, That the Strangers and Vagabonds which run up and down the Country, without blowing the Horn, or crying aloud, shall be used as High-way-men.

These Laws are followed with some Canons concerning the Pecuniary Compensation of the Wrongs done to the Church or the Priesthood. They were found in the same Monument; but it is not known whose they are, nor at what time they were written.

### Councils held in England about the matter of Wilfrid.

**C**OUNCILS of England. **F**EW Men have been more molested and cross'd in their Life than Wilfrid, Abbot of Rippon, and afterwards Bishop of York. He was a Native of Northumberland, born towards the year 634. He left his Country to go to Rome, where he was instructed in the discipline of that Church. Thence he returned to Lyons, and there he received the Tonsure from Delphin, Bishop of that City, who was murder'd soon after by Ebroin's order. After his death, Wilfrid was called home by Alfrid, eldest Son of Oswi, King of Northumberland, who gave him the Monastery of Rippon, founded by him in the Bishoprick of York. He was ordain'd Priest by Hagilbert, Bishop of Dorchester. He was present at the Conference, held at Strencshall before the King, about the difference between the Church of Rome, and the ancient British and Irish Churches, about Easter-day; and there he maintain'd the usage of the Roman Church against Colman, an Irish Man. Afterward, he was nominated to the Arch-bishoprick of York, and passed over into France to get himself ordain'd, there being then but one Bishop in England. He was consecrated by Angilbert, Bishop of Paris, and Eleven Bishops assisted at that Ceremony. During his absence, they that stood for the usage of the Irish Churches persuaded King Oswi to put into the Church of York, Ceadda, Abbot of Lidinguen, who was consecrated by one English and two British Bishops. S. Wilfrid, after his return, did immediately retire into his Monastery, and after that, he was called out into Mercia, where the King gave him Lichfield, to erect a Bishoprick or a Monastery there. After the death of Adeodatus, Bishop of Canterbury, he perform'd for some time the Episcopal Functions in that Church, till Theodorus obtained that See. This Man re-established S. Wilfrid in the Arch-bishoprick of York, and deprived Ceadda, who did very patiently bear that expulsion. Wilfrid enjoyed that Arch-bishoprick peaceably, during King Oswi's Reign; but he was turned out of it in the beginning of Egfrid's Reign, towards the year 670. being deposed by Theodorus himself. He presently withdrew into Friesland, and thence went to Rome. He was very well entertain'd by Pope Agatho, who restored him to his Dignity in a Council of Bishops, and that Sentence was confirm'd by the Popes Benedict and Sergius. Being fortified with this Authority, he came back again into England, where he met with bad Entertainment, and was imprisoned by the order of Queen Ermenburge, Egfrid's Wife. Being got out, he went to preach the Gospel to the South-Saxons, and baptized, as its believed, Edelwach [or Ethelwolve] their King. Theodorus seeing, That he had suffered himself to be surprized by S. Wilfrid's Enemies, reconciled himself with him, and prevailed with King Alfrid to consent to his

his re-establishment; he return'd to York in 686. but five years after, he was expelled again, for refusing to receive some Constitutions, made by Theodorus, Arch-bishop of Canterbury. He returned to his Bishoprick of Lichfield, which he found vacant. Some years after, he was invited by Britwald, Arch-bishop of Canterbury, to be present at a Synod, within two Leagues of Rippon, in hope of an agreement. They urged him to withdraw into his Abby of Rippon, and to quit his Bishoprick. He did not only refuse to do it, but he had recourse to the Holy See. Therefore, he went to Rome again, and purged himself before Pope John in a Synod, in the presence of the Deputies of both Parties, and was declared innocent. With this sentence he return'd into England, but Alfrid would not permit it to be executed. Sexulfus, who succeeded him, continued in the same resolution; but being turn'd out, two Months after, and Ofred having succeeded him, Britwald, Arch-bishop of Canterbury, went into Northumberland, and there held a Synod in 705. near the River Nid, at which the King also and the Officers and the great ones of the Country were present. They read the Pope's Letters, and after some difficulties, raised by the Bishops of the Country, they were reconciled, and that long Contest was thus happily ended. Wilfrid yielded up his Episcopal See of York to John of Beverly, and he was restored to the possession of the Church of Haguestad, and of the Abby of Rippon. He died in 709.

These Matters of Fact are certain, being affirmed by Eddi, S. Wilfrid's Disciple and Author of his Life, by John VII's Letters, and the relation of Bede's and William of Malmsbury.

### A Council of Rome under Gregory II.

**T**HIS Council was held in April 721. in S. Peter's Church. Twenty two Bishops were present at it, among whom there was one of Spain; one of England, and another of Scotland, Eleven Priests and 5 Deacons. Gregory II. presided in it, and published the Constitutions which were approved by all that were present.

The Eleven first are against them that Marry their Kindred, Persons consecrated to God, or the Wives of Priests and Deacons, or who steal away Widows and Maidens.

The Twelfth is against those that consult Diviners or Sorcerers, or use Enchantments.

The Thirteenth against those that invade Gardens or Places belonging to the Church.

The Fourteenth, Fifteenth and Sixteenth, against a \* private Man, who had married the Deacons [Epiphania].

And the Seventeenth, against Clerks wearing long Hair.

Council of Rome.

\* Adriani the Son of Exilatarus

### A Council of Germany under Carloman.

**T**HIS Council was assembled in Germany, An. 742. by the order of Carloman the French Prince. Boniface held the first place there. Both the number of the Bishops, and the place of it \*, are unknown. The Canons of this Council are set down in the Capitularies under the name of Carloman, who declares, That following the advice of his Bishops, Monks and Lords, he caused Bishops to be ordain'd in his Towns, and subjected them to the Arch-bishop Boniface, the Legate of the Holy See; That he hath ordered a Synod to be kept every year in his Presence, to re-establish the Churches Rights, and to reform Manners and Discipline; That he hath caused Church-lands, that had been invaded, to be restored; hath deprived wicked Priests, Deacons and Clerks, guilty of Fornication, of the Ecclesiastical Revenues, degraded them and put them to Penance. This is the sum of the first Canon.

The 2d imports, That he hath forbidden Clerks to bear Arms, or to go to the Army, except those that have been chosen to celebrate Divine Service there, and to carry the Relicks of Saints, that is, one or two Bishops, with two Chaplains, and two Priests for the Prince; and for the Lord one Priest only, to hear Confessions and impose Penances. He forbids the Chair or Pulpit to the Clerks.

By the 3d Canon he enjoins Parsons to be subject to their Bishop, to give him an account once a year in Lent of their Ministry, to receive him when he is Visiting, to go every year to fetch new Chrism on Holy-Thursd'ay before Easter; That the Bishop may be a Witness of the Chastity, Life, Faith and Doctrine of his Presbyters.

The 4th prohibits admitting into the Presbyterial or Episcopal Functions, unknown Priests or Bishops, before they be examined in a Synod.

The 5th orders Bishops, with the help of the Magistrates, to purge their Diocess from Pagan Superstitions.

The 6th ordains, That he or she that shall henceforward fall into the Crime of Fornication, shall be imprison'd, and shall do Penance there with Bread and Water; and if he be a Priest that hath committed this Crime, he shall be shut up for two years, having been whipt till the Blood comes; and then the Bishop shall lay on him what Penance he pleases. And if it be a simple Clerk or Monk, he shall be whipt three times, and then shut up for one year; That the Nuns which have received the Veil, shall be used after the same manner and shaved.

The 7th forbids Presbyters and Deacons to wear close Coats, as Laicks do; and ordains; That they shall use long Cassocks. It forbids them to have Women in their Houses with them. It enjoins Monks and Nuns exactly to follow S. Benedict's Rule.

Council of Germany.

\* In Longus Abridgement of the Councils, it is said to have been at Rotisbon or Augs-burg.]



# A New Ecclesiastical History

## The Council of Lestines.

**Council of Lestines.** **A**N. 743. the same *Carloman* assembled a Council at *Lestines*, near *Cambray*, the Canons where-  
of do immediately follow the last mention'd, in the Book of the Capitularies. They go al-  
so under *Carloman's* name, declaring, That in the Assembly then held at *Lestines*, the Bishops, Nobles  
and Governors of Provinces have confirm'd the foregoing Decrees of the Assembly, promising to  
observe them, to receive the Canons of the Fathers, and to re-establish the Church-discipline and  
Doctrine in its Splendor. That the Abbots and Monks have received *S. Benedict's* Rule, and pro-  
mised to keep it. That they have degraded and put to Penance such Priests as are guilty of  
Adultery or Fornication, and ordained, That the Decree made against them shall be executed.

In the 2d he ordains, by the advice of his Clergy and People, That the Laity shall enjoy the  
Church-lands, which they hold as Tenants at will, upon condition that they shall pay a Penny  
for every House, and when he that enjoys them, comes to die, they shall return to the Church;  
yet so, that if it be needful still for the good of the State, or if the Prince orders it so, they shall  
renew their Leases; provided, nevertheless, that the Churches or Monasteries, whose Lands are  
held by such a Title, are not extream poor.

In the 3d Canon, Adulteries, Incests and illegitimate Marriages are prohibited. Bishops are  
ordered to hinder and punish them. It forbids also deliv'ring Christian Slaves to *Pagans*.

In the 4th, *Carloman* renews his Fathers Decree against them that observe *Pagan* Superstitions,  
condemning them to a 15 Pence Fine.

These Canons in an ancient Collection are joined with an abjuration in the *Tudesk* Tongue, a  
List of the most ordinary Superstitions, and an Instruction about prohibited Marriages; and about  
the prohibition of keeping the Sabbath-day. This hath so much relation to the Canons of this  
Council, that it may be rationally believed to have been part of it.

## A Council of Rome held under Pope Zachary.

**Council of Rome.** **T**HIS Council was held (A. 743.) and composed of 40 Italian Bishops or thereabouts, and  
of many Priests. *Zachary* published there the following Canons, which were written and  
approved by those that assisted at it.

The 1st decrees, That Bishops shall not dwell with Women.

The 2d, That Presbyters and Deacons shall have no strange Women in the House with them,  
tho' they may have their Mother and near Relations.

The 3d, That Priests and Deacons shall be decently clad, and shall wear a Cloak in the Town.

The 4th. That the Bishops ordain'd by the holy See shall every year in the Ides of May come  
to the Council, if they be near; if not, they shall perform this duty by writing Letters.

The 5th, anathematizeth those that marry a Priest's or a Deacon's Wife, a Nun, or a Religious  
Woman, as also those who marry their God-mother.

The 6th forbids any person to marry his Cousin-german, Niece, Mother-in-law, Sister-in-law,  
and any near Relations.

The 7th anathematizeth those who steal Maidens and Widows [to marry them.]

The 8th is against those [Clerks or Monks] that let their Hair grow.

The 9th prohibits Feasting on New-years-day, as the Heathens did.

The 10th anathematizes those who give their Daughters in Marriage to the *Jews*, or sell *Chri-*  
*stian* Slaves to them.

The 11th ordains, That the times appointed by the Canons for Ordinations shall be observed;  
that Persons twice married shall not be ordained; That no Clerk of another Diocese shall be or-  
dained or received without a dimissory Letter, or permission from his Bishop.

The 12th Canon ordains, That if Priests, Deacons or other Clerks, have any difference among  
themselves, they shall apply themselves to the Bishop only to be judged; and if they differ with  
their own Bishop, they shall go to the next Bishop; and if they will not refer the matter to him,  
they shall go to the Holy See.

The 13th forbids Bishops, Priests and Deacons, to carry a Staff to the celebrating of the Mass,  
or to step up to the Altar with the Head uncovered.

## The Council of Soissons.

**Council of Soissons.** **T**HIS Council was assembled by *Pepin* Prince and Duke of *France*, the 2d year of *Chilperick's*  
Reign, A. 744. March 2d. It was composed of 28 Bishops, of some Priests and Lords.  
*Adalbert* was condemned there. After this Council, *Pepin* published 10 Canons in his own and  
this Assembly's name.

By the 1st, They own the Faith established in the *Nicene* Council, and the Authority of the  
Canons of other Councils; and they publish them in *France* that the Discipline, which was cor-  
rupted there, may be re-established.

It is ordain'd in the 2d, That there shall be a Synod kept every year, to procure the Salvation  
of

## of the Eighth Century of Christianity.

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of the People and to prevent Heresies, such as that of \* *Adalbert* was, who was condemned by  
23 Bishops and several Priests, with the Prince's and the People's consent.

In the 3d he declares, That by the advice of the Bishops and great ones, he hath put legiti-  
mate Bishops in the Towns of *France*, and hath given them for Arch-bishops over them, *Abel* and  
*Ardorbert* (the former was Arch-bishop of *Rheims* and the latter of *Sens*) to have recourse to their  
Judgments, when it shall be needful both for the Bishops and the People, to the end that the  
Monasteries may be regular and orderly, that Monks and Nuns may peaceably enjoy their Re-  
venues, and the Clerks be not debauched, nor wearing secular Habits or going a Hunting.

By the 4th he forbids the Laity to commit Fornication, Perjury and bear false Witness. He  
enjoins Parish-priests to be subject to their Bishop, to give him yearly, in Lent, an account of  
their management; to demand the Holy Oil and the Crisme of him, and to receive him when he  
is upon his visit. The 5th forbids receiving Foreign Clerks and Priests, before they be approved  
by the Bishop of the Diocese. The 6th charges Bishops to endeavour the utter extirpation of *Paganism*.  
The 7th orders the Crosses set up by *Adalbert*, in his Diocese, to be burnt. The 8th forbids Clerks  
to have Women in their Houses, except their Mother, Sister or Niece. The 9th forbids the Laity  
to have in their Houses Women devoted to God, and also to marry another Man's Wife during the  
Life of her Husband; because Husbands ought not to forsake their Wives, but in case they have  
caught them in Adultery. The last ordains, That whoever shall violate these Laws, made by 23 Bi-  
shops, Servants of God, with the consent of the Princes and the Grandees of *France*, shall be  
judged by the Prince, or by the Bishops, or by the Courts.

## The Second Council of Rome under Zachary.

**T**HIS Council (assembled A. 745.) was composed of 7 Bishops and some Presbyters. The  
Presbyter *Deneardus*, sent by *Boniface*, came before the Council (Octob. 25.) and declared,  
That this Bishop had called a Synod in *France*, in which *Clement* and *Adalbert*, false, schismati-  
cal and heretical Bishops, had been deposed, and then put in Prison by the Prince's order; but  
that they would not obey this Sentence, keeping their Dignity still, and continuing to seduce the  
People. He added, he had \* a Letter of *Boniface's* upon this Subject: It was read, he de-  
manded, That those two Bishops should be kept in Prison, and that no Body might speak with  
them. He accuses *Adalbert*, who was a *French* Man, to have been an Hypocrite in his Youth,  
to have made People believe, That an Angel from Heaven had brought him some Relicks from  
far, by which means he could obtain whatever he desired of God; That afterward he had given  
Mony to be ordain'd by some ignorant Bishops; That at last he equal'd himself to the Apostles;  
That he would consecrate no more Churches to the honour of the Apostles or Martyrs; That he  
condemned Pilgrimages to *Rome* to visit the Sepulchres of the Apostles; That he had consecrated  
Altars in his own Name; That he had set up little Crosses and small Chappels in the Country,  
where he kept Assemblies; That the People crowded thither and forsook the Churches; That  
some had been so impudent as to say, *S. Adalbert's* Merits shall help us; and that he had the Face  
to give some of his own Nails and Hair, to be honoured and carried with *S. Peter's* Relicks;  
That the People flocking to him, to cast themselves down at his Feet, ready to confess their Sins,  
he told them, There was no need for them to do it, that he knew all they had done, that their  
Sins were forgiven them, and that they might be assured of it.

As for *Clement*, who came out of *Ireland*, That he did reject the authority of the Canons;  
That he would not receive the Writings of the Fathers, and maintain'd he might continue Bishop,  
after having had two Bastards; That he gave leave to marry the Brother's Wife; that he affirmed,  
That *Christ*, being descended into Hell, had delivered all those that were there, whether Be-  
lievers or Unbelievers, *Jews* or *Pagans*, Worshipers of the true God or Idolaters. These Accusa-  
tions, brought to the Synod of *Rome*, provoked the indignation of the Bishops against those two  
wicked Villains: Yet the Pope put off the judging of this Matter to another meeting on the same  
day. They read in this the Proofs of the Facts alledg'd in *Boniface's* Letter, the Life of this  
*Adalbert*, a Letter which he affirmed to have fall'n from Heaven, and to be found by *S. Michael*,  
and brought to *Rome* by another Angel. These Follies became a Laughing-matter to the Council.

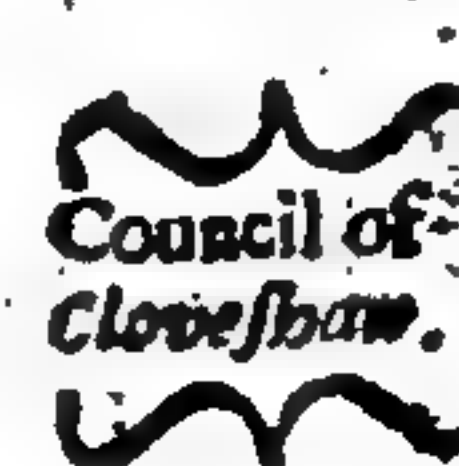
The next day they read a Prayer of *Adalbert's* making, wherein he called upon the Angels  
*Uriel*, *Raguel*, *Tubuel*, *Michael*, *Incar*, *Tubicus*, *Sabaac*, *Simiel*. The Council, hearing all this,  
declared, That all these pretended Angels, except *S. Michael*, were *Demons*; That they knew  
the names but of 3 Angels, *Michael*, *Raphael* and *Gabriel*. They required, *Adalbert's* Writings  
to be burnt; but the Pope judg'd it better, to secure them in the Library of the *Roman* Church.  
After this, the Council declared, That *Adalbert*, whose Acts had now been read, who made himself  
be called Apostle, and his Nails and Hair be honoured as Relicks, who had seduced the People into  
several Errors, and invoked *Demons* for Angels, ought to be deposed and put to Penance. They  
pronounced the same Sentence against *Clement*, upon the Accusations brought in *Boniface's* Letter.

This is the sum of the Acts of this Council, in the end of which is the Letter of *Gemmulus*  
Deacon of the *Roman* Church to *Boniface*, about the condemnation of those two false Bishops.

## The Council of Cloveshaw.

**T**HIS Council was held in *England* at *Cloveshaw*, Septemb. 1. 747. Altho' it was composed but of 12  
Bishops, it may pass for a National Synod of *England*, because, besides the Archbishop of *Canterbury*  
and the Bishop of *Rocheſter*, there was the Bishops of the *Mercians*, *Saxons*, both East and West Angles, and  
some other People of *England* present at it. They read a Letter, which *Zachary* wrote to the Church of  
*England*, to exhort them to restore the Discipline. After which, they made 30 Canons, in the 1st, the  
Bishops are exhorted to do their Duty, to discharge their Ministry with Zeal and Vigilance, to give them-  
selves wholly to it, and to entangle themselves no more in secular Affairs, but apply themselves to the  
Ser-





Service of God and the Church, to instruct their People, and to set them a good Example, by leading an exemplary Life. The 2d. recommends Peace and Union to them. The 3d. prescribes them to visit their Dioceses every year, and to abolish the remainder of Heathenish Superstitions. The 4th. to warn Abbots and Abbesses to live regularly, to be Examples to the Monks and Nuns under their Government, and to take care of them. The 5th. enjoins them not wholly to neglect the Monasteries held by Seculars, to visit those that dwell therein, and to put a Presbyter in them. The 6th. forbids them ordaining Presbyters, before they be assured of their unblameable Life. The 7th ordains, That there shall be Lectures in the Abbies both for Men and Women, and that they take care to instruct the Youth therein. The 8th. enjoins Presbyters to leave their secular Business, to apply themselves wholly to the Service of the Church; to read Divine Service with attention; to look to the Church and the Ornaments of it; to addict themselves to Reading, Praying, celebrating the divine Office; to admonish and reprove those under their Tuition, and to draw them to God by their Words and Example. The 9th. enjoins them to administer the Sacraments, and to live without scandal. The 10th imports, That they shall know how to perform their Functions, and shall be able to explain the Creed, the Lord's Prayer, the Prayers of the Mass and of Baptism; That they shall also take care to learn the signification of those Ceremonies and Sacraments. The 11th. That they shall all administer Baptism in the same manner, and shall explain the Ceremonies and the Effects of this Sacrament. The 12th. That the Priests shall not read the Prayers aloud, but shall sing them with a sweet and agreeable Melody; and if they cannot do this, they shall only pronounce them distinctly. The 13th. That in Festivals they shall follow the Roman Rites. The 14th. That the Abbots and Parsons shall not fail to read Divine Service in their Churches every Sunday and Holy-day. The 15th. commands them to sing the 7 Canonical hours of the day and the night, and forbids intermixing unusual Prayers, which are neither out of the Scripture, nor according to the Roman usage. The 16th appoints, That Rogations or Litanies shall be made by the Clergy and People, on the usual days, namely, on the 26th. of November, and 3 days before the Ascension, on which they shall fast till the ninth hour of Prayer and say Mass. It prohibits mixing prophane Songs with this Ceremony, and will have nothing to be carried in (U) Procession but only the Cross and some Relicks.

[ (U) Procession. ] This piece of Devotion, which for the time was both seasonable and solemn, when it was first instituted by *Claudius Mamertus* in a time of a general Earthquake at *Vienna*, wherein all the People walking two by two through the Streets and Fields of the City, did sing Litanies imploring Gods Mercy in averting that Judgment; being found a successful means to obtain the Blessing desired, was ever after continued in the Church, and in this Age, with other things, degenerated into a pompous Ceremony and a ludicrous Worship, the Christians carrying before them Crosses, Relicks, yea, and the Sacrament itself after the manner of the *Perfians*. This Canon sets limits to the growth of this Superstition, allowing only Crosses and Relicks to be carried in Procession. But that which might give a greater Check to it is this, That some of the most Learned that use it, have much suspected the Goodness of this sort of Worship, and whether it is pleasing to God or no; for thus one of them speaks: *Haud scio, an tam recte quam belle id fiat; Vereor inquam, vereor, ne hic in rebus Dis potius gentium quam Christo gratiam faciamus.* I am doubtful, whether in this Ceremony there be not more Pomp than Goodness; for I am afraid, that in these Matters we do more Service to the False Gods than the true.

The 17th ordains, That they shall keep the Festivals of *S. Gregory* Pope, and *S. Austin* the Apostle of the *English*. The 18th. That the Fasts of the Ember-weeks shall be kept. The 19th enjoins Monks submission to their Superior, and forbids them to wear secular Habits. The 20th. warns the Bishops to see that Monasteries be, according to their Name, the abode of Folks living in silence, peace and repose, and working for God, praising and praying to him, and giving themselves to spiritual Reading; and not places of retreat for Poets, Musicians and Buffoons. It forbids admitting Lay-men into them, particularly into the Convents of Virgins. It enjoins these to set themselves to reading or singing, rather than to embroidering of Stuffs of divers colours to make secular Habits. The 21st ordains, That the Meals of Friars and Nuns shall be sober and modest, and shall not begin, if possible, till the third hour of Prayer be over, that is, till noon. The 22d. enjoins Monks and Ecclesiastics to make themselves worthy Communicants of Christ's Body and Blood, and reproves those that neglect this Duty to live licentiously, without any care of confessing their Sins. The 23d orders, That they shall bring Lay children, not yet corrupted by youthful Lusts, to communicate frequently; and that aged Persons also, ceasing from Sin, shall be exhorted to frequent communicating. The 24th. enjoins a serious trying of those who come to make a religious Profession, and that they shall not give them the Habit till they have been well proved. The 25th. That the Bishops shall publish, in their Dioceses, the Canons of the Synod, and if there be any abuses in their Dioceses, which they cannot remedy, they shall acquaint the Synod with them. The 26th. recommends Almsgiving, but will not have Men give ill-gotten Goods, or with an intent to sin more freely, or to lessen the satisfaction of the canonical Penance, or to free themselves from Fasting, &c. The 27th. teaches how to pray; there it is said, that tho' they do not understand the *Latin* of the *Psalms* they sing, yet they may refer their intention to the general Petitions, which are to be made to God (mm). (This shews, That the publick Service was then performed in *Latin* in *England*, altho' some did then pray in the *Saxon-tongue* privately, as it is observed in this place). In the end, it condemns an Abuse which began to grow common, of those who dispensed with themselves in Fasting and Praying, getting others to do it for them for Money, and thinking, by this means, to satisfy their Duty and the Penance laid upon them.

[ (mm) Publick Service performed in *Latin* in *England*, tho' not understood. ] Altho' 'tis very probable, that in some places of *England* the *Latin-tongue* was not understood, where the Prayers of the Church were read in that Language, which was the reason of the making of this Canon; yet it is certain, That it was generally known in *England*,

as not only *Corn. Tacitus* testifies of his time, but *Bede* also assures us of the time wherein he lived, which did not much precede this Council. And for this reason doubtless it was, That the Liturgy and H. Scriptures were read in the Churches of *England* in the *Latin-tongue*, there being no need of translating them into the Language of the Country; especially, if it be true that some Historians relate that the *Saxons*, when *Austin* the Monk came into *England*, had no Letters. So that this is no Argument for the *Romish* Imposition of the *Latin* Service upon Nations, where that Tongue is not understood; a thing so highly unreasonable in itself, so opposite to H. Scripture and so contrary to the Primitive Practice as the Fathers do unanimously agree, That for the space of 800 years after Christ we can find no Nation, but what had their Liturgy and Scriptures either in their own Tongue or in a Language well understood by them, by the reading and hearing of which they might be edified, and in which they might join with Heart and Voice. Indeed the *Latin-tongue* was generally received in *Europe* and *Africa*, and most of the Christian Churches in the *Roman* Empire, but then it was as generally understood, the *Romans* labouring to have all the Provinces of the Empire to speak *Latin*. And when through the incursions of the *Goths* and *Vandals*, and other barbarous Nations, the *Latin* tongue was not only corrupted but lost, then Translations became necessary, tho' the Church continued the publick Service in the same Language; for 'tis not sufficient, as this Council says, to refer their Intentions to the general Petitions, but they must hear and pray with the Spirit and Understanding also, and the most ignorant and illiterate ought to be able to say *Amen* to the Priests Prayers and Thank-giving, as the Apostle reproves, 1 Cor. 14. 16.

The 28th forbids establishing Communities or religious Societies without sufficient means to maintain them: It forbids religious Men and Women to wear secular and prophane Habits. The 29th forbids religious Men and Women to dwell in private Houses, and enjoins them to receive those that shall betake themselves to them. The 30th orders Prayers to be made in Churches at all hours for Kings and Princes.

## The COUNCIL of VERBERIE.

THIS Council, or Assembly rather, was held in the beginning of *Pepin's* Reign *An.* 752. at *Verberie* in the Diocels of *Soissons*: They made 20 Chapters which were published by the Authority of *Pepin*.

The First Ordains that those that Marry in the third Degree of consanguinity shall be put asunder, and that after having done Penance they may Marry others. That those in the fourth degree only shall not be separated, but only be put to Penance if they be Married; or otherwise not suffered to Marry.

The 2d declares, that if any Man had any commerce with his Daughter-in-Law, he shall dwell no longer, neither with the Mother nor with the Daughter, and neither the Daughter nor he shall Marry others, but the Mother may Marry another.

The 3d imports, that if a Presbyter Marry his Niece, he shall be obliged to leave her, and loose his degree; and if any body else Marry her, he shall be oblig'd to leave her, but shall have Liberty to Marry another.

The 4th that a Maid, in what manner soever she hath taken the Veil, shall be obliged to keep it, unless it was given her against her Will; and in that case, the Priest; that Veil'd her, shall be deposed. If a Woman takes the Veil without her Husband's consent, it shall be free for her Husband, to let her keep it, or to hinder her.

The 5th gives leave to the Husband, whose Wife conspired his death, to send her away, and to Marry another.

The 6th gives leave to those who have Married Slaves, whom they thought to be Free-born Women, to Marry others.

The 7th permits Slaves, who have a Concubine, to leave her, to Marry his Master's Maid-servant, tho' they do better, if they keep the first.

The 8th permits the Master to oblige his Slave to Marry his Maid-servant, if he hath had any Carnal knowledge of her.

The 9th imports, that if men be forced to go away from the place of their Habitation, and their Wives refuse to follow them without any other Reason, but their Love to their own Country, it shall be free for those Men, whose Wives have thus left them, to Marry others; but not for the Wives to Marry again.

The 10th forbids him to Marry, who hath layn with his Mother-in-Law, and the Mother-in-Law likewise; and permits the Father-in-Law to Marry another Woman.

The 11th. inflicts the same punishment upon them who defile their Daughter-in-Law, or Sister-in-Law.

The 12th Ordains, that he that lies with two Sisters, shall have neither, tho' the one of them were his Wife.

By the 13th He that marryeth a Bond Woman, knowing her to be such, is bound to keep her.

The 14th forbids ambulatory Bishops to Ordain any Priests; and if any be found to have been thus Ordain'd, and they deserve it, they shall be Consecrated anew.

The 15th That a Priest degraded may Baptize in case of necessity.

The 16th forbids Clerks to bear Arms.

The 17th Permits a Woman, which complains that her Husband never did Cohabit with her, to try the Proof of the Cross; and if it appears by this Tryal, that the thing is so, then she may do what she pleaseth.

The 19th Ordains, that Bond Slaves be exhorted not to Marry again, if they be found to be sold severally.

The 20th imports that the Slave who is set at Liberty, may put away his Wife, being a Bond Woman, and marry another.

The 21st forbids him, who suffered his Wife to be defiled, to marry another.

*Regino* recites some Articles more about the said matters, which he ascribes to this Council of *Verberie*. They may be seen in the Edition of the Capitularies of *M. Baluz.* 19. 166. Vol. 1.



## The COUNCIL of VERNEVILLE.

Council of  
Verneville.

**T**HIS Council was held at Verneville upon Oise, and not at Vernon, as some have thought about July (An. 755.) by the Order of Pepin, who confirm'd by his Edict, and published the Canons that had been proposed in this Council.

The 1st imports, that there shall be a Bishop in every Great City.

The 2d, That Obedience shall be paid to the Bishops made Metropolitans.

The 3d, That the Bishop shall be empower'd to Correct the Regulars and Seculars in his Dioceses.

The 4th, That there shall be two Synods yearly kept in France, one in March, the other in Octob.

The 5th, That the Monasteries of Men and Women shall be regular; otherwise, the Bishop shall see to it; and if he cannot do it himself alone, he shall acquaint the Metropolitan with it; if the Metropolitan cannot yet Correct and Order it, he shall inform the Synod of it; and if they slight the Synod, they shall be Excommunicated.

The 6th, That an Abbess shall have but one Monastery to govern; that neither she, nor any of her Religious Women shall go out without permission from the King, that they shall send secular persons to the Prince or Synod, to represent their Grievances; that those, that are not Veiled, shall be put out of the Community, and if they be willing to live regularly, they shall be admitted after Tryal.

The 7th, That no Baptistry shall be Erected without the Bishops Leave.

The 8th, That the Priests shall be subject to the Bishops, and that they shall neither Baptize, nor Celebrate the Office without permission from him.

The 9th, That they that communicate with Excommunicated persons shall be Excommunicated; that Excommunicated Persons shall not enter into the Church; that they shall not eat with any of the Faithful; that no body may receive Gifts from them; nor Kiss or Salute them.

The 10th, That Monks shall not go to Rome, nor out of their Monasteries, unless the Bishop gives them Leave to go into a more strict Monastery.

The 11th imports, that all Clerks shall live, as Canons, under the Bishops care; or as Monks, under an Abbot.

The 12th, That Clerks not change the Church, and that Clerks of another Church shall not be received.

The 13th forbids Bishops to Ordain or Perform any other Episcopal Function out of their Dioceses, without the Bishops Order [of the Dioceses]

The 14th permits necessary Works, such as dressing of Meat, or making the House clean on Sunday; but forbids the Works of Agriculture.

The 15th enjoyns both the Nobles and the Common people to be Married publicly.

The 16th renews the third Canon of the Council of Chalcedon, which forbids Clerks to meddle with secular Affairs.

The 17th is the 25th of the Council of Chalcedon, about the vacancy of Bishopricks.

The 18th renews the Ordinance of the 9th ch. of the 3d Council of Carthage, which forbid Clerks to come before the Tribunals of the Laity, without the Bishops Leave.

The 19th is concerning the immunities of Churches.

The 20th Ordains, that the Accounts of Monastery's Lands and Revenues, if they be Royal, shall be given up to the King; if Episcopal to the Bishop; this Canon was made in another Synod, and perhaps the following Canons also.

The 21st, That the Bishop shall have the Cures of his Dioceses.

The 22d, That no right shall be exacted from Pilgrims.

The 23d, That Counts and Judges shall hear the Causes of Churches, Widows and Orphans preferably to others.

The 24th, That no Money shall be given, to get into Holy Orders.

The 25th, That Bishops, Abbots and others shall take no Presents to Administer Justice.

The 26th is concerning the Rights of Portage.

The 27th, The weight of Money.

The 28th, Exemptions.

The 29th, Secular Courts of Justice.

The 30th forbids Ecclesiastical Persons to go to Law, with their Superiour, without permission.

The

## The COUNCIL of METZ.

**T**HIS is another Synodical Assembly, held under Pepin after the former, An. 756. the Laws whereof were authorized and promulged by Pepin.

The First is against the Incests, committed either with a Person Consecrated to God, a Sister, a God-Mother, whether at Baptism, or Confirmation with two Sisters, with a Niece, a Cousin-German, or Aunt, &c, they are deeply Fined.

The Second appoints the Deposition of the Superior Clergy, convicted of these Crimes, and the Inferior are Condemned to Whipping, or Imprisonment.

The Third ordains, that the Arch-Deacon shall bring the Priests to the Bishops Synod.

The Fourth renews the Ordinance of the Council of Verneville, that they that hold Benefices of the King, shall give account to him.

The Fifth imports, that those that hold Churches in a Diocese, shall pay the Rights, and the Wax due to the Mother Church.

The four last are in the Council of Verneville.

## The COUNCIL of COMPEIGNE.

**P**epin's last Capitulary is that which he made at Compeigne in 757. It contains 21 Canons, which are almost nothing else but a Repetition of the Canons of the preceding Capitularies: So that it is needless now to set down the Particulars of it. We shall not speak neither of the Assemblies of the same Nature, held under Charles the Great, seeing we have related the Canons of them in the Abstract of his Capitularies.

The Second COUNCIL of NICE for Images,  
The Seventh General.

Wherein the Acts of another Assembly, held at Constantinople, An. 754, against Images, are related: And the Books written in France against these two Councils. Together with the Letters of the Popes upon that Subject.

**T**HE Use and Worship of Images was commonly received in the East, when the Emperor Leo surnamed Isaurus, [or the Iscurian] being advanced to the Empire (An. 717.) undertook to abolish this Practice. The Contest begun about the year 725, he found in his way Pope Gregory II. German, Patriarch of Constantinople, and St. John Damascen. The first of these wrote vehemently to him upon this Subject. In his

The Use and Worship of Images was commonly received in the East. Before the Contest about Image-Worship began in the East, it cannot be denied, but that Images had been for some time allowed in Churches, as Helps of the Memory, Instructors of the Illiterate in Sacred History, and Ornaments of the Church.

Greg. Nyss. O- Gregory Nyssene speaks of the Lively rat. in Theod. Pictures of the Martyrs, and their Martyr. Sufferings, then painted upon the Walls of Churches, who being the

first of all the Greeks that mention them, Writers do unanimously agree, that Pictures and Images were about his time [viz. about the year 370] admitted into the Eastern Churches, and that only for Ornament, or History sake. Some indeed did zealously oppose themselves against this Innovation (of whom, Epiphanius was the Chief) not as a thing absolutely unlawful, but as fearing it might introduce Idolatry among the People, but because it was declared, that no Worship was intended or

allowed them; they submitted, but notwithstanding, what these men foresaw, did, in process of time, come to pass: For not only the People became down right Idolaters, but even the most Learned paid too great a Reverence to them, saying Prayers before them, and worshipping Christ by his Image. This grand Abuse of them stirred up the Emperor Leo to remove Images out of Churches, and to destroy and burn them, as the Cause of so great a Sin. This is evident from Damascene's Words, who himself was one of the most violent Opposers of the Emperor's Proceedings. *Exprobrant nobis, says he, quod adoramus, & veneramus Christi Mariæ, & Reliquorum Sanctorum Imagines.* They accuse us of Image-Worship and Idolatry. And 'twas for this Crime that they appeared so vigorously against Images. They had been used, but when they were abused to the Dishonor of God, Leo would endure them no longer in the Church. As soon as they were worshipped, they were pulled down.



2d Nicene  
Council.

first Letter, he represents to him, that having received in former Years several of his Letters, very Orthodox, he wondred, that ten years after, he went about to destroy Images, and treat them as Idolaters, who honoured them. He maintained, That the *West*, having rendered himself visible, by taking the Humane Body, they might draw Christ's Picture. Yea, and he pretends, that the first Christians had some Pictures of him, and of St. James, St. Steven, and the other first Martyrs. He alleges the Picture which Chich sent to King *Algarus*. He confesses that no Image can be made of the Deity. He adds, Images are very useful to stir up Motions of Piety and Compunction in the Faithful. He says, They don't worship Cloths, and Stones, but they are a Means of renewing the Memory of Saints, and raising our Mind to God. He denies also that they are worshipped as Deities; but he says, that, if they be Images of Christ, they <sup>oo</sup> say before them; *Lord Jesus, save us*; and if they be Images of the Virgin, they say, *Holy Mother of God, intercede for us with thy Son, that he may save our Souls*. If it be a Martyr, *Intercede for us &c.* He complains, That he did not follow the Counsels of *German*, who was then 95 years old, but those of *Aspinarius*, and other like Persons. He tells him, That it belongs to Bishops, and not to Emperors, to judge of Ecclesiastical Doctrines; that as Bishops do not meddle with Secular Affairs, so the Emperors should not meddle with the Ecclesiastical. He observed that it was to no purpose to assemble the General Council he had required; if he would only give over Prosecuting Images, the Church would be at quiet. He protests, that <sup>pp</sup> he was so far from raising Tumults against him, that he hath written to all the Princes of the *West* in his Behalf, and that they were resolved to live peaceable with him; but, that hearing he was the Destroyer of Images, and had sent an Officer to break an Image of our Saviour, which was done before several Persons of the *West*, they had laid aside all Respect of him, had broken down his Statues, and the *Barbarians* had invaded *Decapolis*, had put out the Magistrates, and taken the City of *Ravenna*; that his Imprudence had been the Occasion of all this.

Then he relates the Emperor's Threatnings to him in these Terms: 'I will send to *Rome*, says he, to break down St. Peter's Image, and will carry *Gregory* away, as *Constans* did formerly *Martin*. He answers him thus: 'You ought to know, and be sure, that the *Roman* Bishops do always employ themselves to Maintain the Peace between the *East* and the *West*, our Predecessors endeavoured to do it, and we do follow their Example. But if you go on to insult over us, and threaten us, we will not fight against you, but will withdraw within 24 Furlongs from *Rome*, into *Campania*; after that, do what you please. Then he puts him in Mind, that *Constans*, who persecuted Pope *Martin*, died unfortunately in his Sin, being slain in the Temple by one of his Officers, being informed by the Bishops of *Sicily*, that he was an Heretick: That *Martin*, contrariwise, was honoured as a Saint in the Place of his Banishment in *Thrace*, and the Northern Countries. That he desires nothing more, than to tread in the Steps of his Predecessors; but, that he thought himself bound to preserve his own Life for the Peoples Good; because in all the *West*, every bodies Eyes were upon him, and all Christians had Confidence in him and St. Peter, whose Image *Leo* threatened to destroy; that they looked upon St. Peter as a God upon Earth; and if *Leo* attempted any thing in the *West*, he feared that they would also avenge those of the *East* mis-used by him: That he knew his Empire did not reach far in *Italy*; that *Rome* only had cause to fear, by reason that the Sea was so near; but if the Pope removed but 24 Furlongs, he was safe. He wonders lastly, That when all the most barbarous People of the *West* grew mild, the Emperor of the *East* should grow fierce and barbarous. He declares to him, That if he sends Men to break down St. Peter's Image, the Blood that will be spilt; shall fall upon his Head: As for himself, he protests he is clear and pure from it. This Letter shews the Falshood of what some Greek Historiographers, out of Hatred to the Pope, have reported, That *Gregory II.* had forbidden the *Romans* and *Italians* to pay the Tributes due to *Leo* the Emperor, and had freed them from their Oath of Allegiance to this Prince.

This Letter did not alter *Leo* the *Isaurian's* Mind; nay, he wrote to the Pope, that he was Emperor and Chief Bishop, *Imperator sum & Sacerdos*. *Gregory* writing again to him, in his Second Letter, tells him, It's true, the Emperors, his Predecessors, shewed themselves both Emperors and Chief Bishops by their Deeds, defending Religion jointly with the Bishops; but he could not pretend to this Dignity, seeing he divested the Church of its Ornaments, and

<sup>oo</sup> If they be Images of Christ, they say before them, *Lord Jesus, save us, &c.* What plainer Evidences of an Idolatrous Worship than this; not only to bow themselves before the Images, but to Pray unto them; just Grounds for *Leo* to charge those men with Idolatry: That did it, and to be moved like another *Hezekiah*, or *Josiah*, against such horrible Corruptions of Gods Worship.

<sup>pp</sup> He protests, that he was so far from raising Tumults. Notwithstanding these Protections

of this Pope, yet the Historians of those times assure us, that he caused several of the Countries, belonging to the Empire, as *Hesperia*, *Camilia*, *Liguria*, and all his Western Dominions to revolt from him, and forbad them to pay him his Tributes; yea, offered to betray the City of *Rome* it self to the growing Power of the *French*. So Wilful and Resolute were the Roman Patriarchs in maintaining their Superstitions and Idolatry.

spoiled

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spoiled Temples of Images, which did equally instruct and edifie the People: That Emperors ought not to meddle with Doctrine; that Bishops only had the Understanding necessary to decide them; that Ecclesiastical and Civil Matters being judged by quite different Principles, he might be very skilful in Civil Matters, and have very little Skill in Matters Ecclesiastical; that as Bishops had no Right to meddle with State Affairs, so the Emperor had no Right to Govern Church Affairs, to make Elections in the Clergy, to Consecrate, to Administer the Sacraments; no, nor to receive them, but from the Bishops Hands. That the Prince does punish the Guilty with Death, Banishment, and other Penalties; but the Bishops don't do so; but when any body hath sinned, and confessed his Sin, instead of Beheading, or Hanging of him, they lay on his Head the Gospel or the Cross, they put him in the Vestry, or among the Catechumens, they make him Fast, Watch and Pray; so that after a long Correction and Affliction, they at last give him the Body and Blood of Christ; and having purify'd him, and made him a Vessel of Election, they lead him to Heaven. Then he does sharply rebuke him for his Cruelty, Barbarity and Tyranny, and exhorts him to submit himself. And as to that which was objected, <sup>99</sup> that in the six first Councils, nothing had been said of Images, he answers, That they were so common, that there was no need to speak of them. He advises him to refer himself to his Judgment, and *German's*, Patriarch of *Constantinople*, seeing they have received from Christ, the Power of Binding and loosing in Heaven, and on Earth. All this did not hinder *Leo* the Emperor from going on in his Enterprize, and from setting out, Jan. 7. An. 730. an Edict, whereby he ordered Images to be removed out of Churches, and Sacred Places, and to be thrown into the Fire, inflicting Penalties upon those that would not obey this Order. *German* was then turn'd out, and *Anastasius* put in his Room, in the See of *Constantinople*.

*Constantine Copronymus*, *Leo's* Son, followed his Father's Steps, and for the better establishing the Discipline, he had a mind to introduce, he called a Council (An. 754.) at *Constantinople*, composed of 338 Bishops. It began in February, and ended in August. This Council made a Decree against the Use and Worship of Images, which we will set down afterwards. It was not received by the *Romans*. But by the Authority of the Emperor, a great part of the *Eastern* Churches received and executed it; till <sup>rr</sup> *Irene*, who had married *Leo* the Fourth's Brother to *Constantine Copronymus*; being a Widow, and Mistress of the Empire, her Son *Constantine* being but young, yet was so devout, as to set them up again. To succeed in her Enterprize, she resolved to call a new Council, and wrote to *Adrian* in her own, and her Son's Name, shewing him, that the Princes, her Predecessors, had destroyed Images in the *East*, and had drawn the People, and all the *Eastern* Churches to their Persuasion; that to reform this Abuse, they judged it fit to assemble a Council, and desired him to be there without fail, to hold the Place of the first Bishop in the World; and if he could not come himself, to send some Legates in his Place, that the ancient Tradition of the Church might be confirmed in this Synod, and that there might be no Schism hereafter in the Apostolick and Catholick Church, of which, Christ is the Head. They add, they send him *Constantine*, Bishop of *Leonce*, in *Sicily*, to bring him this Order, desiring him to send him back again with an Answer as soon as he can.

*Tarasius*, whom the Emperor and Empress had caused to be chosen Patriarch, though he was but a Lay-man, and Officer of the Crown, having excused his accepting of that Dignity, set forth the Division of the Church about Images, and the Necessity of calling a General Council. The Assembly assented to it, he was ordained Patriarch, and wrote Synodical Letters to the Patriarchs of *Rome*, *Alexandria*, *Antioch*, and *Jerusalem*. Pope *Adrian* sent \* to Priests to hold his Place in the Council, and the Eastern Bishops did \* <sup>Viz.</sup> *Petrus*, the same. After their Arrival, the Emperor's Officers would have had the *Vicedomus*, and Council to sit at *Constantinople*; but this became impracticable, because many *Petrus Hugumens*, of them that had approved the Destruction of Images, would have no more Synods to be held about that Affair, which they thought to be already decided. As they were discouraging these Matters in private Meetings, the Emperor sent them word, that it was not lawful for them to meet without the Consent of the Bishop of *Constantinople*; and that in rigor, they

<sup>99</sup> Obj. That in the six first General Councils, nothing had been said of Images. A very weighty Objection, and not to be slid over with such an Answer as the Pope gives it; viz. That they were so common, that there was no need to speak of them. There was hardly any Doctrine or Practice of the Christian Church, but had been either Explained, Confirmed, or Regulated by some of these Councils; and had Image-Worship been then used, it would have been mentioned in some of them. But the Truth of it was, that it

was a perfect Innovation, a Practice never used but among Heathens, and therefore this Pope could do no other than pass it over with such an insufficient, and sorry Answer.

<sup>rr</sup> *Irene* A second *Athalie* or *Jezabel*, not less Zealous for Images, nor less Scandalous and Notorious for Wickedness and Cruelty; for she put out the Eyes of her Son *Constantine*, gave her self up to follow Wizzards and Sorcerers, put many good and Innocent Persons to Death; a fit Instrument to set up this Doctrine of Devils.



were Deposed. Nevertheless, they raised some "tumult, when the Council Assembled the first time, the 1st day of August An. 786. and having caused the Soldiers of Constantinople to rise, they got them to Besiege the Bishops, and to require with threatnings, that no Council should be held. So they were forced to separate themselves; and to the end they might hold another without constraint, they sent the Soldiers to the Army, under pretence, that the *Agarenians* had made Incursions into the Empire. After this the Council was Assembled at Nice about the end of 787. The Pope's Legates held the first place there, *Tarasius* Patriarch of Constantinople the 2d, the Deputies of the Eastern Bishops the 3d, after them *Agapetus* Bishop of *Casarea* in *Cappadocia*, *John* Bishop of *Ephesus*, *Constantin* Metropolitan of *Cyprus*, with 250 Bishops, or Arch-bishops, and above 100 Presbyters or Monks, and two Commissioners of the Emperor and the Empress.

The First Action or Session was held the 24th of September in the Church of St. Sophia, after they had declar'd the Cause of holding of the Council, they read the Letter of the Empress *Irene*, and the Emperor, wherein they both assure them, that they have Assembled the Synod with the consent of the Patriarchs; that they leave the Bishops at full Liberty, to speak their mind; that *Paul* the last Patriarch of Constantinople; acknowledging the Fault he had committed in receiving the Synod, which enjoy'd the destroying of Images, having quitted his See, he had Caused *Tarasius* to be chosen in his Room; that he had refused this Dignity; but being urg'd to accept of it, he had required, a Synod might be held, to suppress the Schism which divided the Church in the point of Images; that according to his request they had called this Council; that they exhorted them to Judge justly and courageously, to condemn Errors, and establish the Truth, in Order to bringing Peace back again into the Church; that they had received Letters from Pope *Adrian*, which they would have read in the Assembly, with the Papers sent by the Eastern Bishops. After the reading of this Letter, *Basil* Bishop of *Ancyra*, *Theodosius* of *Myra*, *Theodosius* of *Amoru* made very Large Declarations, that they did Honour, Reverence, and Worship Images, and that they were sorry for having been of another Perswasion; and they were received. After them, *Hypatius* Bishop of *Nice*, and four others, who had been Caballing the year before, did also present themselves to be received, declaring that they did admit of Image Worship. These gave an Occasion to examine, how and in what Quality they should be received. They search'd several Ecclesiastical Laws touching the manner of receiving Heretics. Thereupon they read the 53 Canon of the Apostles, the 8 Canon of the *Nicene* Council, the 3 of the Council of *Ephesus*, the first Canon of St. *Basil's* Epistle to *Amphilochius*, a Letter of the same Father to the *Evangelians*, the Definition of the Council of *Ephesus* against the *Messalians*, St. *Athanasius's* Letter to *Ruffinian*, the Judgment of the Council of *Chalcedon* about the reception of the Bishops, who had assisted at the Council of *Ephesus* under *Dioscorus*, and some Abstracts of their Ecclesiastical Histories of *Rufinus* and *Socrates*. They debated, whether they ought to receive converted Heretics so, as to leave them in the Sacerdotal Dignity. Some insisted upon *Athanasius's* Letter to *Ruffinian*, which imports that they shall be admitted to Penance, but shall not continue in the Clergy; but it was answered, that it was to be understood of *Heresiarchs* only. Some Voted, that according to the *Nicene* Council, they should lay hands on them anew; but some said, that the Council did not mean a New Consecration, but a simple Ceremony of Imposition of Hands. They enquired, whether the Heresie of the *Iconoclasts*, was greater or lesser than the former Heresies; and there was nothing determined upon that Point. Lastly, after many Allegations, they declared, that those who return'd from their Heresie, yea and those also who had been Ordain'd by Heretics, were to be received and to keep their Dignity; if there was nothing else that hindered them from continuing in the Degree of Clerks.

In the Second Action of the 26th of the same Month, after *Gregory*, Bishop of *Neocæsaria*, had presented himself, and owned that he had done amiss in rejecting Image Worship, they read Pope *Adrian's* Letter to *Constantine* and *Irene*, in which having commended their Zeal, he establisheth the Worship of Images, and affirm, that the Church of *Rome* received it by Tradition from *S. Peter*. He proves by a false Relation, that in *S. Sylvester's* time, *S. Peters* and *S. Paul's* Pictures were in the Church. He alledges the Opposition his Predecessors had made to the destroying of Images. He exhorts the Emperor, to re-establish the Use of them in the East, as it was Established in the West. He says, that Christians do not make themselves Images God; but use them as Memorials of the Worship due to God and his Saints. He grounds the use of them upon several instances of the Old Testament, as those of the Sacrifices, the Mercy-seat, the Cherubims, and the Brazen Serpent, and upon some Testimonies of the Fathers, which are either supposititious, or impertinent, proving nothing at all, or proving only the use of Images, but not

<sup>ss</sup> Tumult] The true Cause of this Tumult was, that the Image-Worshippers being resolv'd to carry the point, having gotten so powerful, as well as Zealous Patron of their Idolatry, as *Irene* the Empress was, would have shut the contrary party out of the Council, who thereupon endeavour'd to gain admission by force, that their Doctrine might not be condemn'd unheard. This being Granted them, they carried themselves peaceably, as well in Publick, as in their Disputes in the

Councils, which they managed with such undeniable Arguments drawn from Holy Scripture, that the Image-Worshippers were oblig'd to dissolve the Council at Constantinople without accomplishing their Design. But not long after by the Empress's Order they called another Council at *Nice*, where they Established Idolatry by a Law, the Empress's Guards keeping the *Iconoclasts* from entering the Council, and her self undertaking to put the Constitutions of it in force.

that

that any Worship was paid to them. Nevertheless, *Adrian* does not only maintain, that it is useful to have Images, to reach the Ignorant the things, which they represent, to remember them of the Saints, to stir up Piety and Compunction; but besides, he will have them to be Worshiped. To this Letter *Anastasius* adds many Lines, wherein the Pope entreats the Emperor. 1. To cause the Council held against Images to be rejected and Anathematiz'd, and to restore those that had been Persecuted for defending of them. 2. To cause *S. Peters* Patrimony to be restored him. 3. To Order that all the Arch-Bishops of his Diocess shall receive Ordination from him. 4. To maintain the Church of *Rome's* Primacy. 5. To hinder the Patriarch of Constantinople from assuming the Title of Universal Bishop. 6. Not to leave *Tarasius* in the See of Constantinople, to which he was advanced, being a Lay-man. 7. He acquaints him with *Charles the Great's* Victories, and his Beneficence to the Roman Church. It's no hard Matter to apprehend, why the *Greeks* did not transcribe these Articles; nay, the Pope's Legats durst not perhaps present them to the Synod in which *Tarasius* presided. They read another of *Adrian's* Letters, written to *Tarasius*, in which, having freely express'd to him how much his Ordination had troubled him, he commends his Confession of Faith, and exhorts him to procure the Condemnation of the Synod, which had rejected Images. After the Reading of the Letter, the Pope's Legates asked *Tarasius*, whether he did not approve of it. He answered, He did, and declared he did affectionately worship the Images of Christ, the Virgin, Holy Angels, and of all the Saints, though he worshipp'd God only with a Sovereign Worship of *Latria*, and put his Trust in him alone. The Synod approved of this Declaration, and the Pope's Letter. All the Bishops made the same Declaration severally, and the Abbots followed them.

In the Third Action, of the 28th or 29th of the same Month of September, *Gregory* of *Neocæsaria* was admitted, though with much Contradiction, after he had read a Retraction of his old Opinions, and Profession of Faith about images. The rest of the Bishops that abjured, were likewise received, and took their Place in the Council. Then was read *Tarasius's* Synodical Letter, sent to the Patriarchs, in which, to his Confession of Faith about the Trinity, and the incarnation, he adds the Intercession of Saints, of the Virgin, the Angels, and the Worship of Images. Therein he owns but six General Councils. They also read the Letter of *Theodosius* of *Jerusalem*, approved by the Eastern Bishops; in which, after a long Confession of Faith about the Trinity and Incarnation, he adds the Worship of Saints and Images. The Bishops approved these Writings, and rejected the Council against Images.

In the Fourth Action, *Tarasius* caus'd "the Testimonies of the Scripture and the Fathers, whereby he pretended the Worship of Images was authorized, to be read. They alledge but three Passages of the Old Testament, where mention is made of the Cherubims upon the Mercy-seat, and one Passage of the New, taken out of the Epistle to the *Hebrews*, Chap. 9. where the Cherubims are mentioned, and what was in the Tabernacle. The Bishops insist upon this, and pretend, that the Cherubims had Humane Faces, and that the Use of Images is thus established in the Old Testament. I leave you to judge, whether that be a sufficient Proof. Then they quote a Place out of St. *Chrysostom*, taken out of St. *Meletius's* Panegyrick, which proves only, that the Faithful being Affectionate to that Saint, did not only repeat his Name, but moreover represented his Picture upon Rings, Cups, Glasses, Bed-Curtains, and in many other Places; but he does not speak at all of the publick Worship of *Meletius's* Pictures. The next Passage alledged by them, under St. *Chrysostom's* Name, is drawn out of an Homily, which shews that there is but one Legislator in the Old and the New Testament, which is not this Saints, as we shew'd in the Criticism of his Works. The Author of this Homily says, that he beheld with Pleasure a godly Picture, wherein was represented an Angel putting to flight some *Barbarian* Troops. The Passage of St. *Gregory Nyssen*, which they alledge here, does not prove it much better, though this Father speaks in other Places of the Pictures representing the Conflicts of the Martyrs, set up in some Churches. That of St. *Cyril* proves the Use of Images among Christians, as well as that of St. *Basil*, in St. *Barlaam's* Panegyrick; which Passage is cited out of its Place, in this Council. But it is hard to understand how they can draw a good convincing Argument for Image-Worship, from what is reported by St. *Gregory Nazianzen*, that a debauched Woman was persuaded to leave off her Lewdness, by beholding a Picture, representing *Polemon's* Change of Life, whom *Xenocrates* converted from his Vices. Do they believe that *Polemon*, the Heathen's Picture, deserved any Religious Worship? It's true, St. *Gregory Nazianzen* says, That Picture was venerable (*σεβασμια*); but he means no more but this, that it was well done, and did in-

" Testimonies of Scriptures, and Fathers, whereby he pretended the Worship of Images to be authorized.] This Learned *Sorbonist*, in the Recitation of these Testimonies, hath so ingeniously own'd both the Falseness and Impertinency of them, that it is needless to spend any further Pains or Time upon a Confutation, there being not any one pertinent Allegation, or genuine Proof out of any ancient Author, to prove the Worship of Images lawful. All that can fairly be gathered

from them is this, That some Images have been made by Christians, and allowed a Civil Use, or at most, but an Historical Use in the Church, which none disallows, so long as they are kept within those Bounds, and not suffer'd to become an Object of Worship, though but in inferior Sense, which is Idolatry. Yet if any one desire an Answer to them, the Abridgment of the *Caroline* Books, which our Author gives us at the end of this Council, will give him Satisfaction.

spire



spite some Respect for the Manner of the Painting; which shews, that though this kind of Epithets (Holy, Venerable) were laid somewhere else of the Pictures of Saints, that would not come up to an invincible Proof, that they ought to be honoured; but only, that what was represented in them, did inspire some Reverence and Devotion. *Antipater of Bostra* speaks of the Statue, which the Woman, cured of the Bloody-Flux, erected to Christ. But this does neither prove the Worship of Images, nor the common Use made of them in Churches. The Passage of *Asterius of Amasea*, is quoted more pertinently, and proves, that on *St. Euphemia's-Day*, they did expose the Picture of the Martyrdom of this Saint. The Narrative of a Miracle of a Woman troubled with a Pain in her Back, for speaking with little Respect to *St. Anastasius's* Relicks, which they were bringing over from *Perfia*, is indeed a Proof of the Worshipping of Relicks, but not of Images; therefore the *Sicilian* Bishops add, That a Woman possessed with a Devil, was cured at *Rome* by *St. Anastasius's* Image. Then they bring in a supposititious Piece, falsely attributed to *St. Athanasius*, importing, That the *Jews of Berytus*, having used Christ's Image, as the Gospel relates, that their Father's used Christ himself; and having at last pierced his Side with a Spear, there came out of it Blood and Water, and that so many Miracles were wrought by it, that an infinite Number of *Jews* being convinced by them, turned Christians, and received Baptism. This Relation is followed with two Letters, of *St. Nilus*, whereof the one, directed to *Heliudorus*, is alledged to prove the Virtue of Images, though it shews only the Virtue of the Intercession of Saints; and the other to *Olympiodorus*, had been alledged by the *Iconoclasts*, and falsified, as it's pretended. They quoted a Passage out of *Maximus*, who, in the Relation of what passed between him and *Theodosius*, reports, That they brought the Holy Gospels, the Cross, with the Image of Jesus Christ and the Virgin Mary, that they saluted them, and laid their Hands on them, to confirm what they had agreed upon. This Passage is fitter than the other to prove Image-Worship; yet they wrangle a while about the Word (Saluting) which they pretend was not expressive and strong enough; nevertheless it was concluded, It was enough to honour them with a Kiss or Salutation, and that God only was worshipped with a Worship of *Latria*. The 82d Canon of the Council in *Trullo*, is indeed a Proof of the Use of Christ's Images, but it does not establish the Worship of them. The Passage of *Leontius*, Bishop of *Cyprus*, is more formal, and establisheth the outward Worship of Images, by rejecting the ill Interpretation that might be put on it. Those of *Anastasius Sinaita* prove only the Honour due to Saints and Angels. That which is drawn out of the *Spiritual Meadows*, and recited under *Siphronius's* Name; though this Work belong to *John Moschus*, contains an Answer so strange and exorbitant, that I don't believe any body would approve of it. They say, It was made to a solitary Man, vexed with the Evil Spirit of Fornication, who understanding from that Evil Spirit, that he would let him alone, if he would give over worshipping the Virgin's Image, consulted his Abbot what he should do, and received from him this Answer, which I do not think fit to translate: *Expedis autem tibi potius, ut non dimittas in civitate ista lupanor, in quod non in trocas quam ut recuses adorare Dominum nostrum Jesum Christum cum propria Marre in sua imagine*. Notwithstanding, this Instance was made use of, to prove, that they who had sworn to persist in Heresie, were not bound to keep that Oath; because that good Monk having promised the Devil with an Oath, that he would do what he desired of him, if he let him alone, did not regard that Oath. The Miracles related in the Acts of *St. Cosmus*, and *St. Damian*, do prove an excessive Devotion to the Images of Saints, if the Authority and Antiquity of those Acts were well established; but it being otherwise, no convincing Proof can be drawn out of them. The Passage cited under *St. Chrysostom's* Name, taken out of an Homily upon the Washing, is doubtful; and were it true, it does not concern Saints Images, but the Nature of God's Image which is in Man. Those of *St. Athanasius* and *St. Basil* are more impertinent yet, for their perfect Resemblance of the Son of God, with his Father, whose Image he is, is spoken of. The latter, cited under the Title of *St. Basil to Julian*, which to the Confession of Faith joyns the Worship of Saints and Images, is a supposititious Piece. The Stories taken out of the Lives of *St. Simeon*, *St. John the Faster*, of *St. Mary the Egyptian*, and other such Acts, are of no great Authority. After they had recited these Extracts, they read the Letter of Pope *Gregory the Second* to *German of Constantinople*, wherein he established the Worship of Images, and three Letters of this Patriarch of *Constantinople* upon the same Subject, wherein he does acknowledge, that the Worship paid to Images is but an outward Worship, expressing the inward Veneration Men have, for what is represented thereby. All the Bishops approved this Opinion, and Anathematized those that brake down Images, and those also who did not reverence and salute them. After this, *Euthymius*, Bishop of *Sardis*, read, in the Name of the Council, a Confession of Faith, in which, to the Articles concerning the Trinity and Incarnation, they add Praying to Saints, their Intercession, the Honour due to them, and to Crosses, to Saints Relicks, to the Saints and the venerable Images, which we honour, which we embrace, and worship respectfully, especially the Images of Christ's Humanity, and those of the Holy Virgin, Mother of God; those of the Angels, who, though incorporeal, have appeared under Humane Shapes to the just; and lastly, those of the Apostles, Prophets, Martyrs, and other Saints, which is the end of this Action.

In the 5th, which was held the 4th of October, they alledge several Pieces, to shew that the *Iconoclasts* had done, what some other Hetericks had attempted before them. The first Passage is *St. Cyril's*, accusing *Nebuchadnezzar* of having taken away the Cherubims upon the Mercy-Seat.

The Second Piece is a Letter of one *Simeon* (who must be different from the great *Symeon Stylites*) written to *Justin the Younger*, against them that had broken down Images: It seems to be supposititious. The Third, Is an Abstract of a Sermon of *John of Thessalonica*; assuring, that not only Mens Pictures may be drawn, but Angels also, by reason they are Corporeal. The Fourth, is an Abstract of a Dispute between a Jew and a Christian, wherein the Christian answering the Jew, who charged him with adoring of Images, tells him, that Christians do not adore them, but preterve and behold them, adoring and invoking God. The Fifth, Is a Fragment of a false Itinerary of the Apostles, which had been cited by the *Iconoclasts*. The Council does reject and Anathematize it, and condemns it to the Fire; and, to prove the Falsity of this Monument, cites a Passage of *Amphilochius*. There was no need of this, for that Monument is visibly Apocryphal. They reject also a Testimony of *Eusebius* to *Euphrasion*; which Passage proved nothing, neither for, nor against Images; yet it gave an Occasion to condemn the Memory and the Writings of *Eusebius*, against whom they cite *Antipater of Bostra*. The Sixth Piece alledged by the Council, is an Extract of the Ecclesiastical History of one *John*, whom they call the *Separate*, who says, That Christians would not have Angels Pictures to be drawn, and that *Philoxenus* could not endure Doves. They prove by a Passage of *St. Sabas's* Life, that *Philoxenus* was one of the Hereticks Enemies to the Council of *Chalcedon*. They cite in the Eighth Place, a Fragment of the Council of *Constantinople*, held under *Mennas*, where *Severus* is accused of breaking down Altars and taking away the Doves hanging over them; saying, *Doves ought not to be called the Holy Ghost*. In the Ninth, they report a Testimony of *John*, Bishop of *Gabale*, accusing *Severus* of not honoring Angels. The Tenth Monument, is a Passage of *Constantinian*, Library-Keeper of the Church of *Constantinople*, maintaining, that no Image can be made of the Deity; but of Christ's Humanity there may. The Eleventh, is a Passage of *Evagrius's* History, about Christ's Image, sent to *Abgarius*. The 12th are some Extracts of the *Spiritual Meadow*. From all these Passages, they pretend to conclude, that the *Jews*, the *Pagans*, the *Samaritans*, the *Manicheans*, and the *Severians* were the first Enemies of Images. Lastly, They read an Account of the Origine of the breaking down of Images, shewing, that a certain Jew of *Tiberias*, counterfeiting himself to be a Diviner and Sorcerer, persuaded the King of the *Arabians* to order all Images to be taken away out of the Churches of the Christians in his Kingdom, promising him a long Life, if he would do it; that this Order being given out, the Christians refusing to take away the Images with their own Hands, the *Jews* and the *Arabians* had pulled them down, burnt, torn, or defaced them; that the King, instead of the long Life, which the Magician had promised him, died within two Years and some Months after, and that his Son put the Magician to Death, and suffered Images to be set up again. After this Relation, all the Bishops demanded the Restoration of Images; they called for some to be brought in, that they might honour them, and repeated the Anathema's against those that broke, or dishonored them.

In the 6th Action, held the 5th or the 6th of October, they read the Acts of the Council of *Constantinople*, held against Images, and a Refutation of what is in this Council. The 1st thing they quarrel at, is the Title it had assumed, of *The Holy Seventh General Council*. They pretend, it cannot have those Titles, since it was not received, but contrary wise rejected, and Anathematized by several Bishops; nor was it approved by the Bishop of *Rome*, and the Bishops about him, nor by his Vicars, nor by a Circular Letter, according to the usual Law of Councils. And lastly, that the Patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, did not assent to it, neither in Person, nor by the great Bishops of their Provinces. Yet they do not question the Number of the Bishops set down in the Acts of 338: But they say, that this Number could not make a General Legitimate Council, because those that composed it, had swerved from the Truth, and embraced an Error. I omit the Prefaces of the Council of *Constantinople*, and the Reflexions of the *Nicene* Council, which respects the Confession of Faith about the Trinity, and the Incarnation, and the Acknowledgment of what was decided in the six first General Councils, which are Articles which both Councils agreed in: But the former pretends, that they who make Images, do overthrow the six first Synods. The others contrariwise maintain, that they who condemn them do act contrary to the Spirit, and the Practice of the Bishops, who assisted at these Synods, and contrary to their Tradition. There is nothing weaker, than what the former do alledge, to prove, that the Use of Images is contrary to the Decision of the General Councils. There are nothing but a meer *Petitiones Principii*, or evident Sophisms, which deserve no Refutation. There is one upon the Eucharist, which is nothing better than the rest. They pretend, that no Image of Christ ought to be made, because the Eucharist is the visible Image. To which, the Fathers of the Second Council answer, That the Name of Image is not given to the unbloody

<sup>u</sup> A Confutation of the Acts of the Council of Constantinople.] The Arguments drawn from the Scriptures and Fathers, which the Council of Constantinople insists upon, to shew the Incongruity of the Worship of Images to the Nature of God, and the Design of the Christian Religion, though nor so clear and cogent as might be produced, yet are so weakly, and insufficiently an-

swered by the *Nicene* Fathers, that they may well pass for inconfutable, till some better Answer of them appears, which since *M. du Pin* hath not done, but doth acknowledge the same. It is needless to stand upon the Justification of the Former, or labour to discover the Insufficiency of the Latter, which is so evident to every Reader.



*2d Nicene Council.* Sacrifice, offered by the Priest, but it is the very Body, and the very Blood of Christ; that those Oblations, before the Sanctification, have been called Types by some of the Fathers, as by *Eustathius of Antioch*, and *St. Basil*; but after the Sanctification, they never were called Types of Images of Christ, and that they are believed, and properly called the Body and Blood of Christ. They add, that their very Adversaries could not forbear acknowledging this Truth, and that they confess in the same Place, that the Eucharist, by the Consecration, is made Christ's Body; which is an Argument, that the two Councils held the Reality of Christ's Body in the Eucharist, and that they differ only in the Expression, and the Name they give it; the one pretending, that the Eucharist, even after the Consecration, may be called and considered as an Image and a Type; and the others denying expressly, that the Fathers did ever give it that Name after the Consecration; which is not altogether true, though it cannot be said, that the Eucharist may be called a Type or Image, as other Images, and the whole arguing grounded upon this Analogy be very weak.

The Bishops of the first Council deny Images to be of the Tradition of Christ, of the Apostles or of the Fathers. Those of the second, maintain them to be a Tradition of Christ, which was not written, and prove it by the Story of the Statue, erected by the Woman with the Bloody-Flux to the Honour of Christ. I should desire a better Proof of it. They alledge the other Proofs, they had brought in, some of which do indeed shew the Use of Images was common in Churches in the 4th and the 5th Century; but never one comes up to the time of Jesus Christ, the Apostles, or their immediate Successors.

The Bishops of the first Council add, That there is no Prayer in the Church for the hallowing of Images. Those of the second answer, there are many Holy things in the Church which are not Hallowed by Prayer, but are Holy by their very Name; as the Crois and the Sacred Vessels, which are Reverenced, by reason of their Shape and Use; that it is so with Images, which have Reverence paid them for the sake of that they represent, and of their Usefulness.

The Bishops of the first Council, charge them that Honour Images of Saints, with lapsing into Heathenism. Those of the second, make a vigorous Defence upon this Article, maintaining, that they Worship them not as they Worship God; but that they embrace and salute them, and pay them an outward Worship, to express their Veneration of the Saints represented by them; besides that, they use them for their own Instruction, and for raising Godly Motions in the Beholders.

From Reasons they come to Authorities, and first of all: they alledge two Testimonies of the Scripture, where it is said, *That God is a Spirit, that they that worship him, must worship him in Spirit and in Truth; and that no Man hath seen God at any time.* The Fathers of the Second Council answer, This cannot be understood but of the Deity, and cannot be applied to Christ's Humanity; thus confessing that they would not have approved of the Images of the Trinity.

The Second Place of Scripture, is that famous one of *Deuteronomy*, *Ye shall make to your selves no Graven Idol.* The Fathers of the Second Council Answer, This ought not to extend to the Images of Christians, but respects only the Jews and prophane Images, and that *Moses* himself explained this Precept, by making Cherubims by God's Order. I pass by the other places of Scripture, which are less pertinent by far than the preceding, to come to the Testimonies of the Fathers.

The First, is that of *St. Epiphanius*, who will not have Christians to set up Images in Churches, nor in Church-Yards, nor even in their Houses. The Fathers of the Second, maintain this Letter to be false, that *St. Epiphanius* could not be of a contrary Mind to *St. Basil*, *St. Amphilochius*, *St. Gregory Nyssen*, and the other Fathers, who commanded the Use of Images. It had perhaps been better for them to say, That this Father speaks too harshly.

The Second Passage is drawn out of *St. Gregory Nazianzen's* Verses, where it is said, Men ought not to have their Trust and Hope in Colours, but in their Hearts. This Passage is of a dubious Sense, and does no way concern Images; but 'tis a moral Reflexion, according to the Remark of the Fathers of the Second *Nicene* Council, wherein this Father observes, that Men ought not to place their Confidence in worldly Goods, which he compares to Colours, but in a good Conscience.

The Passages of *St. Basil* are yet of a larger Sense: They say, That Scripture does represent to us the Images of the Souls of Saints, but not of their Bodies. This does not overthrow other Images; neither should they have alledged against Images; a Place taken out of an Homily which is not *St. Chrysostom's*.

The Passage of *St. Athanasius*, that Creatures ought not to be worshipped, is only against Idols. That of *Amphilochius* hath something in it of greater Difficulty. This Father says, That we should have no Care to paint out in Colours a Corporeal Representation of the Saints, because we have no need of them, but that we should Imitate their Virtues. The Fathers of the Second Council make a large Discourse, to shift off this Passage. They shew the Usefulness of representing the Histories of Saints, which do both instruct and stir up Godly Motions. But they say, it's not enough to erect Temples and Images to their Honour, but we ought besides, to imitate their Virtuous Actions. They pretend, *Amphilochius* meant nothing else, and explain themselves with

with a Passage of *Asterius of Amasea*, which gives them an opportunity to produce another of the same Father, proving the Use of Images.

*2d Nicene Council.* The Bishops of the first Council had cited a Passage stronger yet than that of *Amphilochius*, drawn out of a writing of *Theodorus of Ancyra*; saying, *That Christians have not learnt to draw the Pictures of the Faces of Saints, but to imitate their Virtues: For (saith he) what benefit can they, that would set up those kind of Representations, reap thereby? And what Spiritual Thoughts can they suggest to them? 'Tis a Vain Imagination, and a Diabolical Invention.* The Fathers of the second Council answer, *That this place of Theodorus is supposititious.* Perhaps it had been more to the purpose to observe, That the first Part is *Theodorus's*, but the second is a Conclusion which their Adversaries draw from the place of *Theodorus*, to which they might easily have returned the same Answer they had done to that of *Amphilochius*.

The last Passage reported in the Acts of the Council of *Constantinople*, is a Passage taken out of a Letter [of *Eusebius Caesariensis*] to *Constantia Augusta*, which is attributed to that Author; yet is it not sure that it is his, and the Passage drawn out of it does not at all concern Images. Nevertheless the Fathers of the second Council, without telling us thus much, reject the Authority of *Eusebius*, charge him with being Anathematized, represent him as a *Theopassian*, who hath condemned Images, and rank him with *Severus*, *Peter Gnaphaeus*, *Philoxenus*, &c. believing it advantageous to them, that *Eusebius* should be their Adversary, and the Enemy of Images.

The Definition of the Council of *Constantinople* follows these Testimonies: They forbid all sorts of Persons to make, to worship, or to set up in Churches, or in private Houses, any Image, upon pain of Deposition, if it be a Bishop, a Priest, or a Deacon; or of Excommunication, if it be a Monk, or a Lay-man; and it enjoins them to be dealt withal according to the Rigour of the Imperial Laws, as Adversaries of God's Laws, and Enemies of their Ancestors Doctrines. But they forbid to take away the Sacred Vessels under that pretence, or to make them pass for Images; as also the Veils, the Vestments, and the other Things used in the Sacred Ministry. This Declaration is joyned with the Anathematizing of those, that do not receive the Doctrine of the 6 First Councils. They are also Anathematized, who make Images of Christ, or of the Saints, after the Acclamations to the Emperors *Leo* and *Constantine*, and Imprecations against *German, Gregory*, and *John Damascene*, who are Anathematized and Deposed. The Council of *Nice* confirms these Definitions in every Article.

The 7th Action was held the 13th of October. It contains a Confession of Faith, in the end whereof it is defined, That the Holy and Venerable Images may be exposed to the sight, as well as the Crois, both those which are made in Colours, upon Cloth, and those of another kind; that they may be placed in Churches, set upon sacred Vessels, upon Sacerdotal Vestments, upon the Walls and Tables, in Houses, and in the Highways, viz. The Images of Jesus Christ and the Virgin; of the Angels and Saints, that they are useful to remember Men of them, and to renew the Desire of the Saints; that they may be kissed and revered, but not adored with the true Adoration, due to God alone; that Incense and Wax-candles may be burnt before them, as they are before the Crois; because the Reverence paid to them passeth to their Object; and they that honour them, honour those represented by them. This Confession is followed with a Letter of the Council to the Emperor and Empress, and a Circular Letter to all the Bishops and Churches.

*Anastasius* the Library-keeper, who translated the Acts of this Council, reckons but seven Actions, and attributes to the last the Canons, and *Tarasius's* Letters. But in the *Greek* Edition, there is an 8th Action of the 20th of September, because what is related there, was indeed transacted at *Constantinople*, whither the Patriarch and the Bishops went, to give an account of their Proceedings to the Emperor and the Empress. They were kindly entertained by them, and the Empress her self would be present at the Synod, to hear the Acclamations of the Bishops in her Commendation. She caused the Definition of the Council to be read, and asked the Bishops, whether it had been made by the Unanimous Consent of all. It was approved by many Acclamations, and presented by the Patriarch to the Empress, which subscribed it, and caused it to be subscribed by the Emperor, her Son. After that, the Acclamations began again, to wish a long

*It is defined, That Images be plac'd in Churches, and Reverenced, but not Adored with the true Adoration due to God only.* It is clear from the Premises, that this Definition of the Council was resolved upon before the Matter was heard, or canvassed; and though they had no Grounds for this Practice, either from Scripture, Reason, or Ecclesiastical Constitutions, yet Image-worship they must have, but then it must be a very nice sort too, a Veneration, not true Adoration; or, as *Tarasius* distinguishes, not with *λατρεία*: Which evidently shews, that though they would not forsake Image-worship, yet they were afraid of incurring the Guilt of Idolatry by it, which they thought to save by a nice

distinction of Veneration and Adoration, or as the Modern Romanists, *Δουλεία*, and *λατρεία*. But this will not serve the turn, nor clear the Guilt, for, as *Aquinas* and his Followers have at large proved, where any Thing is worshipped merely for the sake of another, it must have the same kind of Worship given it, which is given to the Thing represented by it. And then if they give the Image any Veneration, notwithstanding this distinction, it must be a Divine Worship, the same which is given to God, and that is gross Idolatry.



2d Nicene  
Council.

life to the Empress, and the Emperor: These being over, some of the chief monies, al-  
leged in the behalf of Images, were read before the Lords and the People. After the  
reading of them the Bishops, the great Lords, and the People, made many Acclamations.

There are 22 Canons of this Council yet extant, which *Anastasius* attributes to the 7th  
Action.

In the first, they confirm the ancient Decrees of the Councils, [as well Provincial, as General,]  
and Anathematiz'd those which are Anathematiz'd by them, and exposed those which are Depo-  
sited by them, and Suspend and put to Penance those, which they have ordained to be Suspended  
and put to Penance.

In the 2d they ordain, That they shall examine, whether he, who is preferred to the Dignity of  
a Bishop, be skilful in the Psalter, the Gospel, St. Paul's Epistles, and the Canons; and whether he  
be able to instruct his People in the Commandments of God, and in their other Practical  
Duties.

The 3d declares all the Elections of Bishops or Priests, made by Princes, to be void. It or-  
dains, That Bishops shall be chosen by other Bishops, and thereupon cites the Canon of the *Nicene*  
Council, which does not speak of the Election, but of the Ordination [of Bishops:] For of old  
time the Election did belong to the Clergy and People, and the Ordination to the Bishops.

The 4th is against the Bishops, who take Money for Deposing or Excommunicating a  
Clerk.

The 5th Degrades those, who did boast of having ordained for Money, and renews the Cano-  
nical Laws against *Simonists*.

The 6th renews the Canon of the *Nicene* Council for the holding of Provincial Synods. It  
threatens with Excommunication those Princes who would hinder it, and imposes Canonical Pe-  
nalties upon the *Metropolitans* who should neglect it; and forbids them to take any thing which  
the Bishops have brought with them to the Synod.

The 7th ordains, That some Relicks of Saints shall be put into the Temples, which have been  
consecrated without any Relicks being put into them, and the accustomed Prayers used at that  
Ceremony. It forbids Bishops, upon pain of Deposition, hereafter to consecrate a Temple with-  
out Relicks.

The 8th forbids Baptizing or Receiving the *Jews*, unless they be thoroughly converted.

The 9th ordains, That all the Works made against Images shall be put in the Palace of the  
Patriarch of *Constantinople*, among the Heretical Books. It threatens to Depose or Excommuni-  
cate those that shall conceal them.

The 10th forbids the Admission of Clerks into Chappels or Churches, without permission from  
their Bishop.

The 11th ordains, That there shall be Stewards in all Churches, yea and gives the Bishop of  
*Constantinople* leave to put some in the Metropolitan Churches, if the *Metropolitans* neglect to do  
it. The same is ordained for Monasteries.

The 12th forbids Bishops and Abbots to yield up, or to give away unwarrantably, their Churches,  
or Monastery Lands or Revenues.

The 13th ordains, That Monasteries and Bishops Houses shall be repaired, and restored to their  
proper uses, and shall no more be suffered to serve for publick Inns.

The 14th forbids such Children as have indeed received the Tonsure, but not the Imposition of  
the Bishops hands, to read in the Desk. It gives the Abbots, who are Priests, leave to make Rea-  
ders for their own Monastery only, whom the *Chorepiscopi* are permitted to Ordain.

The 15th forbids a Clerk to be entitled to two Churches.

The 16th forbids Bishops, and other Clergy-men, to wear gay and fine Garments to make  
themselves taken notice of. It orders those to be punished, who laugh at such Clerks as are mean-  
ly clad. It is observed there, that in former times all Men consecrated to God went plainly and  
modestly apparell'd, because, as St. *Basil* says, any Garment which is not put on for Necessity, but  
for Ornament, carrieth a suspicion of Pride.

The 17th forbids to undertake the building of Oratories, or Chapels, without a sufficient Fond  
to defray the Charges necessary for finishing of them.

The 18th forbids Women to live in Bishops Houses, or in Monasteries of Men.

The 19th prohibits taking any thing for Orders, or Entrance into Monasteries, upon pain of  
Deposition for the Bishops, and such Abbots as are Priests; and for Abbesses and Abbots who are  
not Priests, upon pain of Expulsion from their Monasteries. Nevertheless it permits those, who  
are admitted into Monasteries, or their Parents or Relations, to give voluntary Gifts; yet upon  
this condition, That those Gifts shall belong to the Monasteries, whether he that is Admitted stays,  
or goes away, unless the Emperor turn him out.

The 20th prohibits making double Monasteries, that is, for Men and Women; and as for those  
that are Founded, it ordains, That the Monks and Nuns shall dwell in two several Houses, that  
they shall not see one another, nor have any Commerce together.

The 21st forbids Monks to quit their own Monastery to go to others.

The 22d forbids Monks to eat with Women, unless it be needful for their Spiritual Good, or  
upon a Journey, yea though they be their Relations.

†

More-

2d Nicene  
Council.

Moreover, to the Acts of this Council is joyned a Panegyrick, pronounced in Commendation of  
it by *Epiphanius* Deacon of *Catana* in *Sicily*; a Letter of *Tarasius* to Pope *Adrian*, about the Sub-  
ject of the Council; another Letter of the same Person against the *Simonists*, in which he hath  
gathered together several Canons upon that Subject; another Letter of his to *John* the Abbot,  
upon the Definition of the 2d *Nicene* Council, and against *Simoniacal* Ordinations.

The Acts of this Council being brought to *Rome*, they sent Extracts of them into *France*,  
where they had a different Practice about Image-worship: They were indeed permitted to have  
them, and to put them in their Churches; but they could not endure that any Worship or Honour  
should be paid them, whilst the Crois and Sacred Vessels were permitted to be  
honoured. *Charles*, who was then King of *France*, and afterwards was Emperor, \*Of whom Alcuin  
caused these Extracts to be Examined by \*some Bishops of his Kingdom, who was the chief; and  
composed a Treatise to vindicate their own Usage, and to answer the Proofs R. Hoveden says,  
alleged in the Council of *Nice* for the Worship of Images. This Work He it was that  
was put out by *Charles's* Order, and under his Name, within three composed the Ca-  
Years, or thereabouts, after the *Nicene* Council. It is divided into four roline Books.

In the Preface having observed, that the Church, redeemed with the precious Blood of Christ  
her Spouse, washed with the saving Water of Baptism, fed with the precious Blood of her Savi-  
our, and anointed with Holy Oyl, is sometimes assaulted by Hereticks and Infidels, and sometimes  
vexed by the Quarrels of the Schismatics and the Proud; that she is an Ark, containing those  
that are to be saved, figured by that of *Noah*; which undergoes the Storms of the Deluge of this  
World, without any danger of Shipwreck; which does not yield to the deep and deadly Whirl-  
pools of this World, and which cannot be overcome by the Hostile Powers wherewith she is sur-  
rounded. by reason Christ does continually fight for her; so that she does still withstand her En-  
emies, and inviolably maintain the true Faith and Confession of the Trinity. That she is a Holy  
Mother, without Spot and Corruption, always Fruitful, and yet a Virgin; that the more she is set  
on by the Contradictions of the World, the more she encreases in Virtue; the lower she is  
brought, the higher she raiseth up her self. After this *Encomium* of the Church, they add in  
*Charles's* Name, That, seeing he hath taken the Reins of his Kingdom in his hands, being in the  
Bosom of this Church, he is obliged to endeavour her Vindication and Prosperity; that not only  
the Princes, but the Bishops also of the East, puffed up with sinful Pride, had swerved from the  
Holy Doctrine, and the Apostolick Tradition, and do cry up impertinent and ridiculous Synods, to  
make themselves famous to Posterity; that some years ago they had held in *Greece* a certain Synod  
full of Imprudence and Indiscretion, in which they went about to abolish the use of Images, which  
the Ancients have introduced as an Ornament, and a Remembrance of Things past, and to attri-  
bute to Images what God hath said of Idols, though it cannot be said, that all Images are Idols:  
But it's plain there's a difference between an Image and an Idol; because Images are for Orna-  
ment and Remembrance, whereas Idols are made for destroying Souls by an impious Adoration,  
and vain Superstition. That the Bishops of this Council had been so blind, as to Anathematize  
all those who had Images in Churches, and so boast, that their Emperor *Constantine* had freed  
them from Idols. That besides this, there was another Synod held about three years since, com-  
posed of the Successors of those of the former Council, yea and of those that had assisted at it,  
which was not less Erroneous and Faulty than the former, though it took a clean contrary way.  
That the Bishops of this Synod order Images to be Adored, which those of the former would not  
permit to be had or seen; and that whenever these find Images to be spoken of, whether in the  
Scripture, or in the Writings of the Fathers, they conclude from thence, that they ought to be  
Worshipped. That thus they both fall into contrary Absurdities; those, and confounding the Use,  
and the Adoration of Images; and the other, believing Idols and Images to be one and the same  
thing. "As for us, says he, being content with what we find in the Gospels, and the Apostle's  
"Writings, and instructed by the Works of the Fathers, who have not swerved from him, who  
"is the Way and the Truth, we receive the 6 first Councils, and reject all the Novelties both of  
"the first and the second Synod. And as to the Acts of this latter, which are destitute of Elo-  
"quence and common Sense, being come to us, we thought our selves bound to write against  
"their Errors, to the end, that if their Writing should defile the Hands of those that shall hold  
"it, or the Ears of those that shall hear it, the Poison which it might instill, may be expell'd by our  
"Treatise, supported by the Authority of the Scripture; and that this weak Enemy, which is come  
"from the East, may be subdued in the West by the Sentiments of the Holy Fathers, which we  
"have produced. In fine, we have undertaken this Work with the consent of the Bishops of the  
"Kingdom which God hath given us, not out of any ambitious Design, but animated with the  
"Zeal of God's House, and the Love of Truth; because, as it is a holy Thing to pursue good  
"Things, so it is a great Sin to consent to Evil. This is the Subject of his Preface.

In the first Book, after having made some Curfory Observations upon some Terms of the Council,  
he shews, that the places of the Scripture, alleged in that Council for Image-worship, being ex-  
plained in their genuine Sense, and according to the Fathers, do not at all prove what they pre-  
tend. In the first Chapter, he reproves this Expression in the Letter of *Constantine* and *Irene*;  
By him that Reigns with us: He says, That it is a piece of intolerable Rashness in Princes, to  
compare their Reign to that of God. He says, That, properly speaking, God alone reigns, and  
Princes



2d Nicene Council.

Princes reign, but improperly, as none but He is really Immortal and True, and all other Things are Immortal and True only by Participation. In the 2d, he charges them with too much Boldness, in saying, That God hath chosen them, who do truly seek his Glory. He finds fault in the 3d, with their calling their Letter *Scripta Divalia*, as a profane Expression: Nay, he would not have the Dead called *Dive Memoria*; and he says, That 'tis Ambition, not Apostolical Tradition, that brought in that Expression. In the 4th Chapter, he blames another Expression of their Letter to Pope Adrian, *We beseech your Holiness, or rather that God, who suffers none to perish, beseeches you*. He calls this Expression, A wretched way of speaking, and an execrable Error; because he who is God, and hath a Sovereign Empire over all his Creatures, cannot debase himself so, as to beseech them. In the 5th Chapter he observes, That 'tis a great Crime to explain any thing in another manner, than it ought to be understood. In the 6th, he says, that when there arises any Question in the Church, they ought above all to consult the Church of Rome, which is preferred before all others, and that no Writings should be made use of, but such as she receiveth: That as St. Peter was preferred before all the Apostles, so the Church of Rome is above all other Churches; and is the first of the Apostolical Churches, and so much the more, because she holds her Primacy from the Authority of Jesus Christ himself, and not from the constitutions of Synods; that St. Paul also hath contributed to the Establishing of the Church, that she might have all the Authority of both those Apostles. He quotes the Passage of St. Jerome to Damasus, and observes that his Father Pepin enjoy'd the French and German Churches to follow the Roman usage in the singing of Divine Service. I do not well see, what the Author of this Book aim'd at in this place; it being evident, that the Church of Rome was contrary to his Pretension, and that Pope Adrian had been consulted, and had approved the decision of the Synod which he confutes. In the following Chapters, he runs over the Proofs and Passages out of the Old Testament alledged by the Council, or by particular Bishops in the Council, and shews at large that they signify nothing for the Worshipping of Images. He insists more particularly upon the Cherubims, and maintains that no Worship was paid them. He confesses that it is said, that Abraham worshipped the people of the Land of Heth, and that Nathan worshipped David; but he pretends there was a great difference between Men Living and Images. He allows that those may be Saluted and Reverenced upon the Account of the Dignity they have; but he cannot endure the same should be done to a Picture, made with colours which can neither see, nor walk, nor feel.

In the 2d Book he finisheth his Answer to the places of the Scripture they had made use of, to Authorize Images, and begins in the 13 ch. to Answer the Authorities of the Fathers, or of other Ecclesiastical Records. In this, having made a Protestation, that he does not forbid having Images, but only Worshipping of them, he answers the Testimony drawn from the Acts of Sylvester, wherein it was said, that this Pope had caused the Images of the 12 Apostles to be carried to Constantin; he Answers, I say, this does not prove that he caused them to be Worshipped, but only that he shewed them, to raise his mind by these visible Signs to things invisible; that, tho he had persuaded him to honour them, which he did not, it was to lead that Prince, who was newly Converted, by things visible to the knowledge of the invisible. And lastly, tho those Acts of Sylvester be read by several Orthodox persons, yet they are not of sufficient Authority, to decide controverted points. In the 14 ch. and the 15, he shews that the passage of Athanasius, alledged by the Council, proves nothing at all. In the 16th he exclaims mightily, that they had applied to the Images a passage of St. Austin, which is meant of the Son of God. In the 17th he says, he does not answer St. Gregory Nyssen, whose Life and Writings are unknown to him. In the following Chapters, he shews, that the passage, drawn out of the 16th Council, and those of St. John Chrysostom, and St. Cyril prove nothing at all for the Worship of Images. In the 21st he maintains, that the Adoring of Images is prejudicial to our duty to God, but not the suffering them in Churches for a remembrance of things past, and for an Ornament he consents, as he tells us in the next Chapter, that those of a weak and dull memory use them, to put them in mind of things; but he will not yield, that they should pay them any Worship. He proves in the 23d ch. that this was Pope St. Gregory's Opinion. In the 24th he owns, that Men may be Bowed to, and Reverenced; but he denieth, that the same may be done to inanimate Images. He pretends in the 25th, that Image Worship is not grounded upon any Example of the Apostles. In the 26th he affirms it to be a great Temerity, to compare Images with the Ark; but he says in the 27th, 'tis a kind of Impiety to compare them to the Sacrament of Christ's Body and Blood. He speaks of the Consecration of the Eucharist very plainly and clearly, and he intimates in the end, that the Eucharist was still given to Children Newly Baptized. Lastly, he is not willing that Images should be compar'd even to the Cross, to the Sacred Vessels, and to the Books of the Gospels and the Holy Scripture. As to this Article he is in the wrong, and all his Reasonings are meer Sophisms; for indeed the Cross, the Sacred Vessels and the Books are no less inanimate Creatures, than Images, and deserve neither more nor less Adoration. If then we may pay an outward Worship to the Cross, because it put us in mind of that, which Christ was

\*\* If we may pay an Outward Worship to the Cross, Sacred Vessels, Bibles, &c. Why should we not also Honour the Images of Jesus Christ? If the Wor-

ship be the same, we grant the Idolatry is the same, but who ever bowed down to the Book of the Bible, or the Sacred Vessels and prayed to them?

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them? Tho but with a Relative Worship. There is an inferior sort of Respect and Honour due to all things Consecrated to God's Service, or instrumental in his Worship, whereby tho no Man Worships or Adores them, yet he so far respects them, as not to put them to any common or profane Uses, but keeps them clean and decent; and this all persons may be allowed to give to the Holy Bible and Sacred Vessels, used in the service of God. (which is all that is intended by Worship in these books) and yet it may be and is unlawful to Worship the Images of Jesus Christ and his Saints, as the Nicene Fathers have Decreed; for all Respect is not Worship.

Nailed to, and to Sacred Vessels, because of the use made of them, and to sacred Books, because of what they contain, thereby to shew our inward Respect and Worship of Christ, the Holy Mysteries, and the Truths of the Holy Scripture: Why should we not likewise Honour with an outward Worship the Images of Jesus Christ, of the Virgin and the Saints for a simple Testimony of our inward Veneration of the things represented by them, according to the common Notion of Men? There can be no difference at all, but from the practice of the Church, receiving the Worship of the one, and not of the other. But when the Church pleases to approve of this, as well as that, the one can no more be Condemned than the other. Anastasius is in the right then, when in the Preface to the Translation of the Acts of the Nicene Council, he urgeth this reason, as a convincing Argument against the Opinion of the French, *They say, quoth he, That no Work of Men's Hands is to be Worshipped; as tho the Book of the Gospels were not the work of Men, which they Adore by Kissing it, and the Sign of the Cross, which Christians do Worship every where, tho it be a Wooden, Golden, or Silver'd Cross, different from that which Christ was fastened to.* But let us come again to Charles the Great. In the 31st Chapter, he cries out against the Council's Anathematizing those, who do not Worship Images. He pretends that hereby they have declared their Fathers Hereticks, and they being so, could neither Consecrate nor impose Hands; from whence it follows, that their Successors are not true Priests, nor true Bishops. Thereupon he opposeth the Practice of the West to that of the East. *We pray, says he, and give Alms, according to the practice of the Church for our Fathers, and they Anathematize them. We beg rest for them in the Sacrifices of the Mass, and they make imprecations against them in their Councils. We remember them in our Prayers, and they do not mention them, but to condemn them. We pray, that they may rest in Abraham's Bosom; and they wish them to be damned with Hereticks. Yet he confesses they were both mistaken; the former in Condemning the use of Images for ever, the latter in commending them to be Adored; those in throwing them to the Fire; these in burning Incense to them; the former in avoiding the sight of them, the latter in continually embracing of them; those in Anathematizing those, that have them, and these in condemning those that do not Worship them. Then he concludes with propounding the Judgment of the French, which holds the mean between both. We do not believe, saith he, they ought to be Abolished, as the former have done; but then we do not declare, they are to be Adored as the latter have done. But let us Adore God alone, and let us Reverence his Saints according to the Ancient Tradition of the Church. We tolerate Images in the Church, to serve as an Ornament, and if they please, as a memorial of things past. On the one Hand we avoid too great a severity, and on the other a base Flattery. We avoid Malice and Sottishness: We are neither too bold nor too weak; and thereby we shew to those that run into contrary extreams, the way they ought to keep in going to Christ.*

The 3d book begins with a Confession of Faith, in which, having set forth the Doctrine of the Church about the Trinity and the Incarnation; he recites the other Articles of the Creed; and remarks upon that of the Resurrection, that men shall have the same body; upon that of the Life Eternal, that the Happiness and the Torments shall be greater or Lesser, according to the difference of Virtues or Crimes; upon that of Baptisms, that it ought to be Administered to Children. Then he adds, that the Gallican Churches believe, that a Man fallen into sin after Baptism may be saved by Repentance; that they receive the Number of the Canonical Books, own'd for such by the Authority of the Church; that they believe God hath created all Souls; that they Anathematize those, who believe them to be a portion of the Divine substance; that they do also condemn those that say, that they have formerly sinned in Heaven, before they were sent into the bodies; that they abhor those that affirm God hath commanded any thing impossible to Man, and that the Commandments cannot all be Obey'd by every particular person, but only by every Christian Society in common; those that condemn first Marriage, with the Manichees, and the second with Caraphryges; that they Anathematize them that say, that Jesus Christ did lie out of necessity, or weakness of the Flesh; or that he could not do all he would, that they condemn the Heresie of Jovinian, who denied there should be any difference in the other Life between Men's Merits, and affirmed Men should have there the Virtues neglected by them here below. Lastly, that they confess free Will, so as to assert that Men do continually stand in need of God's Assistance, and that they are perfwaded; that they do err, who say with Manichees, that Man cannot avoid sin; as also those who assert with Jovinian, that Man is not capable of Sin, because both have Free Will. This is the Abridgment of the Confession of Faith, which the Author of these books tells us, he hath expressed in St. Jerome's own words. In the 2d Chapter, he upbraids Tarasius with his hasty and precipitated Election, and promotion to Holy Orders. In the 3d he finds fault with the expression he had used, that the Holy Ghost proceeds from the Father by the



the Son. He said they ought to believe, that he proceeds from the Father and the Son, and brings in several Proofs of this Doctrine, blaming *Tarajus* for expressing his mind so, more than those who only said he proceeded from the Father, without joining the Son to him, tho' in the Eighth Chapter he suspects all them that omitted it, to be in an Error. In the 4th, He reproveth *Theodorus* for saying that the Son hath no other Principle but the Father. He believes that that Expression seem to intimate that the Son is not the Principle himself, and that it may occasion one to think, that he believ'd him Posterior to his Father. In the 5th he Taxeth one Expression more of *Tarajus* upon the Trinity; but he could not endure, that most of those Bishops add to their Confession of Faith the worship of Images, and does vehemently complain of it in the following Chapters. He taketh it worse yet, that they should dare to Anathematize those of a contrary mind. He taketh it ill in the 14th and 15th Chapters, that the Emperors and the Emperor meddled with that business. But methinks he should have remembered; that the Emperors had concerned themselves more in the other Councils, and should have considered that he did busie himself about it in the West, more than *Irene* had done in the East. In the 15th Chapter, he answers this Objection: They Honour the Statues, Medals, and Pictures of Princes; why shall they not Honour those of Christ and the Saints? He answers it, I say, by maintaining that the former ought not to be Honoured. In the 16th Chapter, he answers another Reason of the Council, that the Honour of the Image passeth to that which is represented by it. He says first of all that he cannot apprehend, how a Cloth and some Colours have any Relation to a St. in Heaven; that it is not so with Pictures, as with Relicks which have a natural relation to the Saints that it depends upon the Painters Fancy to make folks believe that a Picture represents a Saint, or a false God. He asks, whether those that have most resemblance deserve more Honour than those of a more precious matter. He says, that if the latter, 'tis then the matter that they Respect; and if the former, it seems an unjust thing to prefer them before those that are more valuable. Lastly, he confesses, that the Learn'd may indeed Honour Images without any abuse, by referring the Honour not to what they are, but to what they signify; but he believes that they can be nothing else but a cause of Offence, and a stumbling block to the ignorant, who Reverence and Adore nothing but what they see; from whence he concludes, it's better quite to Abolish the use of them. This shews, that the dispute between the Greeks and the French was not so much a dispute about Doctrine as practice. In the 17th Ch. he condemns an expression of *Constantin's* Bishop of *Cyprus*, but it was badly Translated; for whereas that Bishop had said, that he Honoured Images and Adored the Trinity; he maketh him say, that he Honoured Images with the Honour due to the Trinity: So it's an Error of Fact. In the following Chapters he reproveth the Opinions of some Bishops. In the 21st, he derides the instance *Palemon's* of Picture. The two next Chapters are against the Praises given to the Art of Painting. In the 24th, he pretends there's no comparison to be made between the Relicks of Saints and their Images. In the 25th, he says, That the Miracles done by Images are no Argument that they are to be Adored; for then Thorns-Bushes should be Adored, because God spake to *Moses* out of a burning Bush, Fringes should be Adored, because *Jesus Christ* healed the Woman with the bloody Flux, by the Fringe of his Garment, and shadows too, because *St. Peter's* Shadow wrought Miracles. In the 26th, he Laughs at *Theodisius* Bishop of *Myra*, who had related his Arch-Deacons Dreams, to Authorize Image-Worship. In the 30th Ch. he confutes several Proofs alledged by the Council, because they were taken of Apocryphal Histories. In the 31st, He taxeth with Impiety and Folly; the Answer of that Abbot, who told a Monk, it was better to frequent Bawdy-Houses, than not to Adore the Images of *Jesus Christ* and the Virgin.

In the last Book he goes on to confute some Expressions of the Council, and of particular Men in the Council. He maintains no wax Candles ought to be Lighted, nor Incense to be burnt before Images, because they are senseless. He cannot endure, that the Council should compare those, who do not Adore Images to Hereticks. He taketh it ill, that they should thus abuse their Predecessors, confessing nevertheless, that these last were to blame for burning and destroying Images. He rejects the Story of *Christ's* Image sent to *Abgarus*, as a mere Fable. He makes no great reckoning of another Story of a Monk, who had let up a Lamp before an Image, which burnt several days. He adds, that tho' those Miracles were true, it would not follow from thence that Images were to be Adored. Lastly, having derided them for many of their Arguments he maintains, that that Synod was to blame for assuming the Title of Universal; because whatever is Universal ought to be conformable to the Tradition and Practice of all the Churches. Thus, says he, if it fall out, that the Bishops of two or three Provinces meet together, and that according to the Authority of Tradition; they Establish some Doctrine, or make some Rule agreeable to the Doctrine and Discipline of the Ancient Church; what they do is Catholick, and the Council may be called Universal; because tho' it be not composed of the Bishops of all the parts of the World, what it does is agreeable to the Faith and Tradition of the whole Church; but contrarywise, if they go about to Establish some Novelty, what they do is not Catholick. In a word, whatsoever is Ecclesiastical is Catholick, and whatsoever is Catholick is Universal, all that is Universal is not New. Thus the Synod, we speak of, being contrary to the Sentiments of the Universal Church, we cannot own it for Universal.

These Books were brought to *Rome* and presented to Pope *Adrian*, by *Engilbert*, *Charles's* Ambassador. The Pope, who maintain'd the Council, having received them, thought himself bound

to Answer them by a Writing directed to *Charles* the Great himself. First of all he Vindicates the Expressions of *Tarajus* and the other Greeks about the Holy Ghost, by some passages of the Fathers, which have spoken after the same manner, supposing those Greeks did not differ from the Roman Church about the Procession of the Holy Ghost. Then he defends the passages of the Scripture, the Reasons, Authorities and Histories alledged by the Synod, and censured in the *Caroline* Books; but his Answers are but weak. He pretends, that *St. Gregory* taught in his Letter to *Secundinus*, that Images deserved some Worship. He cites some passages out of the Fathers upon almost every Article; but he maketh such Applications of several of them, that very few would approve of, and he vindicates some Reasonings, that some could hardly Relish. But about the end, having reported all the Testimonies of *St. Gregory*, he expresseth himself about Image-Worship after a manner, which cannot be possibly condemned; for he says that Images are not Reverenced, but so far forth as they raise up our mind to God, and that whosoever Prostrate himself before *Christ's* Image, 'tis God whom he Adores; that likewise we show our Love and Affection to the Saint by the means of his Images. He adds, that the *Nicene* Synod, having Established this Doctrine, and rejected the false Synod which would have quite abolished Images; he had received it as a Legitimate and Catholic Synod; that nevertheless he had not yet written an Answer to the Emperor, lest he should relaps into the Error of his Predecessors; which he fear'd so much the more, because writing to him, to Exhort him to restore Images, he had also demanded of him the Restitution of the Diocesses of the Church of *Rome*, and of the Patrimonies also belonging to it, but had received no Answer from him, Wherefore he says, that if *Charles* will give him leave, in his Answer to the Greek Emperor, he will approve of what he hath done for Images; but at the same time he will maintain the Quarrel with him, about the Diocesses and Patrimonies of the Church of *Rome*, and if he do not restore them, he will declare him an Heretick for it.

This Letter of *Adrian* did not alter the Sentiments, nor the practice of *Charles*, nor of the Gallican Churches: For in the Synods of *Frankfort* held in 794. where this Question was again debated after they had done with the Opinion of *Felix* and *Elipandus*; they rejected the Opinion of the Greeks, and condemned all manner of Adoration or Worship of Images. This is the second Canon of that Synod.

In the East, tho' the Definition of the *Nicene* Council had restored Images in several places, yet it was not equally observed every where, and *Constantin* himself abrogated it, *Leo* the 5th his Successor re-established the Decree of the Council of *Constantinople*; so that the East was altogether divided in the point of Images, Anno 820. *Michael Balbus* succeeding *Leo*, and being desirous to settle Peace in the Church assembled a Council, in which they followed the sentiments of the Gallican Church, for they took away the Images that were set up in dirty corners; and they left those, which were in high places, where they might be seen, that the Picture might serve for a book to instruct the Ignorant, upon condition that they should not adore them, and that they should burn no Lamps nor Incense before them. Some of those that were most Zealous for Image-worship, came to *Rome* to complain of this Council. Which forced *Michael* to send Deputies thither, whom he directed to *Lewis* the Meek; First, that he might help them with his credit. This Emperor finding such a fair Opportunity, to procure Peace to the Church, sent *Freculphus* and *Adegarus* to *Rome*, with the Deputies of the Greek Emperor, to treat of this Affair. But *Lewis's* Envoys not finding the *Romans* complying, desired the Pope's consent, that their Matter might discuss the matter with his Bishops. Having obtained it, they came back again to *France*. They held at *Paris* An. 124. an Assembly of the ablest Bishops of the Kingdom; and this question was searched to the bottom. They read *Adrian's* first Letter, written upon this subject to *Constantin* and *Irene*. They found that he was in the right to condemn those that broke down Images; but that he Acted indiscreetly, when he permitted them to be Adored; because they may be had, but may not be Adored. They Examined a new the *Nicene* Synod held in pursuit of this Letter; and they thought that they found in these Acts, that it did not only Establish Image-worship, but enjoyn'd them to be called Holy, and to believe some Holiness to be derived from them. They caused what had been written by *Charles* the Great's Order against this Council to be Read over again. They made no great reckoning of *Adrian's* answers, in which nothing was found considerable, besides the Pope's Name, which they did bear. They complain'd, that this abuse was Established at *Rome* and in *Italy*. They commended the Emperor for opposing this pretended supposition; and for endeavouring to restore Peace to the Church, by avoiding the extremes, which both sides had run into. They approved the prudent Carriage of the Deputies in demanding this matter should be debated in *France*. They judged, that for the better affecting of their design, it was necessary to lay the Fault at the Greeks Door, to pacifie the Pope, and to commend his Zeal and Piety, yet so as to Establish the Truth by places out of the Scripture and the Fathers, and to set it forth with Sincerity and Modesty; that by this means they might draw the Pope over and reclaim him; and if they could not effect that, they would still have the satisfaction to have spoken the Truth and done their Duty. Lastly, They made a Collection of the passages of the Fathers, divided into Fifteen Chapters. The first is against those that pretend, that Images ought to be taken away out of the Churches, and to be defaced upon the Sacred Vessels. The 2d contains some Testimonies of *St. Gregory* the Great about Images. Shewing the Use that may be made of them. The 3d contains Testimonies of *St. Austin* against those that would Adore them, or that believe any Holiness or Virtue



to be in them. The 4th contains several other passages against the Worshipping of Images. The 5th contains some passages, proving that Saints and their Relicks may be honoured, but not Adored; from whence it is inferred, that much less may Incense be burnt and Offered to them. The 6th contains some Testimonies against them that maintain Image-Worship, by the Usage of those that introduce it. In the 7th, They pretend to shew from some Passages of the Fathers, that honouring of Images ought to be avoided, that we may give no Scandal to the Weak. In the 8th and 9th, They bring some Explications of the Fathers, to shew that the Passage of *Genesis*, where it is said, that *Jacob* worshipped \* the Top of his Son *Joseph's* Staff; and that of the Kings, where *Nathan* is said to have worshipped *David*, proves nothing for the Worshipping of Images. The 10th Chapter contains a Testimony of *St. Austin*, concerning the Sacred Vessels. The 11th contains one about the Cherubims. The 12th contains some to shew, that Adoration is due to God alone. The 13th, contains several of them upon the Cross, to prove that a great difference is to be made between that and Images. This Difference is confirmed in the 14th Chapter, by the Usage of the Church, which hath always worshipped the Cross, and used that Sign in Benedictions, Consecrations, and Exorcisms. In the 15th, They advise the Destroyers of Images, not to take from thence an occasion to break them down, or to scorn them; and they put them in mind, that have them, not to adore them: And to establish the Truth of those two Points, they cite several Passages of the Fathers. Lastly, They drew up the Form of two Letters, one whereof, is that which *Lewis* was to write to the Pope, to exhort him to procure the Peace of the Church, by correcting the Abuses that stir up Tumults in the East; some being for adoring of Images, and others against the very tolerating of them. The Second, is a Form of that which they will have the Pope to write to the Greek Emperors. It begins with a long Exhortation to submit themselves to the Roman Church, and to pay her Reverence; and then they advise the Emperors to restore Peace to the Church, by following the Opinion of the *French*; that is, by permitting Images to be had, but not to be honoured. Lastly, They alledge some of the most express Passages of the Fathers, to establish that Usage.

\* This is a false Translation. It ought to be worshipped upon the Top of his Staff, *As Heb. 11. 21.*

*Lewis* the Meek sent this Deliberation, and these Acts, to Pope *Eugenius*, by *Jeremy*, Arch-Bishop of *Sens*, and *Juan*, Bishop of *Orleans*, and desired him by his Letter, to confer with them, about the Ambassage which he was to send into *Greece*. But, to give the Pope no cause of Jealousie, he says, He did not send them with these Papers to impose Laws upon him, or to take upon himself to teach him; but merely to give him an account of the Sentiments of the *Gallian* Church, and to contribute to the Peace of the Universal Church. He recommends them to him, and prays him to receive them favourably, and entreats him to endeavour the Re-union of the *Greek* Church, and to carry himself with great wariness in such a nice Affair as this is. He desireth that his Deputies may accompany those whom the Pope shall send into the East.

At the same time he gave the two Prelates, his Ambassadors, Instructions, wherein he charges them to shew to the Pope the Collection of the Passages made in the Assembly held at *Paris*, to examine the Business about Images, by his own Consent. He commands them to satisfy him about the Business of Images, to handle this Question gently and moderately, and to have a great care not to make him obstinate, by too openly resisting of him. At last, he warns them, that, when that Business is ended, if yet the Peremptoriness of the *Romans* permits it, to ask the Pope, if he be not willing and desirous, that they should go into *Greece* with his Deputies: If he be willing, to send him word on't immediately, to the end, that at their return, they may find *Amalaricus* and *Hildegarius*, and before their Departure, to agree about the Place where the Deputies shall take Ship.

It is very probable, that the Pope and the *French* did not agree about this Matter; but this did not hinder the King from sending *Hildegarius*, Bishop of *Cambray*, and *Aufridus*, Abbot of *Nonantula*, into *Greece*, to the Emperor *Michael*. What they did concerning Images, is not known; it is only said, that they were well entertained. Perhaps they persuaded *Michael* to permit Images to be had. But this Emperor, and his Son *Theophilus*, were set against the Ordinance of the *Nicene* Council. This last being dead in 842, and his Wife *Theodora* being left in Possession of the Government, she re-established the Worship of Images, and the Authority of the *Nicene* Council. But the *French* and the *Germans* persisted long in their Usage, and it was very late ere they owned that Council, in the Room of which, they put that of *Frankfort*, as it appears by the Testimonies of several *French* Authors and Historiographers.

Now to re-capitulate in a few Words, what we could observe upon the Point of Images, from the beginning of the Church. It must be confessed, that in the three first Centuries, yea, and in the beginning of the Fourth, they were very scarce among Christians. Towards the end of the Fourth Century, they begun, especially in the East, to make Pictures and Images, and they grew very common in the Fifth: They represented in them the Conflicts of Martyrs, and Sacred Histories, to instruct those who could not Read, and to stir them up to imitate the Constancy, and the other Virtues of those represented in these Pictures. Those of the Simpler and Weaker Sort, being moved with these Representations, by seeing the Saints Pictures thus drawn, could not forbear, expressing by outward Signs, the Esteem, Respect and Veneration they had for those

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represented therein. Thus was Image-worship established, and was moreover fortified by the Miracles ascribed to them.

In the West, some Bishops at first would not suffer any Images, but the greater part agreed, that they might be of some Use, and only hindred them from being honoured. But the Worshipping of Images being established in the East, was also received at *Rome*, whilst in *France*, *Germany*, and *England*, all outward Worshipping of them was unknown. This Difference did not occasion any Contest nor Division between the Churches, when on a sudden a furious Storm rose in the East against Images, which was raised by the Emperor *Leo*, the *Isaurian*: He resolved to abolish them, and had Power enough to draw a great number of Bishops into his Opinion, and to get the Abolition of them to be ordered in a Council, and to be executed in the East. The Popes did always vigorously withstand that Decree, and maintained both the Use and the outward Worship of Images. The face of things was also soon changed in the East, and maugre the Opposition of several, the Empress *Irene* caused it to be decided in the *Nicene* Council, That Images might be had and honoured; and re-established the Use of them. This Decision had different Fortunes in the East, according to the Will and Humour of Princes; but at last it carried it. In the West, the *Italians* received it; but the *French*, *Germans*, and *English* rejected it; and without any regard to all the Contests in the East, in which they had no hand, they continued in their ancient Usage, equally rejecting the Opinion of those that were for abolishing the Images, and of those that were for paying Worship to them. They worshipped the Cross, the Sacred Vessels, the Gospels, the Relicks, but would not worship Images. They did what they could, that the West and the East might embrace their Discipline, yet without separating from the Communion of any Church. They continued long in this Practice, but at last they yielded, and the outward Worship of Images was brought in amongst them, as among the other People.

Some Reflexions may be made upon these different Epochs, which will raise our Admiration of God's Conduct towards his Church in all these Changes. There's no doubt, but when Paganism was the prevailing Religion, it would have been dangerous for Christians to have Images or Statues, because they might have given occasion of Idolatry to them, who were newly recovered from it, and they might have given the Pagans reason to object to Christians, that they had, and worshipped Idols as they did: Therefore it was fitting there should be no Images in those first Ages, especially in Churches, and that there should be no Worship paid them. Afterwards, People being better Taught, more Learned, and farther off from Idolatry, there was not so much Danger to propose them to them, and the Church being then more splendid in her Ceremonies, they served as Ornaments to Temples, and had their Use, because they set forth before their Eyes, the Actions of the Martyrs. There can be no doubt, but Pictures do not only bring to mind those we love, but moreover, representing their Actions lively, they make some Impression, and stir up Admiration and Esteem for them, and a Desire of imitating them. Therefore, there being no more danger of Idolatry, Why should not Christians have Images? Nevertheless, they that knew their People to be prone to Idolatry still, and were afraid, lest Images should draw them back to it, they might take them away; and this justifies the Proceeding of *St. Epiphanius*, *Severus*, and of some other Bishops. But to go about to break them, to burn them, to reduce them to Ashes, and to look upon those that have them as Idolaters; wholly to condemn Painters, and the Art of Painting, as the Bishops of the Council of *Constantinople* have done; 'tis a piece of intollerable Imprudence and Folly. As to the Worship that was paid them, 'tis certain it cannot be referred to the Images, and that they have no Veneration for the Matter they are made of, nor for their Shape and Form; but only they give some outward Signs before them of the Veneration they have for what's represented by them. This Worship being thus explained, as it hath been, by most of the Defenders of Images, cannot be taxed nor accused of Idolatry, as even those who do not use them, do not deny. But then it cannot be said to be absolutely necessary; and those, who, for some private Reason, do not think themselves bound, for instance, to prostrate themselves before Images, to bow to them, to kiss them, to embrace them, to express their Reverence for that they represent; those, I say, are not to be condemned as Hereticks, who will not do so, for some particular Reasons, either because the Practice of their Church is otherwise, or because they fear those outward Duties should be mistaken for Adorations; or lastly, because they do not believe the Worship of Images to be sufficiently warranted, seeing, to prove it, they have alledged a great number of false Pieces, or of impertinent Passages that prove nothing.

Moreover, The Proceeding of those Persons could not be blamed, who, to settle Peace in the Church, and to re-unite two opposite Parties, of which, the one were for breaking down all Images, and the other for honouring of them, endeavoured to make their own Usage to be received every where, and wrote to the Pope respectfully about it. This was the Temper of our *French* People, in the time of the *Nicene* Council, and after; thus they carried themselves: Therefore they cannot be blamed. But then, the Worship paid to Images being well explained and understood by all, there being no more fear of Idolatry, the whole Church being agreed in the Acknowledging of it: It would be a piece of Temerity in a private Man, or some private Churches,



2d Nicene Council.

Churches, to refuse to comply with this Usage, and condemn those that honour them. *iv* The Reformed Churches therefore are to blame, to go about to abolish the Worship and Use of Images. Only it were to be wished, 1. That great Care should be taken to instruct the People well in the Nature of the Worship paid to Images, and to teach the Simple that it is not paid to the Images properly, but to Jesus Christ, and to the Saints represented by them; and that the Image is only the Occasion of it, in as much as before it, they give outward Signs of the Worship rendered to the Object. 2. That the Abuses and Excesses committed in this Worship should be avoided, such as those, of kindling a greater Number of Tapers before the Images, than before the Holy Sacrament, of Dressing and adorning them with so much Pomp, of Kneeling before them, sooner than before the Altar, where Christs Body is kept, of believing some Virtue to be in one Image, which is not in another, &c. 3. Perhaps it were fitting, to suffer no Image of the Trinity, nor of the Deity, all the most zealous Defenders of Images having condemned these, and the Council of Trent having spoken but of the Images of Christ, and of the Saints. Besides, They should be more careful to remove prophane Images, and all those that have something undecent and fabulous in them, from Churches.

*vv. The Reformed Churches are to blame for abolishing the Use and Worship of Images.]* All the Reformed Churches are not so great Enemies to the Images of Christ or his Saints; but as the Lutherans do still allow them in their Churches for Ornament, or as Helps of Memory, without giving them any Worship. So, were it safe, and not offensive to many good Men, could many other Churches also. But we have so great Experience of the Peoples Proneness to Idolatry, and are so unsatisfied with the Bowing down to them with a Relative Veneration, that we think it better to want the Historical, than run the Hazzard of falling into the Idolatrous Use of them. And though we meet with very few of the Romish Communion, that are so moderate as our Historian, not to brand us with the odious and ignominious Name of Hereticks, yet we had rather, with St. Paul, worship God after the way that they call Heresie, than after that which Scripture calls Idolatry.

## The Council of NORTHUMBERLAND.

Council of Northumberland.

**P**OPE Adrian having sent two Legates into England, Gregory of Ostia, and Theophylactus, Bishop of Todi, they were very well entertained by the Kings, and the Bishops of the Country, and held a Council in Northumberland (An. 787.) in which they made the following Canons to be received.

- 1st. That the Faith of the Nicene Council should be maintained, even to the laying down of their Lives in the Defence of it, if need were.
- 2d. That Baptism should be administered only according to the Order, and at the time appointed by the Canons, except in Case of Necessity; that all Persons should be obliged to learn the Creed and the Lord's Prayer; that the Sureties should be put in mind of the Obligation they had taken upon themselves, to take care that those whom they undertake for at the Font, be instructed in the Creed and the Lord's Prayer.
- 3d. That every year two Councils should be held; that the Bishops should visit their Dioceses, and watch carefully over their Flock.
- 4th. That they should take care to see their Clerks live Canonically, and their Monks regularly; that they wear different Garments; that Clerks be clad modestly and plain, and that of this, the Bishops, Abbots and Abbeesses ought to be Examples to such as are under their Care.
- 5th. That after the Death of an Abbot or an Abbeess, they should choose others in their Room, with the Bishop's Advice, and that they ought to be chosen out of the Monastery, if there were any fit for that Place; if not, that they are to be taken out of another Monastery.
- 6th. That Bishops shall Ordain none Presbyters or Deacons, but Men of an exemplary Life, and such as are able to discharge their Functions well; that they that are Ordained, shall remain in the Title and Degree, to which they are destined; and that no Clerk of another Church shall be received without Cause, and without Letters from his Bishop.
- 7th. That in all Churches, Divine Service shall be performed at the usual time, and with Reverence.
- 8th. That the old Priviledges granted to Churches shall be preserved; but if any of them be found made against the Canonical Constitutions, at the Suit and Request of wicked Men, they shall be abrogated.
- 9th. That Clerks shall not eat by themselves, and in private.
- The 10th. That none shall come near the Altar, but reverently, and in decent Cloathing, that the Oblations of the People shall be a whole Loaf of Bread, and not a bare Crust; that no Chalice or Patin shall be made of an Ox-horn, and that Bishops shall not undertake to judge in Secular Affairs.
- In the 11th, Kings are exhorted to perform their Duty, and to Govern like Christians.
- The 12th, Recommends Obedience due to Kings, and detests them that attempt any thing against their Life.
- The 13th, exhorts the Grandees and the Rich to do Justice.
- In the 14th, Fraud, Violence and Exactions are forbidden, and Concord, Peace, Union and Charity are recommended.

Council of Northumberland.

- The 15th, Prohibits illegitimate Marriages upon Pain of Anathema.
  - The 16th, Deprives Bastards of the Right of Succession.
  - The 17th, Enjoins paying of Tythes, and forbids Usury.
  - The 18th, Ordains that Christians shall perform their Vows.
  - The 19th, Prohibits certain Customs, which seemed to them some Remains of Heathenism; such, as to Cut and Slash themselves, to decide Controversies by Lot, to eat Horse-flesh, &c.
  - The 20th, Enjoins Confessing of Sins, and receiving the Sacrament, and declares, that those shall not be pray'd for, who die without Confession.
- These Articles were proposed in Northumberland by Adrian's Legates, in the Presence of *Ofred II.* King of Northumberland, of the Arch-Bishop of York, The Bishops, the Abbots and Lords, who received them, and promised to keep them, and subscribed them. From thence they were carried to *Offa*, King of the Mercians, and read in his Presence, in an Assembly, at which the Arch-Bishop of Canterbury was present, with the Bishops, Abbots, and great Lords, who also received and subscribed them.

## \* The COUNCIL of AQUILEIA.

**T**HIS Council was held by Paulinus Bishop of Aquileia, an. 791. It begins with a long Explication of the Doctrine of the Trinity, and the Creed, in which it does chiefly establish these two Doctrines: That the Holy Ghost proceeds from the Father, and the Son; and, That Jesus Christ cannot be called an Adoptive Son. After this Exposition of Faith, come 14 Canons.

Council of Aquileia.

\* Concilium Forojulense in Longo.

- The first is against Simony.
- The 2d upon that excellent degree of Virtue which is necessary for Pastors, [above their People.]
- The 3d against Drunkenness.
- The 4th against Women's cohabiting with Clergy-men.
- The 5th forbids Clerks to meddle in Secular Affairs.
- The 6th forbids them Secular Employments and Diversions, such as Hunting, Musick, Dances, &c.
- The 7th forbids the Suffragan Bishops of Aquileia to condemn a Presbyter, an Abbot, or a Deacon, without consulting the Metropolitan.
- The 8th prohibits unlawful Marriages between Kindred, and clandestine Marriages too. It ordains, that no Marriage shall be contracted but between Parties, which shall be known not to be a-kin; that there shall be an interval between Betrothing and Marriage; that the presence of the Priest shall be requisite; that Kindred, which shall be found to have married within the Degrees forbidden, shall be separated and put to Penance; that, if it be possible, they shall remain unmarried; but yet if they will have Children, or if they cannot keep their Virginity, they shall be permitted to marry others, and their Children shall be declared Legitimate.
- The 9th forbids to contract Marriage before 14 years of Age.
- The 10th forbids a Man or Woman, which have been divorced for Adultery, to marry again. It affirms, that Jesus Christ in this case permitted a Man only to put away his Wife, but not to marry another, and confirms this Opinion by the Authority of St. Jerom. The common Practice was then contrary to this Law.
- The 11th declareth, That Women, of what condition soever, whether Virgins or Widows, which have promised to live Single, and have taken the Habit as a token of their Promise though they have not received the Consecration from the Bishop, shall inviolably keep their Vow; and if they do secretly marry, or suffer themselves to be defiled, they shall be punished according to the rigor of the Civil Laws; and besides this, they shall be put asunder, and do Penance all their Life-time, unless their Bishop, considering the greatness of their Repentance, shew them some favour; but at the point of Death they shall not be deprived of the Viaticum. Nevertheless none of them is permitted to take the Religious Habit, without her Bishop's Advice.
- The 12th forbids Men to enter, without great need, into the Monasteries of Virgins. It extends this Prohibition to all Ecclesiastical Persons under any pretence whatsoever, without permission from the Bishop; nay, it forbids the Bishop himself to go into them, unless in the company of his Presbyters and Clerks. It ordains, That whether he goes himself, or sends any other, to Preach and instruct Religious Women, the Person that does so shall have Witnesses of his Carriage, that he may not be evil spoken of. It forbids Abbeesses and Nuns to leave their Convents to go to Rome, or on any other Pilgrimages.
- The 13th enjoins the keeping of Sunday, beginning from the Hour of the Vespers of the Saturday; and for the due Solemnization of it, it ordains, That they shall first of all abstain from Sin, and every Servile Work; that they shall wholly give themselves to Prayer, and shall be present at all the Divine Service. It ordains also, That the other Festivities shall be kept; and exhorts Presbyters to give good Examples to the People.
- The 14th enjoins the paying of Tythes.

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## The COUNCIL of RATISBONE.

**F**ELIX Bishop of Urgel in *Catalonia*, being consulted by *Elipandus* Bishop of *Toledo*, whether Jesus Christ, as Man, was an Adoptive or Natural Son? Answered him, That in this respect he was to be looked upon as an Adoptive Son. He maintained this Opinion by his Writings, and went about to spread it, not only in *Spain*, but also in *France* and *Germany*. But he found these Bishops opposite to his Error; for being met together at *Ratisbone*, (an. 792.) they condemned it with this Author, who was sent to *Rome* to *Adrian*, who confirmed the Sentence of this Synod, and made *Felix* to Recant. *Alcuin*, and *Jonas* Bishop of *Orleans*, speak of this Council. There is mention also made of it in the ancient Annals of *France*.

## The COUNCIL of FRANCKFORT.

**N**otwithstanding the Judgment of the former Council, the Bishops of *Spain* persisted in their Error. *Felix*, who seemed to have retracted it, maintained it anew, and *Elipandus* wrote a Letter to vindicate it. This Letter was confuted and condemned, First, by Pope *Adrian*; Secondly, by an *Italian* Council; and Lastly, by the Council of *Franckfort*, who wrote to *Elipandus*, and the other Bishops of *Spain*, Letters, in which they prove, both from the Scripture and the Fathers, that Jesus Christ ought to be called the Natural Son of God, and cannot be called an Adoptive Son, there being no Division nor Separation of the two Natures. *Charles* the Great wrote also to those Bishops a Letter on purpose, wherein he presses them earnestly to retract their Error, and to follow the Sentiments of the Bishops. These four Letters are extant.

This Council of *Franckfort* was assembled by the Order of *Charles* the Great, (an. 794.) in the beginning of Summer. It was composed of 300 Bishops, or thereabouts, of *France*, *Italy*, and *Germany*. The Pope's Legates were at it, and it hath been long looked upon in *France* as an Universal Council. And indeed if National Councils in the East, and in *Africa*, have been styled *Universal*; why should we not give the same Title to a Council made up of the Bishops of the principal Kingdoms of the West? In this Council, the matter of Images was debated, and they decided the Question started by *Felix* and *Elipandus*, about the Title of Adoptive Son, which they gave to Jesus Christ. They made 56 Canons.

The first is against the Error of those Bishops.

The 2d, upon Images.

The other 54 have been set down among *Charles* the Great's Capitularies.

## A COUNCIL of Rome under Pope LEO III.

**T**HE Affair of *Felix* of Urgel, which had already been brought to *Rome* under *Adrian*, was examined there anew under Pope *Leo* the Third, in a Council of 57 Bishops, held in 799, of which *Felix* makes mention in his last Confession of Faith; and of which, some Fragments are extant.

*Leo* the Third relates in the first Action, how that Herefie, which was condemned by his Predecessor *Adrian*, was renewed, and began to spread.

In the 2d he describes, how *Felix*, having been condemned at *Ratisbone*, had after that retracted his Error at *Rome*, and made a solemn Promise upon *St. Peter's Tomb*, "That he would no more call Jesus Christ the Adoptive Son of God, but did believe and call him His own proper Son." He adds, That since that time he had relapsed into his Error, and would not submit himself to the Judgment of the Council of *Franckfort*, assembled by the Order of King *Charles*, which had condemned his Error, and had threatened with *Anathema* those that maintain'd it, if they persisted in it. That not yielding to this Judgment in the least, he had written against *Albinus*, a Book full of Blasphemies and Errors, more horrid than those he had delivered heretofore.

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In the 4th Action, the Pope representeth it as a Thing necessary, That those that are in an Error be exhorted again to endeavour to Reclaim them; and he anathematizes *Felix* of Urgel, if he will not abandon the Heretical Doctrine which he teaches, viz. That Jesus Christ is the Adopted Son of God.

## The COUNCIL of Aix-la-Chapelle against FELIX.

**I**N the same Year *Charles* the Great invited *Felix* of Urgel to *Aix-la-Chapelle*, promising him, that he should have the liberty to propound to the Bishops, which he would call thither, all the Reasons and Allegations that he could produce to defend his own Sentiment, and that all the Proceedings in the determination of this Question should be managed with full liberty: Which was done by the acknowledgment of *Felix* himself in a Confession of Faith; for after he had alledged the Passages he had, *Alcuin* answered them, and did so clearly confute his Opinion by formal Passages of *St. Cyril*, *St. Gregory*, *St. Leo*, and other Fathers, and by the Authority of the Synod held at *Rome* a little before, that *Felix* did voluntarily abandon his Opinion, to embrace the Doctrine of the Church, and made an Orthodox Confession of Faith: Which was followed by those of his Adherents that were there with him.

The End of the Sixth Volume.



# A CHRONOLOGICAL TABLE OF THE ECCLESIASTICAL AUTHORS

That Flourished

*In the Seventh and Eighth Centuries of the Church.*

**ISIDORE,**  
Bishop of *Sevil*. Ordained in 595. Dyed in 696.

**BRAULIO,**  
Bishop of *Saragoza*, ordained in 626. Dyed in 646.

**S. COLUMBANUS,**  
A Monk of *Beaune*, and Founder of the Monasteries of *Lexeuil* and *Dobio*, went into *France* in 590, and into *Italy* in 613. died in 615.

**ÆLERAN,**  
An *Irish* Presbyter, flourished about the middle of this Age.

**CUMIANUS or CUMINUS,**  
An Abbot, born in 592. flourished about the Year 630. and dyed in 662.

**EUSEBIUS,**  
Bishop of *Thessalonica*, flourished about the middle of the Seventh Century.

**BONIFACE IV.**  
Bishop of *Rome*, raised to the Popedom in 607. dyed in 614.

**JOANNES PHILOPONUS,**  
A Grammarian, flourish'd in the beginning of the Seventh Century.

**THEODOSIUS, CONON, EUGENIUS, THEMISTIUS and THEODORUS.**  
At the same Time.

**NICIAS ANTIOCHUS,**  
A Monk of the Monastery of *S. Sabas*.

**JOHN,**  
Bishop of *Thessalonica* at the same Time.

**GREGORY,**  
Bishop of *Antioch*, raised to that See in the Year 572. died in 608.

**JOHN,**  
Abbot and Bishop of *Saragoza*, flourished about the Year 620.

**ARAUSIUS, HELLADIUS, JUSTUS,**

Bishops of *Toledo*, held that See from 606 to 634, or 635. But the last was Bishop but 3 Years.

**NONNITUS,**  
Bishop of *Gironde* flourished about the same Time.

**CONANTIUS,**  
Bishop of *Palenço*, about the same Time.

**BONIFACE, V.**  
Bishop of *Rome*, raised to that See in 617, dyed in 628.

**MODESTUS,**  
Bishop of *Jerusalem*, made Patriarch of that See in 620.

**GEORGE,**  
Bishop of *Alexandria*, preferred to the See in 620, dyed in 630.

**HONORIUS,**  
Bishop of *Rome*, made Pope in 626, dyed in 638.

**SOPHRONIUS,**  
Patriarch of *Jerusalem*, flourished after 625, and was raised to that See in 629. dyed in 636.

**JOANNES MOSCHUS,**  
A Priest, flourished at the same Time.

**GEORGE PISIDES,**  
A Deacon of *Constantinople*, about the middle of this Age.

**EUGENIUS,**  
Bishop of *Toledo*, flourished about the Year 650.

**APOLLONIUS,**  
Priest of *Novara*, flourished at the same Time.

**JOHN IV.**  
Bishop of *Rome*, raised to the Popedom in 640. dyed in 641.

**THEODOSIUS IV.**  
Bishop of *Rome*, made Pope in 641, dyed in 649.

**MARTIN I.**  
Bishop of *Rome*, preferred to that See in 647, dyed in 656.

**S. MAXIMUS,**  
Abbot, began to flourish in 641, dyed in 662.

**ANASTASIUS,**  
*S. Maximus's* Scholar, was honoured for suffering with his Master.

\* A N A.



## A Chronological Table of the Authors and Councils

**ANASTASIUS,**  
Apocrypharian of Rome, suffered with them.  
**THEODOSIUS and THEODORUS,**  
Lived at the same Time.

**THEODORUS,**  
Abbot of Raithu, flourished in the midst of the Seventh Century.

**PETER,**  
Of Laodicea, also in the Seventh Century.

**THALASSIUS,**  
The Monk, was contemporary with Maximus.

**ISAIAH,**  
The Abbot, lived also in the Seventh Century.

**THEOFRIDUS,**  
His Time is uncertain.

**DONATUS,**  
Bishop of Bisançon, was made Bishop in 630, dyed after 650.

**VITALIAN,**  
Pope, raised to the Popedom in 656, dyed in 671.

**S. ELIGIUS.**  
Bishop of Noyon, raised to that Dignity in 646, dyed in 663.

**AGATHO.**  
Bishop of Rome, raised to the Popedom in 678, dyed in 682.

**LEO II.**  
Bishop of Rome also, was chosen in 678, dyed in 684.

**BENEDICT II.**  
Made Bishop in 684.

**DREPIANIUS FLORUS,**  
Flourished about the middle of the Seventh Century

**ILDEFONSUS,**  
Abbot of Agali, and after Bishop of Toledo, raised to that See in 658, dyed in 667.

**TAIO or TAGO,**  
Bishop of Sarragosa, flourished about the End of the Seventh Century.

**LEONTIUS,**  
Bishop of Limone in Cyprus, lived about the same Time.

**MARCULPHUS,**  
A French Monk, flourished all this Century, dyed 660.

**COSMA,**  
Of Jerusalem, at the beginning of the Eighth Century.

**PANTALEO,**  
A Priest of Constantinople, flourished about the same Time.

**S. JULIAN,**  
Bishop of Toledo, chosen 680, dyed in 690.

**THEODORUS,**  
Archbishop of Canterbury, flourished after the Year 668, and dyed in 690.

**FRUCTUOSUS,**  
Bishop of Dumes, and after of Toledo, flourished toward the end of the Seventh Century.

**CEOLFRIDUS,**  
Abbot of Farrow, lived at the end of the Seventh and the beginning of the next Century, dyed 720

**ADELMUS,**  
Abbot of Malmesbury, flourished at the same time.

**ADAMANNUS,**  
Abot of Huy, lived also at the same Time.

**APONIUS, CRESCONIUS,**  
An African Bishop

**JOHN,**  
A Greek Monk, flourished all at the same Time.

**DEMETRIUS,**  
Bishop of Cyzicum, at the same Time.

**S. OWEN,**  
Archbishop of Rouen, ordained in 646, dyed in 689.

**BEDE,**  
Surnamed the Venerable, an English Presbyter, and Monk, flourished in the beginning of the Eighth Century, and dyed in 735.

**JOHN,**  
Patriarch of Constantinople, flourished about the end of Seventh Age to the Eighth.

**AGATHO,**  
Deacon of the same Church, lived at the same Time.

**GERMANUS,**  
Patriarch of Constantinople, translated from Cyzicum to Constantinople.

**BONIFACE.**  
Bishop of Ments, an Englishman, flourished from 715, when he left his own County, to his Death.

**GREGORY II.**  
Bishop of Rome, made Pope in 714, dyed in 731.

**GREGORY III.**  
Bishop of Rome, raised to the Popedom in 731, dyed in 741.

**ZACHARY,**  
Bishop of Rome, raised to the See in 741, dyed in 752.

**ANDREW,**  
Bishop of Crete, flourished after 730.

**ANASTASIUS,**  
Abbot of the Monastery of Euthym, in Palestine, lived about the Year 740.

**EGBERT,**  
Archbishop of York, flourished from 731 to 767.

**S. JOHN DAMASCENE,**  
A Monk, lived after 730, dyed 750.

**CHRODEGAND,**  
Bishop of Metz, ordained in 743.

**STEVEN II.**  
Bishop of Rome, ordained in 752, dyed in 757.

WIL.

## in the Seventh and Eighth Centuries.

**WILLIBALD,**  
A Monk of Mount-Cassin, and after Bishop of Eichstätt, flourished from 718 to his Death, which happen'd in the Year 786.

**JOHN,**  
Patriarch of Jerusalem, lived after the Year 750.

**GOTTESCHALCI,**  
A Deacon, and Prebend of Leigh, flourished about the Year 760.

**AMBROSIUS AUTPERTUS,**  
Abbot of S. Vincent, at the River Vulturnus, at the same time dyed, in 778.

**PAUL I.**  
Bishop of Rome, ordained in 757, dyed in 767.

**STEVEN III.**  
Pope, ordained in 767, dyed in 772, in which Year

**ADRIAN I.**  
Was elected Pope.

**PAUL,**  
A Deacon of Aquileia, flourished after 770, dyed in the beginning of the Ninth Century.

**CHARLES,**  
The Great, flourished from 700, and dyed in 814.

**ALCUINUS,**  
A Deacon of York, after Abbot, Dean of the Ca.

nons of Tours, flourished in France from 791 to his Death, which was in 804.

**ÆTHERIUS,**  
Bishop of Uxame, lived about the end of the Eighth Century.

**PAULINUS,**  
Bishop of Aquileia, lived about the end of the same Age.

**THEODULPHUS,**  
Bishop of Orleans, ordained Bishop in 794, dyed about 821.

**LEO III.**  
Bishop of Rome, raised to the Popedom in 795, dyed in 816.

**TARASIUS,**  
Bishop of Constantinople, flourished about the Year 787 to the second Council of Nice.

**EPIPHANIUS,**  
Deacon of Catania, and

**THEODORUS,**  
Lived at the same time.

**ELIAS CRETENSIS, GEORGIUS SYNCCELLUS,**  
Flourished about the end of the Eighth Age.

## A CHRONOLOGICAL TABLE of the Councils held in the VII and VIII Centuries of the Church.

In the VII Century.	
A Conference held at Worcester	Anno 601
An Assembly held at Chalon	603
The Council of Toledo under Gondamarus the King	610
The Council of Egara	614
The V Council of Paris	615
A Council held in France	615
The II Council of Sevil	619
The Council of Rheims under Sonnatius Bishop of Rheims	630
The IV Council of Toledo	633
The V Council of Toledo	636
The VI Council of Toledo	638
The VII Council of Toledo	646
The Lateran Council against the Monothelites	649
The Council of Chalon upon Saone	650
The VIII Council of Toledo	653
The IX Council of Toledo	655
The X Council of Toledo	656
A Conference in Northumberland	664
The Council of Merida	666
The Council of Autun	666
A Council of Hereford of England	673
The XI Council of Toledo	675
The IV Council of Braga	675
The XII Council of Toledo	681
The XIII Council of Toledo	683
The XV Council of Toledo	684
The XV Council of Toledo	688
The Council of Sarragosa	691
The XVI Council of Toledo	693
In the VIII Century.	
The XVII Council of Toledo	694
The Council of Constantinople called the Quiniscent, or the Council in Trullo	692
A Synod at Barchinestad in the Kingdom of Kents	697
Councils held in England about the Business of Wilfrid, the last of which was in	705
The Council of Rome under Gregory II.	721
A Council held in Germany under Charles the Great	742
The Council of Leffines	743
The Council of Soissons	744
The Councils of Rome under Pope Zachary	745
The Council of Clouesbaw	747
The Council of Verbery	752
The Council of Vernueil	755
The Council of Metz	756
The Council of Compiègne	757
Several other Ecclesiastical Synods, the places and years of their meeting are found in the Extracts of the Capitularies, p. 115, &c.	
The Council of Constantinople against Images	754
The II Council of Nice	787
The Council of Northumberland	787
The Council of Aquileia under Paulinus their Bishop	791
The Council of Ratisbona	792
The Council of Frankfort	794
The Council of Rome under Leo III.	799
The Council of Aix-la-Chapelle	799
The Council of Paris	824



# A TABLE of the Works of the Ecclesiastical Writers of VII and VIII Centuries of the Church.

## S. ISIDORE of Sevil.

His Genuine WORKS which we have.

Twenty Books of Etymologies or Origins.  
 Thirteen Books of the differences of Names.  
 A Book of the nature of things.  
 A Chronicon from the beginning of the World to the Empire of *Heracius*.  
 The History of the *Goths*.  
 An Abridgment of the History of the *Vandals* and *Sueves*.  
 A Treatise of the Ecclesiastical Writers.  
 An History of the Life and Death of certain Saints.  
 Prologues upon the Bible,  
 Some Notes upon the Pentateuch, *Josua*, the Books of *Kings* and *Ezra*.  
 An allegorical Book upon the Old Testament.  
 A Commentary upon the *Canticles*.  
 Two Books against the *Jews*.  
 Two Books of the Offices of the Church.  
 Some Letters.  
 A Rule for Monks.  
 Two Books, entitled *Synonyma*.  
 A Treatise of the contempt of the World.  
 The Lamentations of Repentance.  
 A Prayer about amendment of Life.  
 A Collection of Sentences taken out of *S. Gregory*.

BOOKS Supposititious.

His fourth and fifth Letters.  
 A Letter to *Messianus*.  
 A Treatise about the opposition of Vertues and Vices.

## BRAULIO Bishop of Saragosa.

His Genuine WORKS.

He perfected and set in order *Isidore's* Books of *Origins*, and made a Catalogue of his Works.  
 The Life of *S. Milan* and *Leocadia* is thought to be his.

## S. COLUMBANUS Abbot of Lexeuil and Bobio.

His Genuine WORKS.

Two Letters in Verse concerning the shortness of Life, and 4 other Poems.  
 A Rule for Monks, with a Penitential and some other Instructions.  
 A Treatise of 20 principal Sins.  
 Four Letters.

WORKS Lost.

A Commentary upon the *Psalms*.  
 Some Letters.  
 A Treatise against the *Arians*.  
 A Treatise about *Easter*.

Spurious WORKS.

The 15th and 17th Instructions.  
 A Treatise of Penances for the Monks, Clergy and Laity.

## ELERAN an Irish Presbyter.

His Genuine WORKS.

A Mythical Treatise about the Genealogy of Jesus Christ.

## CUMIANUS or CUMINUS, an Irish Abbot.

A Penitential.  
 A Letter concerning *Easter*.

## HESYCHIUS, a Priest of Jerusalem.

His Genuine WORKS.

A Commentary upon *Leuiticus*.  
 Two Homilies upon the Virgin *Mary*.

WORKS Lost.

Four Discourses cited by *Photius* in his 51st Volume of his *Bibliotheca*.  
 Some Fragments of two Sermons cited by *Photius*.  
 A Summary of the 12 small Prophets and *Isaias*, in Greek.  
 The Treatise of *Temperance*, the Ecclesiastical History mentioned in the fifth Council, as also the Harmony of the Gospels, of whom *M. Coclerius* hath published an Abridgment, belong to a more ancient *Hesychius*.  
 There was also another *Hesychius*, a Priest of Jerusalem more modern, of whom *Photius* speaks in Vol. 52. of his *Bibliotheca*, and gives us the Extracts of four of his Sermons.

## EUSEBIUS of Thessalonica.

WORKS Lost.

A Letter against a dissembling Monk.  
 Ten Books against the Errors of the same Monk.

## BONIFACE IV. Bishop of Rome.

Supposititious WORKS.

A Decree and Letter published by *Hollstenius*.

## Pope DEUS-DEDIT.

His Spurious WORKS.

A Letter to *Gordian*.

## JOHANNES PHILOPONUS.

His Genuine WORKS.

A Treatise upon the six-days Works.  
 A Treatise upon *Easter*.  
 Philosophical Treatises.

WORKS Lost.

A Treatise against *Famblicus* the Philosopher.  
 A Treatise of the Resurrection.  
 A Treatise of the 4th Council.  
 A Treatise against the Discourse of *Joannes Scholasticus*, Patriarch of *Constantinople*.

THE-

# A Table of all the Works of the Ecclesiastical Authors, &c.

## THEODOSIUS the Monk.

A Work lost.

A Writing against *Philoponus*.

## CONON, EUGENIUS and THEMISTIUS.

Works lost.

Investives against *Philoponus*.  
*Themistius's* Apology for *Theophobius*.  
 His Answer to *Theodorus*.

## THEODORUS the Monk.

A Book written again *Themistius*.

## NICIAS.

Works lost.

A Book against *Philoponus*, intituled, the Arbitrator or Judge.  
 A Treatise against *Severus*.  
 Two Books against the Heathens.

## ANTIOCHUS.

A Genuine Work.

His Pandects of the Holy Scripture.

## JOHN of Thessalonica.

A Genuine Work.

Some Homilies upon the Women who carried Spices to embalm the Body of Jesus Christ.

A Work lost.

Some Dialogues about Religion.

## GREGORY of Antioch.

A Genuine Work.

A Discourse about the Women that embalmed Jesus Christ.

## JOHN, Bishop of Saragosa.

A Work lost.

Prayers to be sung in the Service of the Church.

## JUSTUS, Bishop of Toledo.

A Genuine Work.

A Letter to *Richilan*.

## CONANTIUS PALENTINUS.

Works lost.

Hymns and Prayers.

## BONIFACE V.

A Genuine Work.

Three Letters mentioned by *Bede*.

## MODESTUS, Bishop of Jerusalem.

Works lost.

His Sermons of which *Photius*, Vol. 275. *Bibliotheca* gives us some Extracts.

## GEORGE, Bishop of Alexandria.

A Genuine Work.

The Life of *S. Chrysostome*.

## HONORIUS.

Genuine Works.

Some Letters to *Sergius*.  
 Nine other Letters.

## SOPHRONIUS of Jerusalem.

Genuine Works.

A Synodical Letter to *Sergius*.  
 Four Sermons.  
 The Life of *S. Mary* the Egyptian.

Works lost.

A Synodical Letter to *Honorius*.  
 A Discourse about *S. Cyrus* and *S. John*.

A Spurious Work.

The Voyages of *S. Peter* and *S. Paul*.

## JOANNES MOSCHUS.

A Genuine Work.

The Spiritual Meadow.

## GEORGIUS PISIDES.

Genuine Works.

A description of the Creation of the World, in Verse.  
 A Poem upon the vanity of Life.  
 Sermons in honour of the Virgin.

Works lost.

The Life of the Emperor *Heracius*.  
 The Persian War.  
 A Panegyrick upon the Martyr *Anastasius*.  
 A Book intituled, *Avaricia*.  
 Some Poems.

## EUGENIUS, Bishop of Toledo.

A Genuine Work.

His Poems.

Works lost.

A Treatise upon the Trinity, in Verse.  
 Another on the same Subject, in Prose.

## APOLLONIUS, a Priest of Novara.

A Genuine Work.

A Poem upon the ruin of *Jerusalem*.

## JOHN IV.

His Genuine Works.

An Apology for *Honorius*.  
 Two Letters.

## THEODORUS I.

A Genuine Work.

Two Letters and a Memoir.

\* \*

MAR-



# A Table of all the Works of the Ecclesiastical Authors, &c.

## MARTIN I.

A Genuine VWork.

Seventeen Letters.

## S. MAXIMUS.

Genuine VWorks.

His Life and the Acts of his Persecution.  
Questions upon the Scripture to Thalassius.  
Seventy Nine Answers to as many Questions.  
An Exposition of the 59th Psalm.  
An Ascetic Discourse.  
400 Spiritual Maxims of Charity.  
200 Theological and OEcumenical Maxims.  
A Writing to Theopompus.  
243 Moral Maxims.  
25 Dogmatical Treatises.  
A Conference with Pyrrhus.  
A Treatise of the Soul.  
Several Letters.  
Five Dialogues concerning the Trinity, under the name of Athanasius.  
His Mystagogy.  
A Collection of Moral Sentences.  
A Commentary upon the Work attributed to S. Dionysius the Arcop.  
Scholiasts upon S. Gregory Nazianzen.  
A Calendar.

A Spurious VWork.

A Resolution of Doubts to the King of Achrida.

ANASTASIUS, Scholar of S. Maximus.

A Genuine VWork.

A Letter to the Monks of Cagliari.

ANASTASIUS APOCRISIARIUS.

A Genuine VWork.

A Letter upon the death of S. Maximus.

THEODOSIUS and THEODORUS.

A True VWork.

An Historical Work about the Sufferings of Anastasius.

THEODRUS of Raithu.

His Genuine Work.

A Treatise of the Incarnation.

PETER of Laodicea.

His Genuine Work.

An Explication of the Lord's Prayer.

THALASSIUS.

His Genuine Work.

400 Moral Maxims.

ISAIAH the Abbot.

A Genuine Work.

Some Precepts.

## THEOPRIDUS.

His Genuine Work.

Two Homilies upon Relicks.

## DONATUS.

A Genuine Work.

Two Rules; one for Monks, and another for Nuns.

## VITALIANUS.

His Genuine Work.

Six Letters.

## S. ELIGIUS.

His Genuine VWork.

A Book of Instructions collected by S. Owin in the Life of this Saint.

A dubious VWork.

Sixteen Homilies which bear his name.

## AGATHO.

A Genuine Work.

A Letter to the Emperor Constantine.

A Spurious Work.

A Letter to Ethelred.

## LEO II.

His Genuine VWorks.

A Letter by which he subscribed to the Determinations of the sixth Council.  
Four Letters sent into Spain.

## BENEDICT II.

A Genuine WORK.

A Letter to the Bishops of Spain, about the Sixth Council

## DREPANIUS FLORUS.

His genuine WORKS.

A version of the 22, 26, 27. Psalms, into Verse.  
The Song of the three young Men in the Furnace, in Verse.

An Hymn to S. Michael, another upon the Paschal Taper and other Poems.

## ILDEFONSUS of Toledo.

His genuine VWorks.

A Treatise of Ecclesiastical Writers,  
A Treatise of the perpetual Virginity of Mary.  
Some Letters.

WORKS lost.

Of which there is a Catalogue, p. 34.

Supposititious WORKS.

Another Treatise upon the perpetual Virginity of Mary.

Twelve Sermons upon the Purification.

TAIO

# A Table of all the Works of the Ecclesiastical Authors, &c.

## TAIO.

A Genuine WORK.

A Letter to Quiricus.

A Manuscript Work, not published.

Five Books of Sentences, collected out of S. Gregory's Works.

## LEONTIUS, Bishop of Cyprus.

A Work lost.

His Apology for the Christians.

## MARCULPHUS.

A genuine WORK.

Some ancient Forms collected by him.

## COSMAS Bishop of Jerusalem,

Thirteen Hymns.

## PANTALEO.

A WORK lost.

Four Sermons.

## JULIAN of Toledo.

Genuine WORKS.

His Prognosticks, divided into three Books.

A Treatise against the Jews.

The History of Wamba.

WORKS lost.

See the Catalogue, p. 37, 38.

Supposititious WORKS.

Contrarieties of Scriptures.

A Commentary upon the Prophet Nabum.

## THEODORUS, Archbishop of Canterbury.

A Genuine Work.

His Propositions to the Council of Hereford.

A Work lost.

His penitential.

A spurious Work.

Several Collections and Extracts of his penitential.

## FRUCTUOSUS.

A genuine Work.

Two monastick Rules.

## CEOLFRIDUS.

A genuine Work.

A Letter to Natan about Easter and the Tonsure of Clerks.

## ADELMUS.

A genuine Work.

A Book concerning Easter.

## ADAMANNUS.

His genuine Works.

The History of the Holy Land,

The Life of S. Columbanus.

## APONIUS.

A genuine Work.

A Commentary upon the Canticles.

## CRESCONIUS.

A genuine Work.

A Collection of Canons in two parts.

## JOHN the Monk.

A genuine Work.

A Sermon upon the Nativity of the Virgin.

## DEMETRIUS CYZICENUS.

A genuine Work.

A Memoir of the Original of the Jacobines.

Works without Name,

A Memoir concerning the Schism of the Armenians.  
A Memoir about the Nativity of Jesus Christ.

## S. OWEN.

A genuine Work.

The Life of S. Eligius.

## BEDA.

His genuine Works.

I. About Arts and Sciences.

His Books of Grammar, Arithmetick, Astronomy, Physick, Chronology and Morality.  
Two Treatises of the Tropes and Figures of the Scripture.

His Books of the Lunar Cycles.

A Treatise of Times.

II. Of History.

The History of England, in five Books.

A Treatise of the Holy Land.

A Treatise of the Hebrew Names.

III. Upon the Bible.

An Explication of the three first Chapters of Genesis.

A Commentary upon the Pentateuch.

Four Books of allegorical Explications upon the two first Books of Kings.

Some Questions upon these Books.

An allegorical Explication of the Books of Esdras and Tobit.

Three Books of Commentaries upon the Proverbs, and seven upon the Canticles.

An Allegory upon the Ark of the Testament.

A Commentary upon the Gospels of S. Matthew, S. Mark, and S. Luke, the Acts, the Catholick Epistles, and the Revelation.

Homilies and Sermons.

Several Questions and Treatises upon the Scripture, see p. 87, 88.

A Martyrology in Verse, published by Dacberius.

Some Letters.

Works lost, or in Manuscript only.

Commentaries upon the Proverbs, Ecclesiastes, and S. Paul's Epistles.

A Martyrology and Penitential.

Supposititious or uncertain VWorks.

The Lives of several Saints.

A Martyrology.

A Penitential.

Colle-



## A Table of all the Works of the Ecclesiastical Authors, &c.

Collections out of the Fathers.  
An Exposition of Job.  
A Commentary upon S. Paul's Epistles.  
Several Sermons.

**JOHN** Patriarch of Constantinople.

*A genuine Work.*

A Letter to Pope Constantine.

**AGATHO** the Deacon.

*A genuine Work.*

A Memoir composed by this Deacon.

**GERMANUS** the Patriarch.

*A genuine Work.*

A Treatise upon the Burial of our Lord, in Verse, published by Greger.

*Works lost.*

A Treatise about lawful Retaliation of which Phorius gives us some extracts.

A Treatise of Synods.

*Supposititious Works made by another later German.*

A Book called, *Theoria*, or Speculation.

Four Sermons upon the Virgin.

Two Sermons upon the Cross.

A Sermon upon the Virgin's Girdle.

**BONIFACE** of Mentz.

*A genuine Work.*

Several Letters.

*Dubious or supposititious Works.*

The Life of S. Vivianus.

The Statutes of Boniface.

*A Work lost.*

A Treatise upon the Unity of the Faith.

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**ANDREAS CRETENSIS.**

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